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RULES AND OBSERVATIONS ON THE PRINCIPLES OF  
GOOD READING.

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BY LYMAN COBB, A.M.,

*Author of the New First Book, New Juvenile Readers, Nos. 1, 2, and 3,  
New Sequel to the Juvenile Readers, Expositor, School Dictionary,  
New Spelling Book, in Six Parts, &c., &c.*

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PUBLISHED BY B. DAVENPORT.

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## PREFACE.

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WHEN a new work is presented to the public, almost every reader expects to find some reasons assigned by the author for his undertaking.

The unusually great demand for the Juvenile Readers and the Sequel to them, and the frequent and earnest solicitations of the patrons of those works, as well as a belief that the addition of another volume, somewhat more mature in its character, was needed, to adapt the Series to the wants of the public, were the chief inducements which led to the publication of the present work.

Some persons may think, that books of a similar character have been sufficiently multiplied; but, in answer to this, it may with propriety be remarked, that the greatest evidence of a spirit of improvement in our schools and academies, and that education is in a high state of prosperity, is the continually increasing demand for new School-Books, which exists in every part of our country. Indeed, it may with perfect safety be stated, that when instructors become wholly content with the elements and principles which have long been in use, the progress of improvement is entirely at an end. The spirit of the age is *onward*; and, while improvements are in progress, in every thing in which the mind of man is engaged, or on which the impress of man's handiwork is exhibited, what philanthropist, what statesman, or what friend of our numerous and flourishing schools and academies, can, for a moment, wish to check the progress of improvement in our books, and systems of instruction?

In making this selection, the author has been strictly rigid in selecting such pieces only, as shall have a direct tendency to lead the scholars in the paths of virtue and religion, as well as to improve their taste in reading. Such improvement he has hoped to promote, by furnishing a book embracing selections of various character, written in a chaste and pure style, by eminent statesmen, pious divines, profound philosophers, and the most approved poets of this and other countries.

It is well known, that the influence of school exercises in the formation of young minds, is very great; and, perhaps, that influence does not operate with more force in any department of education than in the improvement which the mind receives from the exercise of reading. Chastity of thought, and purity of diction, have, therefore, been objects of peculiar attention in the compilation of this work.

The pieces in this work are chiefly American. The "English Reader," the book most generally used in the schools of our country, does not contain a single piece or paragraph written by an *American* citizen. Is this good policy? Is it patriotism? Shall



the children of this great nation be compelled to read, year after year, none but the writings and speeches of men, whose views and feelings are in direct opposition to our institutions and our government? Certainly, pride for the literary reputation of our own country, if not patriotism and good policy, should dictate to us the propriety of inserting, in our School-Books, specimens of our own literature; and, it is certainly no disparagement to *English* Reading-Books, to state, that they are not adapted to *American* schools. The United States have political and civil institutions of their own; and, how can these be upheld and sustained, unless the children and youth of our country are early made to understand them, by books, and other means of instruction?

In this book, as well as in the *Juvenile Readers* and the *Sequel* to them, nothing has been inserted which is sectarian, or in any wise calculated to offend the feelings of any person of whatever religious denomination. Whenever religion is the topic, it is treated of in a serious manner, with an expression of its importance to man, without dictating to any one, in what particular manner he must worship, or what his creed must be, in order to make religion beneficial to him.

The prose and poetry are designedly intermixed, as well as the different subjects treated of by the writers, that the scholars may have a variety of subjects in each week, so that a monotonous tone will not be contracted by reading poetry every day for a number of weeks, or the scholars become disgusted or fatigued with the reading of one style of pieces for a number of days in succession. It is believed that the division of each lesson into verses, will be of great importance to the teacher, as well as scholar.

Believing that, simply to teach children to *read* or *enunciate* correctly, by which the *intellect* only is improved, is of very small importance in comparison with the inculcation of *moral principles*, the author has taken great pains to select such pieces as will have a tendency to improve the *heart* as well as the *head*; for, the youth of our country can not enjoy the blessings of our free institutions or aid in perpetuating them, unless they are *morally* as well as *intellectually* educated.

The opinion seems to have been very generally entertained, for many years past, that spelling and reading should be taught together; or, at least, that occasional exercises in spelling should accompany the reading exercises. Hence, the authors of nearly every Series of Reading-Books, published within the last eight or ten years, have selected words from the Reading Lessons of their several books and placed them either immediately before or after the Reading Lesson from which such words were taken. But those words have been selected by them with very little or no regard to *system* or *particularity*. What, I would ask, are the objects to be attained by giving *spelling* Lessons in connexion with *reading* Lessons? Certainly, either to teach the *orthography*, the *pronunciation*, or the *definition* of the words thus selected. If to teach the *orthography*, then the words of *difficult* orthography, only, should have



been selected : if to teach the *pronunciation*, then the words involving *difficulties* in pronunciation, only, should have been selected, and so on. But *no attention*, whatever, has been paid to these things. They have selected a few words from each Reading Lesson, and placed them at the beginning or end of the Lesson, without having given the *pronunciation*, *accentuation*, or *definition*, or designated the *part of speech*, (except in a few cases words are *d'fin*ed in some of the larger books ;) and, what is still worse, if possible, *the same word is repeated again and again*, filling up the book *uselessly*, while other words, of equal or even greater importance, contained in the *same* Reading Lessons, *are not inserted in any Spelling Lesson of the book !*

In this Series of Reading-Books, all the *new* words contained in each Reading Lesson, are placed at the head of the Lesson, divided, pronounced, accented, and defined, with the part of speech designated. Thus, all the words in Reading Lesson I, New Juvenile Reader, No. I, are formed into a Spelling Lesson, and placed at the head of the Lesson. Then, all the words in Reading Lesson II, not in Reading Lesson I, are formed into a Spelling Lesson, and placed at the head of Reading Lesson II, and so on throughout the five Reading-Books, viz.—New Juvenile Reader, Nos. I, II, and III, Sequel to the Juvenile Readers, and the New North American Reader—without the *repetition* of any word in the Spelling Lessons, or the *omission* of any *new* word which may occur in any new Reading Lesson. The scholar will thus have an opportunity to become acquainted with the *spelling*, *pronunciation*, *accentuation*, *part of speech*, and *definition* of all the words in each Reading Lesson before he *reads* them ; or, if already acquainted with their *orthography* and *pronunciation*, he can go over these as a kind of review, while learning the *definitions* of the words. When a word has more than one distinct definition, that one applicable to its first use in the Reading Lesson is given in *Italic* ; and, the different *shades of meaning* are separated by semicolons in the definitions, and a *change of the parts of speech* by periods. It is fully believed that the nice shades of difference in the meaning of words, and their proper use and application, can *best* be learned in connexion with other words, as in a Reading Lesson. To attempt to learn the definitions of words in the abstract columns of a dictionary, unconnected with the sentences or paragraphs in which the words are properly used, *is worse than useless*.

The importance of definitions in elementary Reading-Books will be fully appreciated when it is recollected that a great many words, in common use, have two, three, or even four different spellings while the pronunciation is the same ; as, *sale, sail ; vane, vain, vein ; pare, pair, pear ; rite, write, right, wright ; slay, slaie, sley, sleigh*, &c. &c., the orthography of none of which can ever be learned except their *pronunciation* and *definition* be associated : no distinction being made to the *ear*, but only to the *eye* on paper. The same may be said of the words differently pronounced or accented when a different part of speech ; as, *r'ead, v., r'ead, pre. ; abuse, n., abuse, v.*

rise, *n.*, rise, *v.*; *wind*, *v.*, *wind*, *n.*; con' duct, *n.*, con duct', *v.*; ab'sent, *a.*, ab sent', *v.*, &c., &c. So also of those differently spelled when a different part of speech; as, advice, *n.*, advise, *v.*; prophecy *n.* (prof e se) proph e sy, *v.* (prof e si), &c. &c., none of which can be learned or understood either by scholar or teacher unless the peculiarities of each be distinctly noted. Again; no scholar should read any lesson without *first* becoming acquainted with the *meaning* of every word of which it is composed. He will thus read more *understandingly*, and consequently, with greater interest and pleasure. The scholar, also, being accustomed to the practice of defining every word from the very first attempt to read, will form a *fixed habit* of inquiring, in after life, into the meaning of every new word, which will be of very great importance to him, ~~as~~ he will not, having this fixed habit, *ever pass or slur over words new to him*, without ascertaining their true import and meaning, by which he might be deprived of much of the pleasure and advantage of reading.

It is earnestly recommended that each word in every Spelling Lesson be pronounced, at sight, by the scholar, immediately *before* he spells the lesson. [See Cobb's New Spelling Book, page 16.]

Questions have been inserted at the end of each Reading Lesson so that, from the answers elicited, the teacher will know how far and how correctly the scholar has understood the subjects treated of in each Reading Lesson. It is believed, also, that the scholar will be more attentive, while reading, if he expects to be questioned about what he has read; and, the act of questioning will more deeply impress upon his mind the subjects about which he has been reading. Many of the Questions are particularly designed, also, to call into action the mental faculties of the scholar, leading him to become a *thinking* as well as a *reasoning* being; and, likewise, to make him fully sensible of his duty both to his Maker and his fellow-beings.

In short, it may be remarked, that although this work was more particularly designed for the use of schools; yet, it is confidently believed that it will be found an excellent companion for the student and professional man, and also a suitable Family Reading-Book.

With these remarks, and an humble and ardent wish that the following work may be useful to the youth of our country, the author submits it to the patronage of an enlightened and candid community.

LYMAN COBB.

New York, Nov. 1844.

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# INTRODUCTION.

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## OBSERVATIONS AND RULES ON THE PRINCIPLES OF GOOD READING.

### CHAPTER I.

#### OBSERVATION I.

The art of reading with propriety, and speaking gracefully, is a matter of so much utility and importance to man, in the various departments of society, that it is greatly to be regretted so necessary a part of education should be almost totally neglected.

#### OBSERVATION II.

To give rules for the management of the voice in reading, by which the necessary pauses, emphasis, and tones, may be discovered and put in practice, *is not possible*. After all the directions that can be offered on these points, much will remain to be taught by the living instructor: much will be attainable by no other means than the force of example influencing the imitative powers of the learner. Some rules and principles on these heads, will, however, be found useful, to prevent erroneous and vicious modes of utterance; to give the young reader some taste of the subject; and to assist him in acquiring a just and accurate mode of delivery. The Observations and Rules, comprised under the following heads, have been treated of quite largely in the Sequel or Fourth Reading Book, to which the attention of both teacher and pupil is particularly referred, viz.: PROPER LOUDNESS OF VOICE; DISTINCTNESS; DUE DEGREE OF SLOWNESS; PROPRIETY OF PRONUNCIATION; EMPHASIS; TONES; PAUSES; AND MODE OF READING VERSE. Also, to the Explanation of the STOPS OR POINTS, and other CHARACTERS, used in Writing and Printing, and Key to the Pronunciation, given in Juvenile Reader No. III.

Some additional Observations and Rules, however, are here given.

### CHAPTER II.

#### ARTICULATION.

#### OBSERVATION I.

Correct and distinct articulation is of the very greatest importance in reading. In order to articulate distinctly and clearly, every letter in each syllable should have its due proportion of sound, in strict accordance with the most approved custom of pronouncing it; and, such a distinction should be made between the syllables, of which the several words are composed, as that

the ear will, without perplexity or hesitation, recognise their number, and at once perceive and determine to which syllable each letter belongs.

#### RULE I.

Let each scholar pronounce, *at sight*, in a slow and distinct manner, every word of his spelling lesson *before* the exercise of spelling. [See Cobb's New Spelling Book, page 16.]

#### RULE II.

Let each scholar, in the process of spelling, pronounce the syllables as he proceeds, in a distinct and deliberate manner. This, more than any other exercise, will prevent an indistinct and faulty articulation in reading.

#### EXAMPLES.

Thus, *promote*—p-r-o-pro—m-o-t-e-mote—pro-mote'. *Subterranean*—s-u-b-sub—t-e-r-ter—subter—r-a-ra—subterra—n-e-ne—subterrane—a-n-an—'sub-ter-ra' ne 'an.

#### OBSERVATION II.

The importance of this practice in the exercise of spelling, will be fully appreciated, when we consider that *reading* is only the *enunciation* of *syllables*, with the simple addition of accent, emphasis, cadence, or inflection, &c., during the process of reading, induced by the particular interest or emotion of the reader.

#### RULE III.

Accustom each scholar to pronounce in immediate succession similar sounds and difficult combinations of sounds.

#### EXAMPLES.

Acts, beasts, trusts, Christ's, length, wealth, stealth, shrink, lifts, sifts, finds, whelms, prism, effects, contempt, subjects, fifteenth, strengthenedst, insistest, manuscripts, rejoicest, slept, tempts, sufficeth, possesseth, &c.

The Acts of the Apostles.

Up the high hill he heaves a huge round stone.

While many a *whining* whisperer *whiles* away his time.

Thou heardest my most earnest entreaties.

#### RULE IV.

Let every scholar be particular to pronounce the vowels in unaccented or terminating syllables distinctly, without slurring, clipping, suppressing, or mispronouncing them.

#### EXAMPLES.

Words ending in *ing*, as, *readin* for reading; *cummand* for command; *considubl* or *considrable* for considerable; *natur* or *nater* for nature; *uppear* for *a* pear; *contentmunt* for contentment; *victory* for victory, &c., &c. [See Variable Pronunciation, Cobb's New Sequel, pages 235, 236, &c.]

#### OBSERVATION III.

No scholar should ever be permitted to attempt to read that which he *does* not or *can* not understand. He should always have an opportunity to read over to himself, and study well his Reading Lesson before he is required to read it aloud. Children



never make any mistakes in emphasis, cadence, or rising or falling inflections in *conversation*. What is the *cause* of this difference between the *conversation* of children, and the *mechanical reading* almost universally heard in our schools? Certainly, because they do not *understand* what they read.

## RULE V.

Let every scholar become thoroughly acquainted with the precise meaning, or the *nice shades of difference* in the meaning of the words which compose his Reading Lesson.

## RULE VI.

Let the scholar, for this purpose, study with great care and attention, the definitions which precede each Reading Lesson, and also endeavor, as far as possible, to enter into or realize the emotions and sentiments of the writer of the Lesson.

## CHAPTER III.

## OF TONES, LOOKS, EMOTIONS, PASSIONS, AND GESTURES.

## OBSERVATION I.

Emotions and Passions belong to Language as well as Ideas. To express the former, nature teaches us to make use of Tones, Looks, and Gestures. To express the latter, is the peculiar province of Words. A reader or speaker should not make a movement of a limb or feature, for which he has not a good reason. When he addresses Heaven, he should look upward. When he speaks to his fellow-creatures, he should look around upon them. The spirit of what he says, should appear in his looks.

## OBSERVATION II.

The scholar should not be permitted to pitch his voice too low, for then there would, most certainly, be indistinctness of utterance. Neither should too high a note be chosen, as the lungs would, in that case, soon become wearied. And, more than all, let him avoid a *monotonous* or *sing-song* habit of reading which very often exists.

## RULE I.

Let the tone of the scholar's voice always correspond with the character and nature of the subject which he is reading.

## RULE II.

Let the scholar choose that pitch of voice in the use of which he will feel most at ease, and by which, both above and below, he will have the greatest room for the variation of his voice.

## EXAMPLES. I.

"All this! Ay, more. Fret till your proud heart breaks:  
Go, show your slaves how choleric you are,  
And make your bondmen tremble. Must I budge? Must I observe you?  
Must I stand and crouch  
Under your testy humor?"

## II.

"On Linden, when the sun was low,  
All bloodless lay the untrodden snow,  
And dark as winter was the flow  
Of Iser rolling rapidly."

Every person will at once perceive, that, if these two examples be read with the same Tone, Emotions, Gestures, &c., the whole effect and beauty of each would be lost.

## CHAPTER IV. INFLECTIONS.

## OBSERVATION I.

In Reading, there are two essential inflections or turns of the voice, the *rising* and the *falling*. The *rising* inflection turns or causes the voice to slide upward, and is designated by the acute accent ('). The *falling* inflection turns or causes the voice to slide downward, and is designated by the grave accent ('). These two inflections have been justly described as the axis on which the force, variety, and harmony of speaking turn; and they can not, therefore, be too fully exemplified to the pupil.

## RULE I.

When words or clauses are connected by the disjunctive *or*, the former part terminates with the *rising* inflection, and the latter part with the *falling* inflection.

## EXAMPLES.

Should we say eager', or eager' ?  
Will you ride', or walk' ?  
Does he talk rationally', or irrationally' ?  
Did he act improperly', or properly' ?  
Does he pronounce correctly', or incorrectly' ?  
Do they act cautiously', or incautiously' ?

## RULE II.

When a direct question is asked, or one that admits the answer *yes* or *no*, the former part has the *rising* and the latter part the *falling* inflection.

## EXAMPLES.

Does he act honestly' ? No'. Was he very angry' ? He was'.  
Are you an American' ? I am'. Have you been sick' ? Yes'.  
Are you a Christian' ? I profess to be'. Does he read correctly' ? No.

## RULE III.

When a *negative* is opposed to an *affirmative*, the former part has the *rising* and the latter part the *falling* inflection.

## EXAMPLES.

I did not call William', but Henry'.  
He did not pay me ten', but five dollars'.  
She was not esteemed for her beauty', but for her amiability'.  
I did not say he was wiser', but better'.

## RULE IV.

*Tender emotions* usually cause the voice to take the *rising* inflection.

## EXAMPLES.

O peace of mind', angelic guest'.      When all thy mercies, O my God',  
Jesus saith unto her, Mary'.      My rising soul surveys'.

## RULE V.

*Interrogative sentences* which commence with a verb, generally close with the *rising* inflection.

## EXAMPLES.

Is he dutiful' ?      Wast thou displeased with the rivers' ?  
Will the Lord cast us off for ever' ?      Hath God forgotten to be gracious' ?

## RULE VI.

Sentences which commence with an *interrogative pronoun* or *adverb*, (*who, which, what, how, when, where, &c.*.) generally close with the *falling* inflection.

## EXAMPLES.

Who is coming' ?  
Where do you reside' ?  
How long will you remain here' ?  
Who can fathom the depths of misery into which intemperance plunges its victims' ?  
How contemptible is envy' ?  
How despicable is slander' ?

## RULE VII.

*Exclamatory sentences* usually close with the *falling* inflection.

## EXAMPLES.

O that my head were waters' !  
How dead the vegetable kingdom lies' !  
What a piece of work is man' !

NOTE.—The preceding Rules and Examples are those which can be given upon general principles. All the other changes of Inflection can best be taught by the living teacher.

## CHAPTER V.

## ACCENT.

## OBSERVATION I.

Accent is a forcible stress of voice on a letter or syllable to distinguish it from other letters or syllables, and render its articulation more distinct and audible.

## OBSERVATION II.

Every word of more syllables than one, has one of them accented. The placing of the accent on one syllable in preference to another is determined entirely by *custom*, except in a few cases, without regard to the *meaning* of the words.

## RULE I.

The accented syllable of every word should be uttered with a *louder* tone than the other syllables.

## EXAMPLES.

Did he *presume* to *trifle* with your *principles* ?  
will not be thus *interrogated*.

## RULE II.

When the same word is sometimes used as a noun and sometimes as a verb, the accent is changed. [See Cobb's New Spelling Book, pages, 135 and 136.]

## EXAMPLES.

Con' duct	to conduct'.	Per' fume	to perfume'.
Prod' uce	to produce'.	Cem' ent	to cement'.

## RULE III.

The accent may be changed or transposed when it is necessary to render any particular syllable *emphatic*.

## EXAMPLES.

There is a difference between *giving* and *forgiving*.  
This *corruptible* must put on *incorruption*.  
Our bodies are *mortal*, but our souls are *immortal*.

## CHAPTER VI.

## E M P H A S I S

## OBSERVATION.

*Emphasis* is that stress of voice which is laid upon certain words in a sentence. The rules which govern emphasis depend upon feeling; and, they must, in general, be left to the taste of the reader or speaker. To be able, with a mere glance of the eye, to read any piece with *good emphasis*, can be effected only by long practice and close attention.

## RULE.

To have a scholar read with correct emphasis, he should speak naturally and with a lively interest in what he utters.

## EXAMPLES.

We should never sacrifice *principle* to please *any* one.  
"They say unto the blind man *again*, what sayest *thou* of him ?  
You *have* done that you should be *sorry* for.  
I could *honor* thy *courage*; but I must *detest* and *punish* thy *crimes*.

## TO TEACHERS.

Let all teachers impress upon their pupils the necessity of **STUDYING** every Reading Lesson as carefully as they study their *Arithmetic*, *Grammar*, *History*, and other Lessons, passing no word, sentence, paragraph, or Lesson, without fully understanding it and being perfectly able to explain it: *then*, and *not* **TILL THEN**, shall we have a community of **GOOD READERS**.

# COBB'S

## NEW NORTH AMERICAN READER;

### OR, FIFTH READING BOOK.

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#### SPELLING LESSON I.

[NOTE.—This Spelling Lesson contains all the words of Reading Lesson I, which were not in any Reading Lesson, contained in Juvenile Reader, Nos. I, II, or III, or in the Sequel to the Juvenile Readers; and, Spelling Lesson II, all the words of Reading Lesson II, which were not in Reading Lesson I, and so on; so that the scholar will spell all the new words contained in each Reading Lesson before he reads them. See Note, page 11, New Juvenile Reader, No. I.]

A bi ding (â bl' dîng), *part. a. lasting, continuing*; remaining: *par. of* Abide, to dwell; to remain; to stay or dwell in a place; to bear or support.

A do rer (â dô' rûr), *n. one who adores.*

Ad ver si ty (âd vër' sê 'tê), *n. misfortune, calamity*; affliction.

An ti ci pate (ân tîs' sê 'pâte), *v. to take or act before, to foresee*; to foretaste; to prevent. [concern.]

Anx i e ties (âng zî' ê 'tîz), *n. plu. of Anxiety, solicitude, trouble of mind*;

Au di ence (âw' dê 'ênse), *n. a collection or assembly of persons to hear*; a hearing; the act of hearing; an interview.

Bles ses (blês' siz), *pres. t. of Bless, to express or feel a wish or desire for the happiness or prosperity of one*; to praise, glorify; to make happy; to prosper.

Bor ders (bôr' dûrz), *n. plu. and pres. t. of Border, a side, the outer edge or part of any thing*; a boundary: *v. to approach near to*; to make or adorn with a border; to confine upon; to reach, to touch.

Bright est (brî' têt), *a. most shining*; clearest; most evident; most acute.

Chris ti an i ty ('krîs tshê ân' ê 'tê), *n. the religion, precepts, or system taught by Christ*; the religion of Christians.

Couch (kôûtsh), *n. a bed*; a scat or place of repose or ease; a layer: *v. to lie down*; to stoop or bend; to hide; to remove a cataract from the eye.

De cline (dê klînc'), *n. tendency to a worse state*; decay; diminution; a falling off: *v. to bend or lean downward*; to deviate; to fail; to decay; to shun; to refuse; to vary, modify, or inflect, as words.

De volves (dê vól vz'), *pres. t. of Devolve, to pass from or come to another, or fall to*; to fall by succession; to roll down.

De vo tions (dê vó' shûnz), *n. plu. of Devotion, solemn worship, prayer, piety*; strong affection, ardor; act of reverence or ceremony.

Dê vóût', *a. religious, pious*; sincere; given to prayer.

Dîs âp pôînt' ments, *n. plu. of Disappointment, defeat or failure of hopes or expectations.* [ad. soonest; in best time.]

Ear li est (êr' lê 'êst), *a. first, most prior in time*; being in the best season:



- Fol lies (fôl' lîz), *n. plu.* of Folly, *absurd, criminal, or sinful action; depravity; weakness or want of understanding.* [ceed; to copy, imitate.]
- Fol lows (fôl' lôze), *pres. t.* of Follow, *to go after, attend; to pursue; to succ-*
- For give ness (fôr gîv' nês), *n. act of forgiving; pardon.* [magnanimity.]
- For ti tude (fôr' tê' tûde), *n. strength of mind to endure; courage, firmness;*
- Friend ships (frênd' shîps), *n. plu.* of Friendship, *strong attachment, highest degree of affection and intimacy; personal kindness.*
- Fro ward (frô' wûrd), *a. disobedient, perverse; peevish; ungovernable.*
- Germes (jêrnz), *n. plu.* of Germe, *a bud, a shoot; a sprout; first principle.*
- Guar di an (gâr' dè' 'ân), *a. protecting, defending; n. one that has the care of another; a warden; one who has charge of an orphan; one who guards, secures, protects, or defends.*
- He ro ic (hè' rô' 'îk), *a. noble, magnanimous; brave, like a hero.*
- Il lus tra tions ('îl lûs trà' shûnz), *n. plu.* of Illustration, *exposition, elucidation; explanation.* [of thinking.]
- In tel lects ('în' têt' lèkts), *n. plu.* of Intellect, *the understanding; the faculty*
- Le gis la tors (lêj' îs' 'là túrz), *n. plu.* of Legislator, *one who makes laws; a lawgiver.* [rise; act of lifting.]
- Lîfts, *pres. t.* and *n. plu.* of Lift, *to elevate, to raise; to exalt, elate; n. effort;*
- Pro spec tive ly (prô spêk' tîv' 'lè), *ad.* with regard to the future.
- Pros per i ty (prôs pèr' è' 'tè), *n. success, good fortune; welfare.*
- Pro tects (prô tékts'), *pres. t.* of Protect, *to defend; to secure from injury.*
- Ru ler (rôô' lûr), *n. one who rules, a governor; an instrument by which lines are drawn.*
- Sins (sînz), *n. plu.* and *pres. t.* of Sin, *transgression, neglect of duty; an act against or violation of the laws of God, iniquity; v. to violate or neglect the laws of God, or knowingly to depart or deviate from a rule of duty.*
- Sta ges (stâ' jîz), *n. plu.* of Stage, *a step; a place of rest; a raised floor; the floor of a theatre or playhouse.*
- Strains (strânez), *n. plu.* and *pres. t.* of Strain, *a song; a sprain; style; a great effort; turn: v. to filter or squeeze through something; to stretch, to force; to make tense; to sprain.* [alive.]
- Sûr vive', *v. to live or outlive after or beyond the death of another; to remain*
- Teach es (têetsh' îz), *pres. t.* of Teach, *to instruct; to show; to tell, to inform.*
- Throng (thrông), *n. a crowd, a great multitude; v. to crowd together; to press or come in multitudes.*
- Tîm' id, *a. fearful, timorous; not bold, wanting courage.*
- Tongues (tûngz), *n. plu.* of Tongue, *the instrument of speech, and of taste.*
- Tot ter ing (tôt' tûr' 'îng), *part. a. shaking or reeling as threatening a fall; vacillating; par. of Totter, to shake, vacillate, or reel so as to threaten a*
- Tri bù' nâl, *n. the seat of a judge; a court of justice.* [fall.]
- Tru ant (trôô' 'ânt), *a. wandering from home, business, or school; idle, lazy; n. an idle boy; an idler.*
- Un al loy ed ('ûn 'âl lôîd'), *a. not mixed or alloyed.*

## READING LESSON I.

### *The Elevated Character of Woman.*

1. The influence of the female character is now felt and acknowledged in all the relations of life. I speak not now of those distinguished women, who instruct their age through the public

press. Nor of those whose devout strains we take upon our lips when we worship. But of a much larger class ; of those whose influence is felt in the relations of neighbor, friend, daughter, wife, mother.

2. Who waits at the couch of the sick to administer tender charities while life lingers, or to perform the last acts of kindness when death comes? Where shall we look for those examples of friendship, that most adorn our nature ; those abiding friendships, which trust even when betrayed, and survive all changes of fortune?

3. Where shall we find the brightest illustrations of filial piety? Have you ever seen a daughter, herself perhaps timid and helpless, watching the decline of an aged parent, and holding out with heroic fortitude to anticipate his wishes, to administer to his wants, and to sustain his tottering steps to the very borders of the grave?

4. But in no relation does woman exercise so deep an influence, both immediately and prospectively, as in that of mother. To her is committed the immortal treasure of the infant mind. Upon her devolves the care of the first stages of that course of discipline, which is to form of a being, perhaps the most frail and helpless in the world, the fearless ruler of animated creation, and the devout adorer of its great Creator.

5. Her smiles call into exercise the first affections that spring up in our hearts. She cherishes and expands the earliest germs of our intellects. She breathes over us her deepest devotions. She lifts our little hands, and teaches our little tongues to lisp in prayer.

6. She watches over us, like a guardian angel, and protects us through all our helpless years, when we know not of her cares and her anxieties on our account. She follows us into the world of men, and lives in us and blesses us, when she lives not otherwise upon the earth.

7. What constitutes the centre of every home? Whither do our thoughts turn, when our feet are weary with wandering, and our hearts sick with disappointments? Where shall the truant and forgetful husband go for sympathy unalloyed and without design, but to the bosom of her who is ever ready and waiting to share in his adversity or his prosperity? And if there be a tribunal where the sins and the follies of a froward child may hope for pardon and forgiveness this side heaven, that tribunal is the heart of a fond and devoted mother.

8. Finally, her influence is deeply felt in religion. "If Christianity should be compelled to flee from the mansions of the

great, the academies of philosophers, the halls of legislators, or the throng of busy men, we should find her last and purest retreat with woman at the fireside; her last altar would be the female heart; her last audience would be the children gathered around the knees of the mother; her last sacrifice, the secret prayer escaping in silence from her lips, and heard, perhaps, only at the throne of God."—CARTER.

QUESTIONS.—What influence is felt and acknowledged in all the relations of life? In what particular relations is this influence felt? Who waits at the couch of the sick? Where shall we look for those examples of abiding friendships which survive all changes of fortune? Where for illustrations of filial piety? Who often sustains the tottering steps of an aged parent? In what relation does woman exert the greatest influence? What is committed to her? What devolves upon her? What do a mother's smiles call into exercise? What cherish and expand? What does she breathe over us? What does she lift? Like what does she watch over us? How and when protect us? Where does she follow us? What constitutes the centre of every family? Whither do our thoughts turn when our feet are weary or our hearts sick? Where shall the truant and forgetful husband go for sympathy? Where, this side of heaven, can a froward child hope for pardon and forgiveness? Where should we find Christianity, if compelled to flee from the mansions of the great, or the throng of busy men?

## SPELLING LESSON II.

- Ac quire ment (ák kwíre' mēnt), *n.* attainment; gain.  
 A midst (á mǐdst'), *prep.* among, in the midst or middle; mingled with.  
 As su med (ás sǔmd'), *pre.* of Assume, to undertake, to take upon one's self; to arrogate, claim unjustly; to promise.  
 Bár' rēn, *a.* scanty, not copious; unmeaning, dull; unfruitful, steril.  
 Big ot ry (bíg' út' rē), *n.* blind or unreasonable attachment or zeal; great prejudice or superstition.  
 Blind' nēss, *n.* want of sight; ignorance.  
 Cloud ed (klōúd' éd), *pre.* of Cloud, to obscure; to darken with clouds: *n.* a thick collection of vapors in the air.  
 Col le ges (kól' lēj' 'íz), *n. plu.* of College, an institution or seminary of learning or instruction; a society or assembly of men set apart for learning or religion; an edifice for the use of collegiate students.  
 Com pose (kóm' pōze'), *v.* to form or constitute; to put together; to calm, to quiet; to adjust or arrange letters; to write.  
 Con scious ness (kón' shús' 'nēs), *n.* the perception or knowledge of what passes in one's own mind; internal sense of innocence or guilt.  
 Con se quent (kón' sé' 'kwēnt), *a.* following naturally, or as the effect of a cause: *n.* that which follows.  
 Con so la tions (kón' só' lá' shǔnz), *n. plu.* of Consolation, comfort; alleviation of misery.  
 Dē gráde', *v.* to diminish the value of, lessen; to reduce, lower, or sink in honor, office, or rank. [cheat; a false representation, deceit.  
 De lu sions (dē' lú' zhǔnz), *n. plu.* of Delusion, illusion, error; a deception, a  
 Dē prēs', *v.* to deject, cast or thrust down; to sink, to humble.



- De sert (dè zèrt'), *n.* reward; degree of merit, worth: *v.* to forsake; to leave; to abandon; to quit.
- Dif fi cul ties (díf fè 'kúl títz), *n. plu.* of Difficulty, perplexity, trouble, hardness to be done; distress; objection; embarrassment in affairs.
- Dig ni ty (díg' nè 'tè), *n.* honor, rank, elevation; grandeur; nobleness of mind; preferment.
- 'Dís áp pòint' mènt, *n.* defeat or failure of hopes or expectations.
- Dis charge (dís tshàrjé'), *n.* performance; vent; dismissal; explosion; release; payment: *v.* to unload, disburden; to dismiss, break up; to release; to perform; to pay; to let off a gun.
- Dis cour age ments (dís kúr' ríjé 'mènts), *n. plu.* of Discouragement, cause of depression, or of fear; deterrent; that which abates courage.
- Dis tricts (dís' tríktz), *n. plu.* and *pres. t.* of District, a division, region, or territory within given lines or limits; a circuit: *v.* to divide into circuits.
- Ef fec tu al ly (éf fèk' tshù 'ál lè), *ad.* efficaciously, with effect.
- Ef fi ca cy (éf fè 'ká sè), *n.* power or ability to produce effects; production of the effect intended. [ing only one principle.
- El e men ta ry ('èl' è mèn' tá 'rè), *a.* primary, rudimental; uncombined, have-
- El e ments ('èl' è mènts), *n. plu.* of Element, the rudiments of literature or science; the first or constituent principle of any thing.
- El e vate ('èl' è 'váte), *v.* to exalt, dignify; to raise up. [or ability.
- En a bled ('èn' á bld), *pre.* of Enable, to make able, furnish with power, means,
- En a bling ('èn' á bllng), *par.* of Enable.
- En er gies ('èn' ér 'jíz), *n. plu.* of Energy, power, force, vigor; efficacy; spirit.
- En ter tain ed ('èn' tér' tánd'), *pre.* of Entertain, to cherish, keep in mind with favor; to treat at table, receive hospitably; to amuse, divert; to keep.
- Es ti mate ('ès' tè 'máte), *n.* value; calculation; computation; comparative judgment: *v.* to set a value on; to rate; to compute.
- Eu lo gist (yù' lò 'jíst), *n.* one who commends or praises.
- Ex ceed ing ('èk' sèéd' íng), *part. a.* surpassing, excelling; going beyond; great in extent, quantity, or duration: *par.* of Exceed, to surpass, excel; to go beyond; to pass limits or bounds. [rouse, animate.
- Ex ci ting ('èk' sí' tíng), *par.* of Excite, to stimulate, encourage; to stir up,
- Ex clu sive ('èks klù' sív), *a.* excepting, excluding; that excludes; not including. [large, to increase; to expand.
- Ex tend ing ('èks ténd' íng), *par.* of Extend, to stretch or spread out; to en-
- Ex ten sive ('èks tèn' sív), *a.* large, of great extent; wide, having great compass. [thusiasm; religious phrensy.
- Fa nat i cism (fá nát' è 'síz), *n.* wild and extravagant notions, excessive en-
- Fit ly (fít' lè), *ad.* suitably, justly; properly; conveniently.
- Fraught (fráwt), *a.* laden, replete, full. [much fruit.
- Fruit ful (frúót' fúl), *a.* productive, plenteous; prolific; fertile; producing
- Gov ern ments (gúv' úrn 'mènts), *n. plu.* of Government, a system or civil constitution for ruling or controlling a nation; legal authority; direction; control; management; executive power.
- Guides (gldez), *n. plu.* and *pres. t.* of Guide, one who directs; one who shows the way: *v.* to direct, superintend; to lead; to instruct.
- Hon or ed ('ón' úrd), *pre.* of Honor, to esteem, to regard, to reverence; to exalt or dignify: *n.* reputation; dignity; reverence; magnanimity; respect; chastity; regard to reputation.
- Ill-re qui ted ('íl' rè kwí' téd), *a.* not well paid or rewarded.
- Il lus tri ous ('íl' lús' trè 'ús), *a.* eminent, noble; conspicuous.
- Im bibe (ím blíbe'), *v.* to draw in, receive; to drink; to absorb
- Im pe ri ous (ím pè' rè 'ús), *a.* urgent, pressing, authoritative; commanding; haughty, arrogant.

**Im pres sions** (ím prësh' únz), *n. plu.* of Impression, influence, mark or image in the mind; idea; effect; stamp, mark made by pressure; edition of a book.

**In cal cu la ble** (ín kál' kù 'lá bl), *a.* that can not be calculated.

**In cor po ra ted** (ín kôr' pò 'rà téd), *part. a.* united in a legal body; mixed or united in one body: *par.* of Incorporate, to form into a legal body, or body politic; to unite or mix; to embody; to blend or unite with something else.

**In glo ri ous** (ín glò' rè 'ús), *a.* void of honor; shameful; ignominious, mean.

**In ter ests** (ín' tēr 'èsts), *n. plu.* and *pres. t.* of Interest, concern, advantage; regard to profit, personal benefit; share; influence; premium paid for the use of money: *v.* to affect, to concern; to move.

**La bo ri ous** (lá bô' rè 'ús), *a.* tiresome, requiring sacrifices, not easy; diligent in work, assiduous.

**Le gis la tion** (lēj' ís lá' shún), *n.* the act of making or enacting laws.

**Mã tēr' nãl**, *a.* motherly, pertaining to a mother.

**Mea ger** (mêé' gûr), *a.* barren, poor; lean; hungry; thin.

**Mill ion** (míl' yún), *n.* ten hundred thousand. [trouble; a gangrene.

**Mor ti fi ca tion** (môr' tē fē ká' shún), *n.* humiliation or slight vexation;

**Ob li ga tion** ('ôb lē gá' shún), *n.* the binding power or force of duty, vow, promise, oath, or contract; that favor which binds us to show kindness, gratitude, &c.

**Ob scure** ('ôb skûrē'), *a.* unnoticed, humble; not clear, imperfect; dark, gloomy; abstruse, unknown: *v.* to darken, to cloud; to conceal; to perplex; to make less intelligible. [darkly; imperfectly.

**Ob scure ly** ('ôb skûrē' lē), *ad.* out of sight, not conspicuously; not brightly,

**Op er a tion** ('ôp èr á' shún), *n.* influence, agency; process, work, action.

**Ped an try** (pèd' án 'trē), *n.* vain display or ostentation of learning.

**Pos ter i ty** (pôs' tēr ē 'tē), *n.* succeeding generations; descendants.

**Pre ca ri ous** (prē ká' rè 'ús), *a.* doubtful, uncertain; dependant; held by

**Prin ci pal ly** (prín' sē 'pál lē), *ad.* chiefly; above all. [courtesy.

**Pro phet ic** (prô fēt' ík), *a.* foretelling or predicting future events.

**Pu pils** (pù' pílz), *n. plu.* of Pupil, a scholar; the apple of the eye.

**Re cent** (rē' sēnt), *a.* late, not long past; new; fresh. [exactly.

**Reg u lar ly** (rēg' ú 'lâr lē), *ad.* steadily; agreeably to rule; methodically;

**Rē mû' nēr' à téd**, *pre.* of Remunerate, to reward, to recompense.

**Rē pòrts**, *n. plu.* and *pres. t.* of Report, a statement, account, or relation of facts given in answer to inquiry or reference; rumor, account returned; story; repute; a sound, a loud noise: *v.* to give an account of; to give a statement of facts, &c.; to relate; to tell.

**Re pub lic** (rē púb' lík), *n.* a commonwealth; a free state in which the citizens elect their representatives or rulers.

**Re spon si bil i ty** (rē 'spôn sē bíl' lē 'tē), *n.* the state of being accountable or answerable; state of being liable or obliged to answer; ability or means to make payment.

**Re wards** (rē wârdz'), *n. plu.* and *pres. t.* of Reward, compensation; recompense: *v.* to repay; to give in return. [rest.

**Rous ed** (rôúzd), *pre.* of Rouse, to excite, to be excited; to stir; to awake from

**Sac ri fi ces** (sák' rē 'fl íz), *n. plu.* and *pres. t.* of Sacrifice, destruction or loss incurred for obliging another; an offering made to God; any thing destroyed: *v.* to offer to God; to destroy, to devote with loss.

**Scat ters** (skát' tûrz), *pres. t.* of Scatter, to disperse, to spread thinly; to place or set at a distance from each other; to dissipate.

**Schemes** (skēmez), *n. plu.* and *pres. t.* of Scheme, a plan, a project, a design; contrivance: *v.* to plan; to contrive.

School ma ster (skôôl' mǎ 'stûr), *n.* one who teaches a school.

School ma sters (skôôl' mǎ 'stûrz), *n. plu.* of Schoolmaster.

School ma ster's (skôôl' mǎ 'stûrz), *n. posses. case* of Schoolmaster.

Sec re ta ry (sèk' rê 'tâ rê), *n.* an officer of a particular department of government; one who writes for a public body, company, society, or for an individual.

Sem i na ries (sém' ð 'ná rîz), *n. plu.* of Seminary, a place of education, a school; an academy or college; a nursery.

Sow ing (sò' íng), *par.* of Sow, to scatter, to spread; to scatter seed; to propagate.

Sto ny (stò' nè), *a.* hard, insensible, like stone; consisting of or full of stones.

Tál' ènt, *n.* faculty, natural gift; power; skill; a weight or sum; a coin.

Tes ti fy (tès' tè 'fî), *v.* to certify, give evidence of, to prove; to give testimony; to witness; to protest.

Theme (thème), *n.* a subject or topic on which to speak or write; a short dissertation.

Themes (thèmez), *n. plu.* of Theme.

Thence (thênse), *ad.* from that place or time; for that reason.

Top ics (tóp' íks), *n. plu.* of Topic, a subject or matter of discourse; a general head.

Un de vel op ed ('ún dè vél' úpt), *a.* not opened or unfolded.

Un fold ed ('ún fòld' éd), *pre.* of Unfold, to expand, lay open to view; to discover; to display.

Vòtes, *n. plu.* and *pres. t.* of Vote, ballot or suffrage given at an election; voice, preference, will, or wish given or expressed: *v.* to express one's mind or will by vote, ballot, or voice.

Warr ior (wâr' yâr), *n.* a military man; a brave soldier.

Weigh ed (wáde), *pre.* of Weigh, to oppress with weight, depress; to balance, to raise; to ascertain or examine the weight; to ponder, to consider.

Well-in form ed ('wél-ín fòrm'd), *a.* acquainted, instructed well.

## READING LESSON II.

### The Schoolmaster.

1. There are prouder themes for the eulogist than this. The praise of the statesman, the warrior, or the orator, furnishes more splendid topics for ambitious eloquence; but no theme can be more rich in desert or more fruitful in public advantage.

2. The enlightened liberality of many of our state governments, (among which we may claim a proud distinction for our own), by extending the common-school system over their whole population, has brought elementary education to the door of every family.

3. In this state, it appears, from the Annual Reports of the Secretary of the state, 1829, there are, besides the fifty incorporated academies and numerous private schools, about nine thousand school districts, in each of which instruction is regularly given. These contain at present half a million of children taught in the single state of New York.\* To these may be

\* Now 1844, there are more than TEN THOUSAND school districts, and more than SIX HUNDRED THOUSAND children in the Common Schools of the State of New York.

added nine or ten thousand more youth in the higher seminaries of learning, exclusive of the colleges.

4. Of what incalculable influence, then, for good or for evil, upon the dearest interests of society, must be the estimate entertained for the character of this great body of teachers, and the consequent respectability of the individuals who compose it !

5. At the recent general election in this state, the votes of above three hundred thousand persons were taken. In thirty years the great majority of these will have passed away ; their rights will be exercised, and their duties assumed by those very children, whose minds are now open to receive their earliest and most durable impressions from the ten thousand schoolmasters of this state.

6. What else is there in the whole of our social system of such extensive and powerful operation on the national character ? There is one other influence more powerful, and but one. It is that of the MOTHER. The forms of a free government, the provisions of wise legislation, the schemes of the statesman, the sacrifices of the patriot, are as nothing compared with these.

7. If the future citizens of our republic are to be worthy of their rich inheritance, they must be made so principally through the virtue and intelligence of their MOTHERS. It is in the school of maternal tenderness that the kind affections must be first roused and made habitual, the early sentiment of piety awakened and rightly directed, the sense of duty and moral responsibility unfolded and enlightened.

8. But next in rank and in efficacy to that pure and holy source of moral influence, is that of the SCHOOLMASTER. It is powerful already. What would it be if in every one of those school districts which we now count by annually increasing thousands, there were to be found one teacher well-informed without pedantry, religious without bigotry or fanaticism, proud and fond of his profession, and honored in the discharge of its duties ? How wide would be the intellectual, the moral influence of such a body of men !

9. Many such we have already among us ; men humbly wise and obscurely useful, whom poverty can not depress, or neglect degrade. But to raise up a body of such men, as numerous as the wants and the dignity of the country demand, their labors must be fitly remunerated, and themselves and their calling cherished and honored.

10. The schoolmaster's occupation is laborious and ungrateful ; its rewards are scanty and precarious. He may indeed be, and he ought to be, animated by the consciousness of doing good,



that best of all consolations, that noblest of all motives. But that too must be often clouded by doubt and uncertainty.

11. Obscure and inglorious as his daily occupation may appear to learned pride or worldly ambition, yet to be truly successful and happy, he must be animated by the spirit of the same great principles which inspired the most illustrious benefactors of mankind.

12. If he bring to his task high talent and rich acquirement, he must be content to look into distant years for the proof that his labors have not been wasted ; that the good seed which he daily scatters abroad does not fall on stony ground and wither away, or among thorns, to be choked by the cares, the delusions, or the vices of the world. He must solace his toils with the same prophetic faith that enabled the greatest of modern philosophers, amidst the neglect or contempt of his own times, to regard himself as sowing the seeds of truth for posterity and the care of Heaven.

13. He must arm himself against disappointment and mortification, with a portion of that same noble confidence which soothed the greatest of modern poets when weighed down by care and danger, by poverty, old age, and blindness,\* still

“ —In prophetic dream he saw  
The youth unborn, with pious awe,  
Imbibe each virtue from his sacred page.”

14. He must know and he must love to teach his pupils, not the meager elements of knowledge, but the secret and the use of their own intellectual strength, exciting and enabling them hereafter to raise for themselves the veil which covers the majestic form of Truth. He must feel deeply the reverence due to the youthful mind fraught with mighty though undeveloped energies and affections, and mysterious and eternal destinies. Thence he must have learned to reverence himself and his profession, and to look upon its otherwise ill-requited toils as their own exceeding great reward.

15. If such are the difficulties, and the discouragements ; such the duties, the motives, and the consolations of teachers who are worthy of that name and trust, how imperious then the obligation upon every enlightened citizen who knows and feels the value of such men, to aid them, to cheer them, and to honor them !

16. But let us not be content with barren honor to buried merit. Let us prove our gratitude to the dead by faithfully endeavoring to elevate the station, to enlarge the usefulness, and to

\* Bacon.

raise the character of the SCHOOLMASTER among us. Thus shall we best testify our gratitude to the teachers and guides of our own youth, thus best serve our country, and thus most effectually diffuse over our land, light, and truth, and virtue.—GULIAN C. VERPLANCK.

QUESTIONS.—What theme is rich in desert and fruitful in public advantage? Where has education been brought to the door of every family? How? How many school districts are there in the State of New York? How many children are there in the Common Schools of the State? What will be of incalculable influence? What has an extensive and powerful operation on our national character? What is still more powerful? What are as nothing compared with the influence of the MOTHER and the SCHOOLMASTER? How are our future citizens to be principally made worthy of their rich inheritance? Where must the kind affections first be roused and early piety awakened? What is next in rank and efficacy? What have we already among us? What can not depress? What can not degrade them? What must be remunerated? What cherished and honored? What is laborious and ungrateful? What scanty and precarious? What is often clouded? What appears obscure and inglorious to learned pride and ambition? How must the teacher be content to look? How must he solace his toils? How must he arm himself? With what? What must the teacher know and love? What must he feel? What must he have learned thence? What obligation is imperious upon every enlightened citizen? With what should we not be content? How should we prove our gratitude to the dead? What shall we then best do?

### SPELLING LESSON III.

Ad mi rers (ád ml' rúr), *n. plu.* of Admirer, one who admires.

Ad van ta geous ly (ád ván tá jús 'lè), *ad. usefully, conveniently; profitably.*

A pos tle's (á pòs' slz), *n. posses.* case of Apostle, a disciple of Christ; a person sent or deputed to preach the gospel.

As pire (ás pìr'), *v. to desire eagerly; to aim at.*

Cling ing (klíng' íng), *par. of* Cling, to adhere closely; to stick to; to hang upon by winding or twining around.

Ea ger ness (éé' gár 'nès), *n. ardor, ardent zeal; strong desire.*

El e va tion (él é vâ' shún), *n. height; exaltation; act of raising.*

Ex empt ed (ègz émt' éd), *pre. of* Exempt, to free from; to privilege: *a. not subject or liable to; free.*

Far-reach ing (fâr-rèetsh' íng), *a. extending or reaching far.*

Fic ti tious (fík tîsh' ús), *a. not genuine, imaginary; feigned; counterfeit.*

Firm er (fèrm' úr), *a. stronger, more resolute; more constant, unshaken; harder, more solid or compact.*

Im po sing (ím pò' zíng), *part. a. adapted to impress forcibly; commanding; laying on; enjoining: par. of* Impose, to lay or put on; to enjoin as a duty; to deceive. [breach; intervention.]

In ter rup tions ('ín tēr rūp' shúnz), *n. plu. of* Interruption, hinderance, stop;

Lease (lèese), *n. a temporary grant or permission; a contract or letting of land or tenements for temporary possession: v. to let by lease; to grant temporary possession, &c.*

- Me rid i an (mè ríd' è 'án), *n.* mid-day, the highest point; noon; the line drawn from north to south which the sun crosses at noon: *a.* relating to mid-day or the highest point. [to.]
- Op pose (ôp pôze'), *v.* to resist, set against; to hinder, act against; to object
- Or phans (ôr' fânz), *n. plu.* of Orphan, a child who has lost father and mother: *a.* bereft of parents. [a stop; cessation; a mark; suspense.]
- Pause (pâwz), *v.* to stop, cease to act or to speak; to wait; to deliberate: *n.*
- Plans (plânz), *n. plu.* and *pres. t.* of Plan, scheme, project; form, model: *v.* to scheme; to contrive, form in design.
- Pow er less (pôû' âr' lès), *a.* impotent, having no power; weak.
- Pur suits (pûr sùtes'), *n. plu.* of Pursuit, course of business, employment chase; act of following.
- Sôb' bing, *par.* of Sob, to sigh with very deep sorrow and tears; to sigh with convulsion and sorrow; to heave the breast suddenly: *n.* a convulsive sigh with tears. [piece; a slip.]
- Strip, *v.* to divest; to make naked; to peel; to rob: *n.* a narrow shred or long
- Stroke, *n.* fatal attack, calamity; a blow; a sound; a touch; a line; a dash: *v.* to rub gently; to sooth; to make smooth.
- Ul ti mate ly (ûl' tè 'mât lê), *ad.* at last, finally; in the last consequence.

### READING LESSON III.

#### Human Life.

1. Ye men of business and of might, in the high meridian of your course, What is your life? Were we to make up an estimate from your daily conversation, from the eagerness of your worldly pursuits, from your extensive plans, and far-reaching expectations, we must suppose you exempted from the common lot of mortality. But no estimate can be more delusive.

2. Strip your life, then, of these fictitious and imposing circumstances, and what is it but a vapor? What obstacle does your fine constitution oppose to the ravages of disease? to the stroke of death? How many firmer have fallen in a few days, or hours? You are rejoicing, perhaps, in a degree of health which knows but few and trifling interruptions; and so were thousands one week ago, who are now still and powerless, with the nations under ground.

3. You have, it may be, large and dependant families, and so had many of them. But the clinging and sobbing of their little ones could not save them. How many, even of your own acquaintance, have been called for, when all were ready to say they could not be spared! You wish to live to educate your children and see them advantageously settled in the world: but, What is your life? What longer or better lease have you than your neighbor had, whose wife is now a widow and his children orphans?

4. But you have talents, and a name, perhaps; you have begun to rise, and your influence is increasing: the temple of fame shines high and afar in your bright horizon; and there is many a glittering eminence between you and the elevation to which you ultimately aspire. But, pause for a moment and think, What is your life? Where now are some, whose prospects were brighter, yesterday, than any that can rise to your view? and where, to-morrow, will the admirers of others look for them but in the grave? Be entreated, then, I beseech you, to pause, and answer the apostle's question, "What is your life?"—DR. HEMAN HUMPHREY.

QUESTIONS.—What is the life of men of business? Are they exempt from the common lot of mortality? Do they not form plans and pursue worldly matters as though they never thought of death? Can any thing be more delusive? Stripped of imposing circumstances, what is their life but a vapor? Does a fine constitution present any obstacle to the ravages of disease, or the stroke of death? Have not many fallen in a few hours? Were not thousands, now dead, rejoicing in health not long since? Will dependant families, or weeping children, or friends and acquaintances save parents from death? Parents strive to see their children well educated and settled, but have they a lease of their lives? Should not, therefore, all who have talents exert them so that the world will be benefited by them? Should not all pause and ask the question, what is my life?

#### SPELLING LESSON IV.

Ad ven tu rous ly (ád vèn' tshù 'rús lè), *ad. hazardously, daringly; boldly.*

Ap o plec tic (áp ò plèk' tìk), *a. consisting of or pertaining to apoplexy.*

Báth, *n. a place to wash or bathe in; a kind of measure.*

Cal ci ned (kál sînd'), *part. a. reduced to calx or powder, &c.: pre. of Cal-cine, to reduce to powder; to burn to a calx; to convert to a powder or calx by heat.*

Cin ders (sîn' dûrz), *n. plu. of Cinder, small particles of matter, or coals which remain after any thing is burnt; particles or coals, not burnt, mixed with ashes.*

Con fla gra tion (kôn flá grá' shún), *n. a great or general fire.*

Cor pu lent (kôr' pù 'lènt), *a. fat, very fleshy; gross, bulky.* [form.

Cre ate (krè 'àt'), *v. to produce, bring into existence; to make, to cause; to Earth quake (èrth' kwàke), n. convulsion, tremor, or shaking of the earth.*

En chant ing (èn tshânt' íng), *part. a. highly delighting, charming; affect-ing with sorcery: par. of Enchant, to charm, to delight in a high de-gree; to practise sorcery.*

E qual ling (é kwál 'lîng), *par. of Equal, to make or be equal to: a. like an-other in degree or in amount; just, equitable; even: n. one of the same rank or age.* [pustule; efflorescence

E rup tion (é rúp' shún), *n. act of breaking or bursting forth; emission;*

Ex tend ed (èks tènd' èd), *part. a. stretched or spread out; increased; enlar-ged: pre. of Extend, to stretch or spread out; to enlarge; to increase.*

Gal ley (gál' lè), *n. a kind of low vessel driven with oars.*



- Heav ed (hèèvd), *pre.* of Heave, to lift, raise, or force up; to swell; to pant; to vomit: *n.* a lift; a throw; a rising; an effort to vomit.
- Her cu la ne um (hèr kù là' nè 'ùn), *n. prop.* an ancient city of Naples, totally destroyed by an eruption of Mount Vesuvius, in the year 79.
- In spect (in spēkt'), *v.* to examine, to view; to look into.
- Lá' vá, *n.* a stream or mass of liquid, melted mineral, stony, or sulphureous matter, discharged or flowing from a volcano.
- Ma gic (máj' 1k), *n.* enchantment, sorcery; the art of putting in action the power of spirits. [loftiness, pomp; greatness.
- Mag nif i cence (mág níf' è 'sènce), *n.* grandeur of appearance, splendor; Nap kins (náp' kínz), *n. plu.* of Napkin, a kind of towel or cloth used at table to wipe hands, &c. [out; to destroy.
- Ob lit er a ted (òb lít' èr 'à téd), *pre.* of Obliterate, to efface, to blot out; to rub O ver whelm ed ('ò văr hwèlmd'), *pre.* of Overwhelm, to spread over or crush with something violent and weighty.
- Phil o soph ic (fíl ò zòf 1k), *a.* skilled in or given to philosophy; belonging or suitable to philosophy; calm; rational; regulated by the rules of reason. [head on.
- Pil lows (píl' lòze), *n. plu.* of Pillow, a bag of down or feathers, to lay the Plin y (plín' nè), *n. prop.* the name of a celebrated Roman philosopher.
- Pom pe i i (pòm pè' yí), *n. prop.* an ancient town of Naples, entirely destroyed by an eruption of Mount Vesuvius, in the year 79. [friend of Pliny.
- Pom po ni us (pòm pò' nè 'ús), *n. prop.* the name of a celebrated Roman, a Rèm' nânt, *n.* that which is left; residue. [back; to translate.
- Ren der ing (rèn' dăr 'ing), *par.* of Render, to make; to give; to return, pay Rûsh, *v.* to move or pass with violence or tumultuous rapidity: *n.* a violent course or motion; a plant.
- Speck (spèk), *n.* a small spot, or discoloration: *v.* to spot; to stain in drops. Sta bi ae (stă' bè 'è), *n. prop.* the name of an ancient town.
- Stream ing (strèem' ing), *par.* of Stream, to flow, to issue forth; to run: *n.* a running water; a current. [a button, a knob; a kind of nail.
- Stúd' dèd, *pre.* of Stud, to set or adorn with studs: *n.* a small post, a stake; 'Ta ei tus (tăs' sè 'tús), *n. prop.* a celebrated Roman historian.
- Un du la tions ('ùn jă' là' shûnz), *n. plu.* of Undulation, a waving motion like that of waves.
- Ur ged (ûrjd), *pre.* of Urge, to press, incite; to provoke; to importune, solicit. Ve su vi us (vè sù' vè 'ús), *n. prop.* a volcanic mountain in the southern part Vil las (víl' láz), *n. plu.* of Villa, a country seat. [of Italy.
- Wîld' èst, *a.* least cultivated, most inordinate; least tame; most savage; most Wri ter (rî' tûr), *n.* an author; one who writes. [licentious.
- Zeal ous ly (zél' ús 'lè), *ad.* ardently; warmly; with passionate ardor.

#### READING LESSON IV.

##### *The Last Days of Herculaneum.*

1. A great city; situated amidst all that nature could create of beauty and of profusion, or art collect of science and magnificence; the growth of many ages; the residence of enlightened multitudes; the scene of splendor, and festivity, and happiness: in one moment withered as by a spell; its palaces, its

streets, its temples, its gardens, "glowing with eternal spring," and its inhabitants in the full enjoyment of all life's blessings, obliterated from their very place in creation, not by war, or famine, or disease, or any of the natural causes of destruction to which the earth had been accustomed ; but in a single night, as if by magic, and amid the conflagration, as it were, of nature itself, presented a subject on which the wildest imagination might grow weary without even equalling the grand and terrible reality.

2. The eruption of Vesuvius, in the year 79, by which Herculaneum and Pompeii were overwhelmed, has been chiefly described to us in the letters of Pliny, the younger, to Tacitus, giving an account of his uncle's fate, and the situation of the writer and his mother. The elder Pliny had just returned from the bath, and was retired to his study, when a small speck or cloud, which seemed to ascend from Mount Vesuvius, attracted his attention.

3. This cloud gradually increased, and at length assumed the shape of a pine tree, the trunk of earth and vapor, and the leaves "red cinders." Pliny ordered his galley, and, urged by his philosophic spirit, went forward to inspect the phenomenon. In a short time, however, philosophy gave way to humanity, and he zealously and adventurously employed his galley in saving the inhabitants of the various beautiful villas which studded that enchanting coast.

4. Among others he went to the assistance of his friend Pomponius, who was then at Stabiae. The storm of fire, and the tempest of the earth, increased ; and the wretched inhabitants were obliged, by the continual rocking of their houses, to rush out into the fields with pillows tied down by napkins upon their heads, as their sole defence against the shower of stones which fell on them.

5. This, in the course of nature, was in the middle of the day ; but a deeper darkness than that of a winter night had closed around the ill-fated inmates of Herculaneum. This artificial darkness continued for three days and nights ; and when, at length, the sun again appeared over the spot where Herculaneum stood, his rays fell upon an ocean of lava !

6. There was neither tree, nor shrub, nor field, nor house, nor living creature ; nor visible remnant of what human hands had reared ; there was nothing to be seen but one black extended surface, still streaming with mephitic vapor, and heaved into calined waves by the operation of fire and the undulations of the earthquake ! Pliny was found dead upon the seashore, stretched upon a cloth which had been spread for him, where it was con-

jected he had perished early, his corpulent and apoplectic habit rendering him an easy prey to the suffocating atmosphere.—  
SCRAP BOOK.

QUESTIONS.—Where was the city of Herculaneum? For what was Herculaneum great and magnificent? By what was it destroyed? By whom was the destruction of Herculaneum and Pompeii described? What was first seen by Pliny? From what did it seem to ascend? Of what did it at length assume the shape? What did Pliny then do? In what way did Pliny humanely employ his galley? What were the wretched inhabitants obliged to do? In what manner did they rush into the fields? How long did artificial darkness continue around Herculaneum? At the end of the three days, upon what did the rays of the sun fall? What then, only, was to be seen? Where was Pliny found? What rendered him an easy prey to the suffocating atmosphere? Should not the humane conduct of Pliny be ever admired and revered?

### SPELLING LESSON V.

- Ac ces sions (ák sèsh' únz), *n. plu.* of Accession, *increased by something added, addition*; the arriving at or coming to.
- Ad e quate (ád' è 'kwàte), *a. proportionate, equal to*; sufficient; even; just.
- Ad e quate ly (ád' è 'kwàte lè), *ad. justly, fitly*; with exact proportion.
- Ad verse (ád' vèrse), *a. contrary, opposite*; calamitous, afflictive.
- An chor ed (àngk' úrd), *pre. of Anchor, to cast anchor, to lie at anchor*; to fix or rest on; to stop at: *n.* a heavy iron instrument for holding a ship or other vessel by its being fixed in the ground; any thing firm, secure, or stable as support. [old times.]
- An ti qui ty (án tík' kwè 'tè), *n. great age, old times*; remains or people of
- Bays (bàze), *n. plu. and pres. t. of Bay, a body of water, an opening into the land, an arm of the sea*; a kind of enclosure for hay, &c., in a barn; a kind of tree; a kind of color: *v.* to bark as a dog; to shut or hem in.
- Bèn' è 'fìts, *n. plu. and pres. t. of Benefit, advantage, profit*; use; a kindness: *v.* to favor; to profit; to do good to.
- Bor der ed (bòr' dård), *pre. of Border, to confine upon, to touch*; to reach; to make or adorn with a border; to approach near to: *n.* the outer part or edge of any thing; a side; a boundary.
- Can dor (kán' dūr), *n. fairness, openness of heart, ingenuousness*; frankness; purity of mind; sincerity.
- Cape (kàpe), *n. a headland, a promontory*; the neck-piece of a coat or cloak.
- Claim ed (klámd), *pre. of Claim, to demand of right*; to require: *n.* a demand of right or of any thing due; a title.
- Climes (klímez), *n. plu. of Clime, region, tract of earth*; climate.
- Coasts (kòstes), *n. plu. and pres. t. of Coast, the border, edge, or margin of, land next to the sea*; the shore; side: *v.* to sail close by, along, or near the shore or coast.
- Col o nies (kòl' ó 'nìz), *n. plu. of Colony, a body or company of persons who remove to and settle in a distant country, and continue subject to and under the protection of the mother-country*; the country settled or colonized. [Genoa.]
- Co lum bus (kò lúm' bús), *n. prop. the discoverer of America, a native of*

- Com mand ers (kõm mǎnd' úrz), *n. plu.* of Commander, a chief officer in the navy, or army, &c.; a heavy wooden mallet; one who commands.
- Com mu ni ca tion (kõm 'mǎ nè kǎ' shún), *n.* passage, means of passing from place to place; the act of imparting; correspondence; intercourse.
- Com pet i tors (kõm pèt' è 'túr), *n. plu.* of Competitor, a rival; an opponent.
- Con jec ture (kõn jèk' tshùre), *n.* a surmise, a supposition; a guess; imperfect knowledge: *v.* to guess; to judge by slight evidence or guess.
- Con trol (kõn tròl'), *n.* command, power over; authority; check, restraint: *v.* to govern; to restrain; to check.
- Co tem po ra ries (kò tèm' pò 'rá ríz), *n. plu.* of Cotemporary, one who lives at the same time with another: *a.* living at the same time.
- Dǎ ríng, *part. a.* bold, adventurous, fearless: *par.* of Dare, to have courage, to venture; to challenge, defy. [proclaim, publish.
- De cla red (dè klǎrd'), *pre.* of Declare, to assert, make known; to affirm; to
- Dè fíne', *v.* to mark the limit, determine; to decide; to explain; to describe.
- De ri ved (dè rívd'), *pre.* of Derive, to receive; to deduce or trace from its original; to descend from.
- De ser ved ly (dè zèr' vèd 'lè), *ad.* by merit, worthily.
- De tails (dè tález'), *n. plu.* and *pres. t.* of Detail, a particular or minute account or narration: *v.* to relate or narrate particulars; to select.
- Dis cov er y (dís kúv' úr 'rè), *n.* the act of finding or bringing any thing to light, disclosure; first sight of. [age, or self-interest; impartial.
- Dis in ter est ed (díz ín' tèt' èst èd), *a.* free from all regard of private advantage.
- Em pires (èm' pírez), *n. plu.* of Empire, the region over which the dominion of an emperor extends; imperial power.
- En du ring (èn dù' ríng), *part. a.* continuing, lasting; sustaining: *par.* of Endure, to last, continue; to bear, undergo, sustain.
- En gross ed (èn gròst'), *pre.* of Engross, to monopolize; to purchase the whole to sell at a higher price; to copy in a large hand; to take or assume.
- En thu si asm (èn thù' zhè 'ázm), *n.* ardent zeal; exaltation of ideas; heat of imagination. [to fix; to ratify.
- E stab lish ed (è stáb' lísht), *pre.* of Establish, to settle, to found; to confirm,
- E vent ful (è vènt' fúl), *a.* full of incidents or changes.
- Ex ag ger a ted (ègz áj' èr 'à téd), *part. a.* represented beyond the truth; enlarged: *pre.* of Exaggerate, to represent beyond the truth; to heighten;
- Ex ten sive ly (èks tèn' sív 'lè), *ad.* widely; largely. [to accumulate.
- Fer til i ty (fèr tíl' lè 'tè), *n.* fruitfulness; abundance; richness of soil.
- Fín' lánd, *n. prop.* a country in the north of Europe.
- For eign er (fòr' rín 'úr), *n.* one not of this country, a native of another; an alien, a stranger.
- Ge no a (jè nõ' á), *n. prop.* a province of Italy. [events or facts.
- His to ri an (hís tò' rè 'án), *n.* one who writes or compiles history; a writer of
- Hy poth e sis (hl pòth' è 'sís), *n.* a supposition; a system assumed but not proved.
- Ice land ic (íse lánd' ík), *a.* belonging to, or pertaining to Iceland.
- In flex i bil i ty (ín 'flèks è bíl' lè 'tè), *n.* firmness of purpose; obstinacy of will; unyielding stiffness. [explanation; the act of interpreting.
- In ter pre ta tions (ín 'tèt' prè tá' shún), *n. plu.* of Interpretation, exposition;
- Ir ving (èr' víng), *n. prop.* the name of a highly celebrated American author.
- I tal ians (í tál' yánz), *n. prop. plu.* of Italian, a native of Italy; the language of Italy: *a.* relating or belonging to Italy.
- It a ly (ít' á 'lè), *n. prop.* a country in the south of Europe.
- Lab ra dor (láb' rá 'dòr), *n. prop.* a hilly country of North America.
- Lat i tude (lát' è 'tùde), *n.* distance reckoned from the equator either north or south; space; extent; breadth; width.
- Líftíme, *n.* the continuance or duration of life.



- Mar i time (már' é 'tím), *a. performed on the sea, naval, marine; relating or belonging to the sea or ocean.*
- Med i ter ra ne an (mèd' é tèr' rá' nè 'án), *n. prop. the name of an inland sea between Europe and Africa: a. nearly enclosed or encircled with land; inland.*
- Mem o ra ble (mém' ó' rá' bl), *a. worthy of memory or remembrance; illustrious.*
- Me mo ri als (mè mó' rè 'álz), *n. plu. of Memorial, something which preserves memory or remembrance; a statement or an address containing a petition, claim, or remonstrance; any note or hint: a. preservative of memory.*
- Mild' nèss, *n. gentleness, softness; calmness; tenderness; clemency, mercy.*
- Nar ra tive (nár' rá' 'tív), *n. an account, recital of particulars; a relation: a. relating, giving an account.* [sing in ships, &c. by water.
- Nav i ga tion (náv' é gá' shún), *n. the act of managing ships, &c., or of passing ships, &c.; one who directs the course of ships, &c.; a seaman.*
- New found land (nú' fúnd' 'lánd), *n. prop. an island on the east coast of North America.* [longing to Great Britain.
- No va Sco tia (nò' vá skò' shá), *n. prop. a province in North America, be-*
- Of fend ed (óf' fènd' 'éd), *pre. of Offend, to displease, make angry; to disgust; to transgress; to assail; to be criminal.*
- Per se cu ted (pèr' sè' kù' téd), *pre. of Persecute, to pursue with hatred, enmity, malice, or malignity; to harass.*
- Re al i zed (rè' ál' 'lzd), *pre. of Realize, to feel in all its force, bring to one's own experience; to bring into being or act; to believe as real.*
- Re ceiv ing (rè' sèév' 'ing), *par. of Receive, to take, obtain; to admit; to hold, retain; to take what is offered.* [to repay; to requite.
- Rec om pense (rék' óm' 'pénse), *n. a compensation, a reward; equivalent: v.*
- Rè mâr k', *n. observation; note; notice taken: v. to observe; to note.*
- Re pub lics (rè' pûb' 'líks), *n. plu. of Republic, a commonwealth; a free state in which the citizens elect their representatives or rulers.*
- Re qui tal (rè' kwí' 'tál), *n. reward, recompense; retaliation.*
- Re search (rè' sèrtsh'), *n. laborious and diligent inquiry or examination.*
- Self-love (sèlf-lúv'), *n. love of one's own person or happiness.*
- Sketch ed (skètsht), *pre. of Sketch, to trace or draw the outlines of; to plan: n. an outline or delineation; a rough draught.*
- Som bre (sòm' bûr), *a. gloomy, dark; dull, dusky; cloudy.* [the mind.
- Sug gest ed (sùg' jèst' 'éd), *pre. of Suggest, to hint, to intimate; to offer to*
- Tra di tion al (trá' dísh' ún 'ál), *a. communicated, delivered, or transmitted orally from age to age, or from father to son.*
- Traf fic (tráf' fík), *n. commerce, trade; barter.*
- Un di ví ded (ún' dè' ví' 'déd), *a. whole, not divided; unbroken.*
- Un doubt ed (ún' dèút' 'éd), *a. not doubted, indubitable.*
- Un ex plo red (ún' éks' plórd'), *a. not explored or searched out.*
- Vague (vág), *a. indefinite, uncertain; wandering; unsettled.*

## READING LESSON V.

### *The Enterprise of Columbus.*

1. The enterprise of Columbus, the most memorable maritime enterprise in the history of the world, formed between Europe and America the communication which will never cease. The

national pride of an Icelandic historian has indeed claimed for his ancestors the glory of having discovered the western hemisphere.

2. It is said, that they passed from their own Island to Greenland, and were driven by adverse winds from Greenland to the shores of Labrador ; that the voyage was often repeated ; that the coasts of America were extensively explored, and colonies established on the shores of Nova Scotia or Newfoundland.

3. It is even suggested, that these early adventurers anchored near the harbor of Boston, or in the bays of New Jersey. But this belief rests only on a narrative, traditional in its form and obscure in its meaning, although of undoubted antiquity.

4. The geographical details are so vague, that they can not even sustain a conjecture ; the accounts of the mildness of the winter and the fertility of nature in the climes which were visited, are, on any hypothesis, fictitious or exaggerated ; while the remark, which should define the length of the shortest winter's day, has received interpretations to suit every latitude from New York to Cape Farewell. The first discoveries in Greenland were a high northern latitude ; Finland was but another and more southern portion of the same extensive territory.

5. Imagination had conceived the idea, that vast inhabited regions lay unexplored in the west ; and poets had declared, that empires beyond the ocean would one day be revealed to the daring navigator. But Columbus deserves the undivided glory of having realized that belief. During his lifetime he met with no adequate recompense.

6. The self-love of the Spanish monarch was offended at receiving from a foreigner in his employ benefits too vast for requital ; and the cotemporaries of the great navigator persecuted the merit which they could not adequately reward.

7. Nor had posterity been mindful to gather into a finished picture the memorials of his career, till the genius of Irving, with candor, liberality, and original research, made a record of his eventful life, and in mild but enduring colors sketched his sombre inflexibility of purpose, his deep religious enthusiasm, and the disinterested magnanimity of his character.

8. Columbus was a native of Genoa. The commerce of the middle ages, conducted chiefly upon the Mediterranean Sea, had enriched the Italian republics, and had been chiefly engrossed by their citizens. The path for enterprise now lay across the ocean.

9. The states which bordered upon the Atlantic, Spain, Portugal, and England, became competitors for the possession of the New World, and the control of the traffic which its discovery



was to call into being; but the nation which, by long and successful experience, had become deservedly celebrated for its skill in navigation, continued for a season to furnish the most able maritime commanders. Italians had the glory of making the discoveries, from which Italy derived no accessions of wealth or power.—BANCROFT'S HISTORY OF THE UNITED STATES.

QUESTIONS.—What is the most memorable maritime enterprise in the history of the world? What did this form? Who has claimed for his ancestors the glory of having discovered the western hemisphere? What is said that they did? What is even suggested that these adventurers did? Upon what does this belief rest? What is said of the geographical details, and of other accounts? Where were the first discoveries in Greenland made? What had imagination conceived and poets declared? For what does Columbus deserve undivided glory? Did Columbus meet, during his lifetime, an adequate recompense? How was the Spanish monarch affected? What did the cotemporaries of Columbus do? By whose genius was a record of the eventful life of Columbus made? Of what country was Columbus a native? Before the discovery of Columbus where and how was commerce conducted? Whom had it enriched? What nations became competitors for the possession of the New World? Did Italy derive any accessions of wealth or power from making the discoveries?

## SPELLING LESSON VI.

A ching (á k'ing), *part. a. suffering distress; being in pain: par. of Ache, to be in pain: n. a continued pain.*

A thwart (á thwärt'), *prep. across, transverse; through.*

Be gui ling (bè gl' ling), *par. of Beguile, to deceive, delude; to pass pleasantly; to amuse; to cheat; to impose upon.*

Bróód' ing, *par. of Brood, to muse, consider anxiously; to cover under the wing: n. a hatch, number hatched at once; offspring, breed.*

Bru tus (bróó' tús), *n. prop. a celebrated Roman, who conspired against Cesar, his friend, and stabbed him in the Roman senate-house. [peror.*

Ce sar's (sè' zúr's), *n. prop. posses. case of Cesar, the name of a Roman em-*

Clas sic (klás' sík), *a. pertaining or belonging to authors of the first order or rank; elegant; relating to ancient or antique authors: n. an author of the first rank. [tect; to discover.*

De series (dè skrlz'e'), *pres. t. of Desery, to see at a distance, spy out; to de-*

Ex pand ing (èks pánd' ing), *part. a. spreading out, extending: par. of Ex-*

Fan tas tic (fán tás' tík), *a. fanciful, imaginary, whimsical; irrational; humorous; unsteady. [who follows; a copier, an imitator.*

Fol low ers (fól' lò 'ár's), *n. plu. of Follower, a disciple, an adherent; one*

Fur rows (fúr' róz'e), *n. plu. and pres. t. of Furrow, a long trench or hollow; a hollow made by wrinkles in the face; a groove; a trench in the ground made by the plough: v. to trench, cut in furrows; to wrinkle; to make grooves in. [sons, to appear after death; an apparition, a spirit.*

Ghost (gòst), *n. the spirit of a person, supposed by credulous and guilty per-*

Graves (grávez), *n. plu. and pres. t. of Grave, a place where the dead are de-*

Home sick (hóm'e' sík), *a. anxious about or to see home; disoriented.*

- In tent (1n tén't), *a. anxiously diligent, closely applying; eager: n. design, purpose; meaning.*
- Lone ly (lón'e' lè), *a. retired, solitary.*
- Mis spén't, *pre. of Misspend, to waste, spend ill.*
- Moon's (mòónz), *n. posses. case of Moon, the changing luminary of the night; a secondary planet which revolves around the earth.* [stars.]
- Ple ia des (plé' yá 'déz), *n. plu. a northern constellation, a cluster of seven*
- Slum ber ing (slúm' búr 'ing), *part. a. reposing, sleeping lightly: par. of*
- Slumber, *to repose; to sleep lightly, to doze: n. repose; not deep or sound sleep, slight sleep; sleep.*
- Spec tre (spék' túr), *n. an apparition, a ghost.*
- Stal worth (stál' wúrth), *a. stout, brave.*
- Star ry (stár' rē), *a. decorated or adorned with stars; like stars.*
- Star tled (stár' tld), *pre. of Startle, to shrink with fear, be alarmed suddenly; to fright, to shock.* [tent.]
- Tént, *n. a movable lodging place or pavilion; a roll of lint: v. to lodge in a*
- Un cre a ted (ún kré á' téd), *a. not yet created or produced.*
- Un seen (ún sèen'), *a. invisible, not seen.*
- Un trod (ún tród'), *a. not having been trodden, or marked by the foot.*
- Vis ions (vīzh' ūnz), *n. plu. of Vision, a phantom, a supernatural appearance; act of seeing; faculty of sight.* [draw back.]
- With drew (with drǎ'), *pre. of Withdraw, to retire; to retreat; to take or*

## READING LESSON VI.

### Night.

1. Night is the time for rest ;  
     How sweet, when labors close,  
     To gather round an aching breast  
     The curtain of repose ;  
     Stretch the tired limbs and lay the head  
     Upon our own delightful bed !
2. Night is the time for dreams,  
     The gay romance of life ;  
     When truth that is, and truth that seems,  
     Blend in fantastic strife ;  
     Ah ! visions less beguiling far,  
     Than waking dreams by daylight are !
3. Night is the time for toil ;  
     To plough the classic field,  
     Intent to find the buried spoil  
     Its wealthy furrows yield ;  
     Till all is ours that sages taught,  
     That poets sang, or heroes wrought.

4. Night is the time to weep ;  
    To wet, with unseen tears,  
    Those graves of memory, where sleep  
    The joys of other years ;  
    Hopes that were angels in their birth,  
    But perished young, like things of earth !
5. Night is the time to watch ;  
    On ocean's dark expanse,  
    To hail the Pleiades, or catch  
    The full moon's earliest glance,  
    That brings unto the homesick mind  
    All we have loved and left behind.
6. Night is the time for care ;  
    Brooding on hours misspent,  
    To see the spectre of despair  
    Come to our lonely tent ;  
    Like Brutus midst his slumbering host,  
    Startled by Cesar's stalworth ghost.
7. Night is the time to muse ;  
    Then from the eye the soul  
    Takes flight, and with expanding views,  
    Beyond the starry pole,  
    Descries, athwart the abyss of night,  
    The dawn of uncreated light.
8. Night is the time to pray ;  
    Our Savior oft withdrew  
    To desert mountains far away,  
    So will his followers do ;  
    Steal from the throng to haunts untrod,  
    And hold communion there with God.
9. Night is the time for death ;  
    When all around is peace,  
    Calmly to yield the weary breath,  
    From sin and suffering cease !  
    Think of Heaven's bliss, and give the sign  
    To parting friends : such death be mine !

MONTGOMERY.

QUESTIONS.—For what is night? What is it sweet to do when labors close? What are less beguiling? With what is night the time to wet the graves of memory? What is night the time to hail? To see what like Brutus is night the time? For what did our Savior often withdraw? For what is night the time when all around is peace? Of what to think? To whom give the sign? Is not such a death to be desired?

## SPELLING LESSON VII.

Ac cu mu late (ák kù' mà 'lâte), *v.* to heap together; to increase; to pile up.  
 Al ci bi a des (ál sè bí' á 'dèz), *n. prop.* a famous Athenian general.  
 Clear ly (klèér' lè), *ad.* freely, plainly, distinctly; evidently; brightly.  
 Con de scend (kôn dè sènd'), *v.* to stoop, to yield; to submit to; to bend.  
 Con fu sed ly (kôn fù' zéd 'lè), *ad.* indistinctly, not clearly; hastily.  
 Con tri ved (kôn trivd'), *pre.* of Contrive, to plan out, invent; to form or design; to devise.  
 Con verse (kôn vèrse'), *v.* to talk, to discourse with; to hold intercourse.  
 De scrip tions (dè skrip' shúnz), *n. plu.* of Description, a class of persons, or things; the act of describing; representation; definition.  
 Drá' má, *n.* picture or representation; a composition or poem accommodated to action; a play. [gance.  
 El o quent (él ó 'kwént), *a.* having the power of oratory; speaking with elegance.  
 Fern, *n.* a kind of plant of several species.  
 Locke (lòk), *n. prop.* a man's name, and of a place.  
 Prod uce (pród' duse), *n.* product, what is produced; amount; gain, profit.  
 Re strict ed (rè strikt' éd), *pre.* of Restrict, to confine, to limit; to restrain.  
 Rings (rìngz), *pres. t. and n. plu.* of Ring, to sound, or cause to sound; to fit with rings: *n.* an ornament for the finger; a circle; a circular thing; sound of bells, &c.  
 Sus pect (sús pèkt'), *v.* to imagine, to conjecture; to mistrust.  
 Weld' íng, *par.* of Weld, to unite firmly and closely two pieces of iron, by hammering, when both are intensely heated.

## READING LESSON VII.

### Pursuit of Knowledge.

1. In the pursuit of knowledge, follow it wherever it is to be found; like fern, it is the produce of all climates, and like coin, its circulation is not restricted to any particular class. We are ignorant in youth, from idleness, and we continue so in manhood, from pride; for pride is less ashamed of being ignorant than of being instructed, and she looks too high to find that which very often lies beneath her.

2. Therefore condescend to men of low estate, and be for wisdom that which Alcibiades was for power. He that rings only one bell, will hear only one sound; and he that lives only with one class, will see but one scene of the great drama of life.

3. Mr. Locke was asked how he had contrived to accumulate

a mine of knowledge so rich, yet so extensive and so deep. He replied, that he attributed what little he knew to the not having been ashamed to ask for information; and to the rule he had laid down, of conversing with all descriptions of men, on those topics chiefly that formed their own peculiar professions or pursuits.

4. I myself have heard a common blacksmith eloquent, when welding of iron has been the theme; for what we know thoroughly, we can usually express clearly, since ideas will supply words, but words will not always supply ideas. Therefore, when I meet with any that write obscurely, or converse confusedly, I am apt to suspect two things; first, that such persons do not understand themselves; and, secondly, that they are not worthy of being understood by others.—LACON.

QUESTIONS.—What should we follow wherever it is to be found? Why is knowledge like fern? Why is it like coin? From what are youth ignorant? What in manhood? What often looks too high? To whom should we condescend? Who will see but one scene of life? How did the celebrated Mr. Locke say he had contrived to accumulate a mine of knowledge? Why and when is the blacksmith eloquent? When persons write obscurely or confusedly what should we suspect?

### SPELLING LESSON VIII.

An ti ci pa tion (ân 'tîs sê pâ' shûn), *n.* foretaste, the act of anticipating; a taking before. [passion.

Ap a thy (âp' â 'thê), *n.* a want of sensibility, or feeling; exemption from Buî fêts, *pres. t.* and *n. plu.* of Buîfet, to contend against; to box; to beat; to strike: *n.* a blow with the fist or hand; a stroke.

Cap tiv i ty (kâp tîv' ê 'tê), *n.* bondage, slavery; subjection.

Clanks (klângks), *pres. t.* and *n. plu.* of Clank, to make a sharp, loud, shrill sound: *n.* a sharp, loud, shrill sound.

Con vulse (kôn vûlse'), *v.* to shake or effect by irregular spasms or motion; to contract by shaking; to give a violent motion to.

Cries (krîze), *pres. t.* and *n. plu.* of Cry, to scream, to call; to weep; to proclaim: *n.* shriek, scream; clamor; proclamation.

De clines (dê klînez'), *pres. t.* and *n. plu.* of Decline, to fail; to decay; to refuse; to bend or lean downward; to deviate; to vary, modify, or inflect, as words: *n.* decay; diminution; a falling off; tendency to a worse state.

De plo ra ble (dê plô' rá 'bl), *a.* sad, lamentable; calamitous.

De pres sion (dê prêsh' ûn), *n.* dejection, state of sadness; abasement; act of humbling; a hollow. [to be liquefied.

Dis solves (dîz zôlvz'), *pres. t.* of Dissolve, to break up; to separate; to melt, Door posts (dôre' pôsts), *n. plu.* of Doorpost, the post of a door.

En er gy (ên' ér 'jê), *n.* vigor, force, power; efficacy; spirit.

Fails (fâlez), *pres. t.* of Fail, to decline, to cease; to miss, omit; to be deficient; to decay; to become insolvent. [ance; to stammer.

Fal ters (fâl' túrz). *pres. t.* of Falter, to fail; to hesitate in speech or utter-



Fee bler (fěb' blūr), *a. weaker or more weakly; more sickly.*

Flash es (flāsh' 1z), *pres. t. and n. plu. of Flash, to break forth suddenly as light; to glitter as transient flame; to burst out into a flame, light, or wit: n. a sudden blaze; a sudden burst of light or wit.*

Fŭl' nēss, *n. abundance, plenty; state of being full, satiety; completeness.*

Goads (godez), *pres. t. and n. plu. of Goad, to incite, to prick; to stimulate; to urge; to prick with a goad: n. a pointed stick or instrument to drive oxen.*

Grŭpe, *n. grasp, a hold; a squeeze; pressure; oppression; the colic: v. to seize; to hold fast; to press; to pinch; to straiten; to feel colic.*

Har bin ger (hār' bīn' jūr), *n. a forerunner, a precursor.*

In creas es (īn krēēs' 1z), *pres. t. of Increase, to grow; to make more or greater.*

Ir ri ta tion (īr rē tā' shūn), *n. excitement, anger; act of exciting; provocation, exasperation.*

Judg ment-seat (jŭdj' mēnt-sēēt), *n. the seat on which a judge sits; a tribunal; a court.*

Lo ses (lōs' 1z), *pres. t. of Lose, to deprive of; to suffer loss; to forfeit; to bewilder; to fail.*

Mis er a ble (mīz' ūr' ā bl), *a. wretched, unhappy; mean; worthless.*

Mul ti ply (mŭl' tē' plī), *v. to increase or grow in number.*

Ner vous (nēr' vūs), *a. pertaining to the nerves; having weak nerves; strong; vigorous, robust.*

Out cry (ōūt' krī), *n. cry of distress; clamor; cry of vehemence.*

Par ox ysms (pār' ōks' 1z), *n. plu. of Paroxysm, a periodical fit; a return of a disease; a fit.*

Per plex ed (pēr plēkst'), *pre. of Perplex, to embarrass; to entangle; to puzzle, make intricate; to involve.*

Prays (prāze), *pres. t. of Pray, to implore, to entreat; to ask with zeal, to petition.*

Re coils (rē kōilz'), *pres. t. of Recoil, to shrink, fall, or rush back.*

Re forms (rē fōrmz'), *pres. t. and n. plu. of Reform, to amend, change from worse to better; to correct: n. amendment; correction; reformation.*

Re lax es (rē lāks' 1z), *pres. t. of Relax, to slacken, make less firm; to abate; to remit; to divert; to ease.*

Re solves (rē zōlvz'), *pres. t. and n. plu. of Resolve, to determine, settle in an opinion; to solve; to analyze: n. a resolution, a determination.*

Re tires (rē threz'), *pres. t. of Retire, to withdraw; to retreat.*

Roars (rōrez), *pres. t. and n. plu. of Roar, to make a loud noise; to cry or bellow as a beast: n. a loud sound or noise; a clamor.*

Strug gle (strŭg' gl), *v. to make great efforts, to strive; to contend; to labor in anguish: n. great labor or effort; contest; strife; agony.*

Strŭg' glīng, *par. of Struggle.*

Thun ders (thŭn' dŭrz), *pres. t. and n. plu. of Thunder, to make a loud or terrible noise; to roar or sound after lightning or an electrical discharge: n. a loud, rumbling noise which follows lightning.*

Trem bles (trēm' blz), *pres. t. of Tremble, to shudder; to quake; to shake.*

Vor tex (vŏr tēks), *n. a whirlpool; a whirl, whirling motion or whirling around.*

Wārn' īng, *part. a. admonishing, cautioning against danger: n. a previous notice; caution against faults or danger: par. of Warn, to give notice; to admonish; to caution; to inform.*

Wēeps, *pres. t. of Weep, to express sorrow, lament; to bewail; to shed tears.*



## READING LESSON VIII.

*The moral Effects of Intemperance.*

1. The sufferings of animal nature occasioned by intemperance, my friends, are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins and suffers; and, as his earthly house dissolves, he is approaching the judgment-seat, in anticipation of a miserable eternity. He feels his captivity, and in anguish of spirit clanks his chains and cries for help.

2. Conscience thunders, remorse goads, and, as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it yet again," again resolves, and weeps, and prays, and "seeks it yet again!" Wretched man! he has placed himself in the hands of a giant, who never pities, and never relaxes his iron gripe. He may struggle, but he is in chains. He may cry for release, but it comes not; and lost! lost! may be inscribed upon the doorposts of his dwelling.

3. In the mean time these paroxysms of his dying moral nature decline, and a fearful apathy, the harbinger of spiritual death, comes on. His resolution fails, and his mental energy, and his vigorous enterprise; and nervous irritation and depression ensue. The social affections lose their fulness and tenderness, and conscience loses its power, and the heart its sensibility, until all that was once lovely and of good report retires, and leaves the wretch abandoned to the appetites of a ruined animal.

4. In this deplorable condition, reputation expires, business falters and becomes perplexed, and temptations to drink multiply, as inclination to do so increases and the power of resistance declines. And now the vortex roars, and the struggling victim buffets the fiery wave with feeble stroke, and warning supplication, until despair flashes upon his soul, and, with an outcry that pierces the heavens, he ceases to strive, and disappears.—BEECHER.

QUESTIONS.—What cause moral agonies to convulse the soul? What sufferings are not to be compared with those moral agonies? What does the DRUNKARD feel? What does he do in anguish of spirit? What does his conscience do? What goads him? What does he then do? Where has he placed himself? What may be inscribed on the doorposts of a confirmed DRUNKARD? What fails? What ensues? What lose their fulness and tenderness? What loses its power? To what is the DRUNKARD abandoned? In the DRUNKARD's deplorable condition, what expires? What becomes perplexed? What declines? When despair flashes upon the soul of the

DRUNKARD, what then happens ? Is not the condition of the confirmed DRUNKARD awfully deplorable and lamentable ? Will not all my young friends AVOID THE USE OF ALL INTOXICATING LIQUORS as they would guard the liberties of their country from ruin and overthrow ? Will all young persons remember that this country would be *emphatically* a BLESSED COUNTRY if it were not for the blasting and withering MISERY AND WRETCHEDNESS produced by the use of INTOXICATING LIQUORS ?

### SPELLING LESSON IX.

- A bun dant (â bûn' dânt), *a. plentiful; exuberant; abounding.*  
 Ac com pa ni ments (âk kûm' pâ 'nè ments), *n. plu. of Accompaniment, the adding or an addition of any thing by way of ornament; or, for harmony or symmetry.*  
 Ad mit (âd mît'), *v. to grant, allow; to suffer or permit to enter; to receive.*  
 Af ford ed (âf fôrd' éd), *pre. of Afford, to produce, to yield; to be able to bear expenses; to grant; to set a price.*  
 Ar ca di an (âr kâ' dè 'ân), *a. rural, pertaining to Arcadia, a district of Peloponnesus, celebrated as the abode of rural happiness.*  
 As so ci a tions (âs 'sô shè 'â' shûnz), *n. plu. of Association, union of things; connexion or union of ideas; confederacy; union, society; partnership; an assembly.* [or force to leave his country.  
 Ban ish ed (bân' ish'), *pre. of Banish, to drive away; to exile, to condemn*  
 Bay ing (bâ' ing), *par. of Bay, to bark as a dog; to shut or hem in: n. a body of water, an opening into the land, an arm of the sea; a kind of enclosure for hay, &c. in a barn; a kind of tree; a kind of color.*  
 Be gin nings (bè gîn' nîngz), *n. plu. of Beginning, the first state, commencement; origin; first cause.*  
 Bells (bêlz), *n. plu. of Bell, a hollow sounding body of cast metal.*  
 Bè side', *prep. at the side of another; distinct from; over and above: ad. more than that; moreover; beyond this class.*  
 Bot toms (bôt' tûmz), *n. plu. and pres. t. of Bottom, a valley, a low ground, a dale; the lowest part; foundation; a ship: v. to put a bottom to; to fix.*  
 Brick (brîk), *n. a mass of clay mixed with sand and moistened with water and made soft, then formed in a mould, and dried and baked or burnt in a kiln; a loaf like a brick: v. to lay with bricks.*  
 Build ings (bîld' ingz), *n. plu. of Building, a house, &c.; an edifice; a fabric.*  
 Con tem plate (kôn tèm' plâte), *v. to view or consider attentively; to study; to meditate; to muse.*  
 Cul ti va tion ('kûl tè vâ' shûn), *n. the preparing for crops or tilling the land; the act of improving the soil; husbandry; improvement; care or study directed to improvement; melioration.*  
 De pos ite (dè pôz' ít), *v. to place or lay up for preservation; to lodge in any place for safe keeping; to trust with; to throw or lay down: n. that which is intrusted or committed to the care of another; a pledge; a place where things or goods are deposited; a depository.*  
 Dis ap pear ed ('dis âp pèerd'), *pre. of Disappear, to be lost to view; to vanish from the sight.* [judge; to distinguish.  
 Dis cern ed (dîz zèrnd'), *pre. of Discern, to see, to descry; to perceive; to*  
 E den (é' dn), *n. prop. a blessed and happy state; paradise, the garden in which Adam and Eve were placed.*  
 Em i grants (èm' è' grânts), *n. plu. of Emigrant, one who leaves his country or state to reside in another; one who emigrates.*

- Flit' tîng, *par.* of Flit, *to fly swiftly or away, dart along; to flutter.*
- Flocks (fłks), *n. plu.* and *pres. t.* of Flock, *a company or collection of birds, fowls, or animals: v. to gather or assemble in companies, crowds, or numbers.*
- Gods (głdz), *n. plu.* of God, *any thing held in very high estimation; any person or thing deified, an idol: n. prop. the Supreme Being.*
- Guar an tee (gàr ân tèè), *n. surety for a certain result, or performance; one who warrants; a power or one who undertakes to see that a stipulation or agreement is performed.*
- Hđũse' hłld, *a. belonging to the family or house; domestic: n. those who live under the same roof or compose a family; a family.*
- Jour neys (jũr' nĩz), *n. plu.* and *pres. t.* of Journey, *travel by land or by water; a passage from place to place: v. to travel, pass from place to place.*
- Lłg, *n. a heavy piece of shapeless or unhewed wood; a piece of wood or apparatus by which the course or velocity of a ship is measured.*
- Lux u ri ance (lłg zũ' rě 'ânse), *n. excessive or rank growth, exuberance; great abundance.*
- Mem ber (mēm' bũr), *n. an individual of a legislature or assembly, or of a society or community; a limb; a part; a clause.*
- New ly-ar ri ved (nũ' lě-ăr rĩvd'), *a. lately or recently come.*
- Oc cu pant (łk' kũ 'pánt), *n. one who holds or takes possession.*
- Out build ings (đũt' bĩld 'ĩngz), *n. plu.* of Outbuilding, *a barn, shed, or wood-house, &c.*
- Par o quets (pår' ł 'kěts), *n. plu.* of Paroquet, *a small parrot.*
- Pås' tł 'rål, *a. rural; pertaining to shepherds; relating to the care of souls: n. a rural poem or one relating to a country life; an idyl.*
- Perch ed (pěrtsht), *pre.* of Perch, *to sit or roost as a bird; to fix, light, or place: n. a small fish; a bird's or fowl's roost; a pole; five yards and a half, a rod.*
- Prl mē' vål, *a. primitive, original; first.*
- Rais ing (rårce' ĩng), *par.* of Raise, *to set up, to erect; to elevate; to exalt; to lift; to levy; to excite.*
- Re flec tions (rě flěk' shũnz), *n. plu.* of Reflection, *thought, contemplation; attentive consideration, meditation; the act of throwing back; reproach, censure.*
- Re mo ter (rě mł' tũr), *a. more distant, farther off; more foreign.*
- Rĩv' ũ 'lěts, *n. plu.* of Rivulet, *a small stream, brook, or river.*
- Self-con se quence (sělf-kłn' sě 'kwěnce), *n. high, consequential, or conceited opinion or notion of one's self or property.*
- Squir rels (skwěr' rĩlz), *n. plu.* of Squirrel, *a small, active animal.*
- Strokes, *n. plu.* and *pres. t.* of Stroke, *a blow, a sound; a touch; a line; a dash; fatal attack, calamity: v. to rub gently; to sooth; to make smooth.*
- Strug glings (strũg' glĩngz), *n. plu.* of Struggling, *an effort, great labor; contest; strife.*
- Sump tu ous (sũm' tshũ 'ũs), *a. splendid, magnificent; costly, expensive.*
- Thrift y (thřf' tě), *a. growing rapidly; thriving; sparing, frugal.*
- Tink ling (tĩngk' ĩng), *part. a. making a sharp sound or noise: par. of Tinkle, to make a sharp, quick, noise or sound.*
- Wel com ing (wěł' kũm' ĩng), *par.* of Welcome, *to salute with kindness; to entertain in a hospitable manner: n. a kind reception: a. received willingly or with gladness; free of expense.*
- Wil der ness (wĩł' dũr 'nēs), *n. uncultivated land, a forest; a desert, uninhabited land or country.*

## READING LESSON IX.

*The Emigrant's Abode in Ohio.*

1. In making remoter journeys from the town, beside the rivulets, and in the little bottoms not yet in cultivation, I discerned the smoke rising in the woods, and heard the strokes of the axe, the tinkling of bells, and the baying of dogs, and saw the newly-arrived emigrant either raising his log cabin, or just entered into possession.

2. It has afforded me more pleasing reflections, a happier train of associations, to contemplate these beginnings of social toil in the wide wilderness, than, in our more cultivated regions, to come in view of the most sumptuous mansion. Nothing can be more beautiful than these little bottoms, upon which these emigrants deposite, if I may so say, their household gods.

3. Springs burst forth in the intervals between the high and low grounds. The trees and shrubs are of the most beautiful kind. The brilliant red-bird is seen flitting among the shrubs, or, perched on a tree, seems welcoming, in her mellow notes, the emigrant to his abode. Flocks of paroquets are glittering among the trees, and gray squirrels are skipping from branch to branch.

4. In the midst of these primeval scenes, the patient and laborious father fixes his family. In a few weeks they have reared a comfortable cabin and other outbuildings. Pass this place in two years, and you will see extensive fields of corn and wheat, a young and thrifty orchard, fruit-trees of all kinds, the guarantee of present abundant subsistence, and of future luxury.

5. Pass it in ten years, and the log buildings will have disappeared. The shrubs and forest trees will be gone. The Arcadian aspect of humble and retired abundance and comfort will have given place to a brick house, with accompaniments like those that attend the same kind of house in the older countries.

6. By this time, the occupant, who came there, perhaps, with a small sum of money, and moderate expectations, from humble life and with no more than a common school education, has been made, in succession, member of the assembly, justice of the peace, and, finally, county judge.

7. I admit that the first residence among the trees affords the most agreeable picture to my mind ; and that there is an inexpressible charm in the pastoral simplicity of those years, before pride and self-consequence have banished the repose of their Eden, and



when you witness the first strugglings of social toil with the barren luxuriance of nature.—T. FLINT.

QUESTIONS.—What was discerned rising in the woods? What was heard? What was seen? What afforded very pleasing reflections? More pleasing than what? What was very beautiful? What was seen flitting among the shrubs? What glittering? What skipping from branch to branch? In the midst of these scenes what did the father do? What might have been seen in a few weeks? What in two years? What in ten years? By this time, what has the occupant become? What afforded the most agreeable picture? In what is there an inexpressible charm?

### SPELLING LESSON X.

Ar mies (ăr' mîz), *n. plu.* of Army, a large body of armed men; a great number.

Ar rest (ăr' rêst'), *v.* to obstruct, to hinder; to stay; to stop; to seize, lay hands on: *n.* a stay or stop; a hinderance; a restraint; a seizure by legal process.

As pi ra tion (ăs' pè' râ' shûn), *n.* an ardent wish; a full pronunciation.

A tro cious (â' trô' shûs), *a.* wicked in a high degree; very heinous; enormous; outrageous.

A vow (â' vû'), *v.* to own, acknowledge; to justify; to declare openly. [rear.

Back-ground (bâk' grôûnd), *n.* place of obscurity or little seen; ground in the

Bar bar i ties (bâr' bâr' è' tîz), *n. plu.* of Barbarity, cruelty, savageness; incivility. [to do good; charity; free gift.

Be nev o lence (bè' nèv' ô' lense), *n.* kindness, good will, affection, disposition

Be reav ed (bè' rêvêd'), *part. a.* deprived of; left or made destitute: *v.* to deprive of; to take away from; to strip.

Be wil der ing (bè' wîl' dâr' ing), *part. a.* puzzling, misleading; perplexing: *par.* of Bewilder, to lose in pathless places; to mislead; to entangle, to perplex, confuse.

Car cass es (kâr' kâs' iz), *n. plu.* of Carcass, the dead body of a person, or of a brute animal; a kind of bomb; the unfinished frame or the decaying remains of any thing.

Char ges (tshâr' jîz), *n. plu.* and *pres. t.* of Charge, an onset, an attack; care, trust; precept; accusation; command; expense, cost: *v.* to intrust; to accuse; to impute as a debt; to attack; to load; to enjoin; to command; to exhort.

Check (tshêk), *n.* restraint, curb; hinderance; stop; a reproof; a kind of linen; an order for money: *v.* to curb, restrain; to hinder, repress; to interfere; to reprove.

Chiv al ry (shîv' âl' rê), *n.* a military dignity; knighthood.

Con tem pla tions (kôn' tèm' plâ' shûnz), *n. plu.* of Contemplation, meditation, studious thought; continued attention of the mind.

Death-tones (dêth' tônez), *n. plu.* of Death-tone, the tone or noise uttered by the dying. [cheating, fraudulent; full of deceit

De ceit ful (dè' sèet' fûl), *a.* tending to deceive, mislead, or insnare; false

De lu sion (dè' lû' zhûn), *n.* a deception, a cheat; error, illusion; a false representation, deceit.

De spair ing (dè' spâre' ing), *part. a.* desponding, wanting hope: *par.* of Despair, to despond, to be without or abandon hope: *n.* hopeless state despondency, hopelessness.

- Dè vǝūr' ینگ. *part. a. destroying, annihilating*; wasting; eating ravenously or greedily: *par. of Devour, to destroy*; to consume; to eat ravenously.
- Dis guise (diz' gize'), *v. to conceal, to hide*; to disfigure: *n. a dress to conceal*; a counterfeit show; false appearance.
- Drǝw' ینگ 'rǝǝm, *n. a room for the reception of company.* [nify.
- El e vates (él' é' vates), *pres. t. of Elevate, to raise up, elate*; to exalt; to dignify.
- Em bel lish ments (ém bǝl' lish 'mǝnts), *n. plu. of Embellishment, decoration*; ornament.
- En gros ses (èn grǝse' ız), *pres. t. of Engross, to take or assume*; to monopolize; to copy in a large hand; to purchase the whole to sell at a higher price.
- En signs (èn' sinez), *n. plu. of Ensign, a mark of distinction*; a flag, banner, or standard of a regiment, band, or company; the officer who carries the flag or colors.
- En ter pri ses (èn' tǝr 'prl ız), *n. plu. and pres. t. of Enterprise, an undertaking*; an attempt: *v. to undertake*; to attempt.
- En ter tain ment (èn tǝr tǝne' mǝnt), *n. amusement, diversion*; treatment; hospitable reception.
- Ex tinc tion (éks tǝngk' shǝn), *n. suppression, abolition*; destruction; act of quenching; state of being quenched or extinguished.
- Fas ci na tions ('fǝs sǝ ná' shǝnz), *n. plu. of Fascination, enchantment, act of bewitching*; witchcraft.
- Gǝǝs' pǝl, *n. the holy book of the Christian revelation, God's word*; the evangelical history of the birth, actions, &c. of Jesus Christ. [imperfectly.
- Half-sight ed (hǝf' site 'ǝd), *a. having weak or imperfect discernment*; seeing dimly.
- Hǝte fǝl 'nǝss, *n. odiousness*; the quality of being hateful or disgusting.
- Hun dreds (hǝn' drǝdz), *n. plu. of Hundred, a body, collection, or sum, consisting of ten times ten individuals or units*; a division or circuit, &c.: a. ten times ten; ten multiplied by ten.
- In ter rupt ('in tǝr rǝpt'), *v. to hinder*; to stop by interference.
- Le gal i zed (lé' gǝl 'ızd), *part. a. made lawful or authorized by law*: *pre. of Legalize, to make lawful, authorize.*
- Lends (lǝndz), *pres. t. of Lend, to furnish*; to afford; to deliver or grant to another on condition of return or its equivalent.
- Mad den ing (mǝd' dn 'ing), *part. a. making angry or mad*: *par. of Madden, to make mad*; to become mad.
- Man gled (mǝng' gld), *part. a. torn or lacerated*: *par. of Mangle, to lacerate*; to cut or tear in pieces; to smooth linen.
- Mes sage (mǝs' sǝje), *n. any communication, word, or errand, sent from one person to another*; a written communication of a President to Congress, or of a Governor to the Legislature.
- Moans (mǝnez), *n. plu. and pres. t. of Moan, lamentation*; audible sorrow or grief: *v. to grieve, to mourn*; to lament.
- Nǝǝd' dǝng, *part. a. inclining or bending the head with a quick motion*: *par. of Nod, to bow, incline, or bend the head, &c. with a quick motion*; to be drowsy: *n. a quick bend or inclination of the head*; a command.
- Op po sing (ǝp pǝ' zǝng), *part. a. acting against*; resisting; hindering: *par. of Oppose, to object to*; to hinder, act against; to resist, set against.
- Par ti al i ty (pǝr shǝ ál' lé 'tǝ), *n. inclination to favor one side of a question more than another, undue bias of mind*; unequal judgment.
- Pit e ous (pǝt' é' ǝs), *a. sorrowful, exciting pity*; compassionate.
- Plumes (plǝmez), *n. plu. and pres. t. of Plume, a feather, an ornament*; pride; token of honor: *v. to adjust the feathers*; to adorn; to value; to strip.
- Pǝp' ǝ lǝr, *a. pleasing to the people*; general; familiar; beloved by the people; vulgar; extensively prevalent.



Prep a ra tion ('prép á rà' shùn), *n.* a making ready, the act of preparing; that which is made ready or prepared. [place; step; departure.

Re move (rè mòv'), *v.* to put from its place; to change place: *n.* change of

Rep re sents ('rèp rè zènts'), *pres. t.* of Represent, to exhibit, to show; to describe; to act for or in the place of another. [lectual feeling.

Sen ti men tal ('sèn tè mèn' tál), *a.* expressing or having sentiment or intel-

Sè vèrè', *a.* rigid, very strict; sharp, harsh; cruel; distressing, painful; hard, austere.

Shock (shòk), *n.* a conflict; concussion, a sudden shake; offence, disgust; a pile of sheaves of wheat, rye, &c., usually sixteen in number: *v.* to shake by violence; to offend, to disgust; to strike with surprise or terror.

Shriek (shréék), *n.* a shrill, sharp cry or scream of anguish, horror, or terror: *v.* to scream in fright, anguish, or horror; to utter a sharp, shrill cry.

Slaugh ter (slăw' tûr), *n.* massacre, great butchery; destruction of life: *v.* to slay, to kill. [inferior or subject to another.

Sub or di nate (súb ôr' dè 'nâte), *a.* inferior in order, lower; subject: *n.* one

Tâstes, *n. plu.* and *pres. t.* of Taste, sense or act of tasting; relish; nice discernment: *v.* to perceive by the tongue; to relish.

Thick en ing (thík' kn' ing), *part. a.* growing thick; making thick: *par. of* Thicken, to make or grow thick. [to convey or carry; to banish.

Trâns pôrts', *pres. t.* of Transport, to put into ecstasy or affect with passion;

Treach er ous (trètsh' êr' 'ûs), *a.* deceitful; faithless, perfidious.

Treach er y (trètsh' ûr' 'rè), *n.* deceit; faithlessness, breach or violation of faith or confidence; perfidy. [a trumpet.

Trum pet-notes (trâm' pít-'nôtes), *n. plu.* of Trumpet-note, note or sound of

Un min gled (ún mîng' gld), *a.* pure, not mixed.

Un re lent ing ('ún rè lènt' ing), *a.* having no feeling or pity; hard; cruel.

Un tend ed (ún tënd' éd), *a.* not having attendance.

Ush er ed (úsh' úrd), *pre. of* Usher, to introduce; to forerun: *n.* an under-teacher; one who introduces.

Ut ter ance (út' tûr' 'ânse), *n.* expression; pronunciation, delivery.

Val or (vâl' úr), *n.* personal bravery, courage; intrepidity; strength; prowess.

Writh ing (rîth' ing), *part. a.* distorting; twisting: *par. of* Writhe, to distort; to wrest; to twist.

## READING LESSON X.

### Horrors of War.

1. The first great obstacle to the extinction of war, is the way in which the heart of man is carried off from its barbarities and its horrors, by the splendor of its deceitful accompaniments. There is a feeling of the sublime in contemplating the shock of armies, just as there is in contemplating the devouring energy of a tempest; and this so elevates and engrosses the whole man, that his eye is blind to the tears of bereaved parents, and his ear is deaf to the piteous moan of the dying, and the shriek of their desolated families.

2. There is a gracefulness in the picture of a youthful warrior burning for distinction on the field, and lured by this gen-

erous aspiration to the deepest of the animated throng, where, in the fell work of death, the opposing sons of valor struggle for a remembrance and a name; and this side of the picture is so much the exclusive object of our regard, as to disguise from our view the mangled carcasses of the fallen, and the writhing agonies of the hundreds and the hundreds more, who have been laid on the cold ground, where they are left to languish and to die.

3. There no eye pities them. No sister is there to weep over them. There no gentle hand is present to ease the dying posture, or bind up the wounds, which, in the maddening fury of the combat, have been given and received by the children of one common father. There death spreads its pale ensigns over every countenance, and when night comes on, and darkness gathers around them, how many a despairing wretch must take up with the bloody field as the untended bed of his last sufferings, without one friend to bear the message of tenderness to his distant home; without one companion to close his eyes!

4. I avow it. On every side of me I see causes at work, which go to spread a most delusive coloring over war, and to remove its shocking barbarities to the back-ground of our contemplations altogether. I see it in the history which tells me of the superb appearance of the troops, and the brilliancy of their successive charges. I see it in the poetry which lends the magic of its numbers to the narrative of blood, and transports its many admirers, as by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter.

5. I see it in the music which represents the progress of the battle; and where, after being inspired by the trumpet-notes of preparation, the whole beauty and tenderness of a drawing-room are seen to bend over the sentimental entertainment; nor do I hear the utterance of a single sigh to interrupt the death-tones of the thickening contest, and the moans of the wounded men as they fade away upon the ear, and sink into lifeless silence.

6. All, all goes to prove what strange and half-sighted creatures we are. Were it not so, war could never have been seen in any other aspect than that of unmingled hatefulness; and I can look to nothing but to the progress of Christian sentiment upon earth, to arrest the strong current of its popular and prevailing partiality for war.

7. Then only will an imperious sense of duty lay the check of severe principle on all the subordinate tastes and faculties of our nature. Then will glory be reduced to its right estimate,

and the wakeful benevolence of the gospel, chasing away every spell, will be turned by the treachery of no delusion whatever, from its simple but sublime enterprises for the good of the species. Then the reign of truth and quietness will be ushered into the world, and war, cruel, atrocious, unrelenting war, will be stripped of its many and its bewildering fascinations.—CHALMERS.

QUESTIONS.—What is the great obstacle to the extinction of war? In what is there a sublime feeling? Just like what? To what does this feeling make a man's eye blind? To what does it make his ear deaf? In what is there a gracefulness? What does this side of the picture disguise from our view? Where is there no eye to pity? No sister to weep? Where no gentle hand to ease the dying posture? What does death spread? On the field of battle, what does many a despairing wretch do, when night comes on? What spread a most delusive coloring over war? Over what does war throw its treacherous embellishments? What does all this tend to prove? If it were not so, how would war have been always viewed? To what must we look to arrest the prevailing partiality for war? On what will a check then be laid? To what will wakeful benevolence then be turned? What will then be ushered into the world? Of what will war then be stripped? Is not war, in which one fellow-being strives to destroy the life of another fellow-being, not only *immoral* but really *absurd*? Do the butchery and slaughter of contending armies, or the success or victory of either army prove one fact as to the *merits* or *rights* of the question or matters in dispute? Are not the *oppressors* often victorious as well as the *oppressed*? If individual *citizens* of a city, county, or state, submit any matters of difficulty to a *jury*, composed of *disinterested* and *impartial* fellow-citizens, should not *nations* submit their difficulties and disputes to *other impartial nations* or a *jury* of nations?

## SPELLING LESSON XI.

Bap tis mal (báp tiz' mál), *a.* pertaining to baptism.

Cov e nant (káv' è 'nánt), *n.* a solemn agreement; a contract, a stipulation, a compact: *v.* to contract, stipulate; to bargain; to agree.

De vout ly (dè vóút' lè), *ad.* piously, religiously.

Fer vent ly (fèr' vènt' lè), *ad.* with pious ardor; eagerly, vehemently; zealously; hotly.

Je sus (jè' zús), *n. prop.* the Savior of the world, the Messiah.

Lash es (láš' íz), *n. plu. and pres. t. of Lash*, the line of hair that edges the eyelid; the thong of a whip; a stroke with it: *v.* to strike with a whip, &c.; to tie or bind fast.

Mèek' nèss, *n.* gentleness of mind, mildness.

Si lent ly (sl' lènt' lè), *ad.* quietly, without noise.

Un bro ken (ún bró' kn), *a.* whole, not broken; entire; not subdued.

Vow (vóú), *n.* a solemn or religious promise: *v.* to make a vow, or a solemn or religious promise; to consecrate.

Whis per (hwís' púr), *v.* to speak with a low voice: *n.* a low, soft voice; cautious speech.

## READING LESSON XI.

*The Baptism.*

1. She stood up in the meekness of a heart  
Resting on God, and held her fair young child  
Upon her bosom, with its gentle eyes  
Folded in sleep, as if its soul had gone  
To whisper the baptismal vow in Heaven.
2. The prayer went up devoutly, and the lips  
Of the good man glowed fervently with faith  
That it would be even as he prayed,  
And the sweet child be gathered to the fold  
Of Jesus.
3. As the holy words went on  
Her lips moved silently, and tears, fast tears,  
Stole from beneath her lashes, and upon  
The forehead of the beautiful child lay soft  
With the baptismal water.
4. Then I thought  
That, to the eye of God, that mother's tears  
Would be a deeper covenant, which sin,  
And the temptations of the world, and death,  
Would leave unbroken, and that she would know,  
In the clear light of heaven, how very strong  
The prayer which pressed them from her heart had been  
In leading its young spirit up to God.—WILLIS.

QUESTIONS.—On whom did the mother rest? What went up devoutly? What glowed fervently? What moved silently? What lay soft upon the forehead of the child? What would be a deeper covenant? Can there be a more interesting spectacle than that of a mother dedicating her infant to God in Baptism?

## SPELLING LESSON XII.

Banquet (*bángk' kwét*), *n.* a feast, a grand entertainment: *v.* to feast, fare daintily; to give a feast. [*v.* to bark as a dog; to shut or hem in.  
Bay (*bá*), *n.* a body of water, &c.; a kind of enclosure, &c.; a tree; a color:  
Boisterous (*bôis' tēr 'ús*), *a.* violent, loud, noisy; furious; stormy.  
Charbon (*kâr' bôn*), *n.* pure charcoal.



Com est (kúm' èst), *second per. sin. of the pres. t. of Come, to draw near; to advance towards; to attain, happen.*

Cup (kúp), *n. a drinking vessel; a part of a flower; any thing hollow: v. to draw blood by scarification.*

Death less (dèth' lès), *a. immortal, never-dying.*

Dove-ey ed (dúv' lde), *a. having mild eyes like a dove.*

Eve (ève), *n. the close of the day, evening.* [&c.; to emit.

Ex hale (ègz hâle'), *v. to draw or send out vapors or fumes, or, as vapors,*

Fes ter ing (fès' tûr 'ing), *part. a. corrupting, rankling; growing virulent par. of Fester, to corrupt, rankle; to grow virulent.*

Flow er et (flôû' ûr 'èt), *n. a small flower.*

Glèè, *n. joy, merriment; gayety, mirth; a kind of song.*

Hâstes, *pres. t. of Haste, to hurry, move fast.*

Hoarse (hôrse), *a. harsh, having a rough sound; having the voice rough.*

Im pair ed (ím párd'), *pre. of Impair, to make worse, injure; to enfeeble; to lessen, diminish.*

Kèép' èth, *third per. sin. of the pres. t. of Keep, to maintain, to preserve; to retain; to hold; to save; to protect; to remain; to conceal.*

Kind li er (kînd' lê 'ûr), *a. milder, more congenial.*

Knee (nèè), *n. the joint between the leg and thigh.*

Learns (lèrnz), *pres. t. of Learn, to gain or acquire skill or knowledge.*

Link ing (lîngk' ing), *par. of Link, to unite closely; to join or connect by links: n. a part or single ring of a chain; that which connects; a sort of torch.*

Min is try (mîn' îs 'trè), *n. aid, service; office; agency; business; time of ministration; the body of ministers.*

Min strel (mîn' strîl), *n. a singer or player on instruments.*

Per chance (pèr tshânse'), *ad. perhaps; peradventure.*

Rè flt', *v. to restore after damage; to repair.* [split; to be rent asunder.

Riv en (rîv' vn), *part. a. rent or cleft; split: per. par. of Rive, to cleave, to*

Ro bed (rôbd), *pre. of Robe, to array; to dress magnificently or pompously; to invest: n. a long gown; a dress of dignity or state.*

School-mates (skôûl'-mâtes), *n. plu. of School-mate, one at the same school.*

Shat ter ed (shât' tûrd), *part. a. impaired, broken; disordered; deranged: pre. of Shatter, to impair; to dash or break in pieces; to crack, rend; to disorder; to derange.*

Shôût' ing, *part. a. expressing joy, or exultation: par. of Shout, to utter or cry out in joy, exultation, or triumph: n. a loud cry of joy, triumph, or exultation.* [flat fish: v. to slide on the ice with skates.

Skâtes, *n. plu. and pres. t. of Skate, a kind of shoe for sliding on the ice; a*

Snow-flakes (snô'-flâkes), *n. plu. of Snow-flake, a particle or lock of snow.*

So li cits (sò lîs' stts), *pres. t. of Solicit, to implore, supplicate; to ask; to importune; to entreat; to invite.*

Sour ed (sôûrd), *pre. of Sour, to make or become cross, crabbed, peevish, harsh, uneasy, or discontented; to make or become acid: a. acid, tart; crabbed, peevish, morose, cross; uneasy; severe, austere.*

Spo ken (spô' kn), *per. par. of Speak, to utter, pronounce; to give sound; to talk, utter sounds.*

Throw ing (thrô' ing), *par. of Throw, to cast, to fling; to toss; to send; to extend: n. a cast; an effort; a stroke.*

Tôl'-wôrn, *a. fatigued by thought, toil, or labor.*

Tûne' lèss, *a. unmusical; not having harmony.*

Turns (tûrnz), *pres. t. and n. plu. of Turn, to move or go around, to return; to change; to revolve; to alter: n. act of or a moving around; change; vicissitude.*



Un breath ed (ún bréethd'), *a.* not breathed, not exercised.

Un heard (ún hêrd'), *a.* not heard ; unknown, obscure.

Un love ly (ún lûv' lê), *a.* not lovely ; not amiable.

Vel vet (vêl' vît), *a.* soft, smooth, like velvet : *n.* a fine, rich stuff, made of silk or cotton, with a short, close, fine, and soft nap.

Vis age (vîz' tje), *n.* look, countenance ; the face.

Wan der ings (wôn' dâr 'Ingz), *n. plu.* of Wandering, *mistaken way, deviation from rectitude* ; the roving of the mind ; uncertainty.

Well-tu ned (wêl' tûnd'), *a.* adapted, fitted, or tuned to music.

## READING LESSON XII.

### Winter.

1. I deem thee not unlovely ; though thou comest  
 With a stern visage. To the tuneless bird,  
 The tender floweret, the rejoicing stream,  
 The discipline is harsh. But unto man,  
 Methinks thou hast a kindlier ministry ;  
 Thy lengthened eve is full of fireside joys,  
 And deathless linking of warm heart to heart ;  
 So that the hoarse stream passes by unheard.  
 Earth, robed in white, a peaceful sabbath holds,  
 And keepeth silence at her Maker's feet.
  
2. Man should rest  
 Thus from his feverish passions, and exhale  
 The unbreathed carbon of his festering thought,  
 And drink in holy health. As the tossed bark  
 Doth seek the shelter of some quiet bay,  
 To trim its shattered cordage, and repair  
 Its riven sails ; so should the toil-worn mind  
 Refit for time's rough voyage. Man, perchance,  
 Soured by the world's rough commerce, or impaired  
 By the wild wanderings of his summer's way,  
 Turns like a truant scholar towards his home,  
 And yields his nature to the sweet influences  
 That purify and save
  
3. The ruddy boy  
 Comes with his shouting school-mates from their sport,  
 And throwing off his skates, with boisterous glee,  
 Hastes to his mother's side. Her tender hand  
 Doth shake the snow-flakes from his glossy curls

And draws him nearer, and with gentle voice,  
Asks of his lessons, while her lifted heart  
Solicits silently the Sire of Heaven  
To bless the lad.

4. The timid infant learns  
Better to love its father, longer sits  
Upon his knee, and with a velvet lip  
Prints on his brow such language, as the tongue  
Hath never spoken.

5. Come thou to life's feast,  
With dove-eyed meekness and bland charity,  
And thou shalt find even winter's rugged blast  
The minstrel teacher of the well-tuned soul ;  
And when the last drop of its cup is drained,  
Arising with a song of praise, go up  
To the eternal banquet.—MRS. SIGOURNEY.

QUESTIONS.—What comes with a stern visage? What is full of fireside joys? What holds a peaceful sabbath? Who should rest? From what? Exhale what? Drink in what? As what should the toil-worn mind do? Who turns like a truant scholar? Why? Who hastes to his mother's side? What does his mother's tender hand do? What does her lifted heart solicit? Of whom? Who learns better? What does the father print on the infant's brow? What will the meek and charitable find winter's rugged blast to be?

### SPELLING LESSON XIII.

Ar ray ed (ár ráde'), *pre.* of Array, to dress, to deck; to put in order; to empannel: *n.* dress; order of battle; a jury empannelled.

Blést, *part. a.* holy, enjoying heavenly felicity; happy; made happy.

Fóúnts, *n. plu.* of Fount, a spring, a well; a source; head of water; a jet or spout of water; original. [land; a kind of color.

Lákes, *n. plu.* of Lake, a large extent or collection of water surrounded by Lap land's (láp' lándz), *n. prop. possess.* case of Lapland, the name of the most northern place or country of Europe.

Mos sy (mós' sè), *a.* overgrown, covered, or shaded with moss.

Pine-wood's (plne'-wúdz), *n. posses.* case of Pine-wood, the name of a kind of evergreen wood. [men: one who ransoms or redeems.

Re deem er's (rè dèem' úrz), *n. prop. posses.* case of Redeemer, the Savior of Soar (sóre), *v.* to rise high, fly aloft; to mount on the wing; to tower.

Sum mon (súm' mún), *v.* to call up; to call or cite by authority; to call up or excite to exertion.

Tran sient (trán' shént), *a.* soon passed, momentary; short; passing; hasty.

Wástes, *n. plu.* and *pres. t.* of Waste, desolate ground; useless expense: *a.* desolate, wild, uncultivated: *v.* to spend; to destroy; to lavish; to consume, diminish.

## READING LESSON XIII.

*Northern Spring.*

1. When the soft breath of Spring goes forth  
Far o'er the mountains of the North,  
How soon those wastes of dazzling snow  
With life, and bloom, and beauty glow.
2. Then bursts the verdure of the plains,  
Then break the streams from icy chains;  
And the glad raindeer seeks no more  
Amidst deep snows his mossy store.
3. Then the dark pine-wood's boughs are seen  
Arrayed in tints of living green;  
And roses, in their brightest dyes,  
By Lapland's founts and lakes arise.
4. Thus, in a moment, from the gloom  
And the cold fetters of the tomb,  
Thus shall the blest Redeemer's voice  
Call forth his servants to rejoice.
5. For He, whose word is truth, hath said,  
His power to life shall wake the dead,  
And summon those he loves, on high,  
To "put on immortality!"
6. Then, all its transient sufferings o'er,  
On wings of light the soul shall soar,  
Exulting, to that blest abode,  
Where tears of sorrow never flowed.—MRS. HEMANS.

QUESTIONS.—What occurs when the soft breath of spring goes forth? What does the raindeer no more seek? What are then arrayed in tints of living green? What then arise? What shall the blest Redeemer's voice thus do? What hath he said his power shall do? What shall then soar?

## SPELLING LESSON XIV.

A gents (á' jents), *n. plu.* of Agent, *any active cause or power*; a substitute,  
a deputy. [from another.]  
A vul sion (á' vúl' shún), *n.* the act of tearing away; or, of pulling one thing

Breach (bréétsh), *n.* a gap or opening; the act of breaking; difference, quarrel; invasion; infraction; violation; injury.

Com po ses (kôm pò' zíz), *pres. t.* of Compose, to put in a proper state for any purpose, to settle; to form or constitute; to put together; to calm, to quiet; to write; to adjust or arrange letters. [strong.]

Cor rob o rate (kôr rôb' ô' râte), *v.* to confirm, establish; to strengthen, make  
Dam med (dâmd), *pre.* of Dam, to shut up, to obstruct; to confine: *n.* a bank to stop or confine water; the mother of brutes.

Dis rup ture (dlz rúp' tshûre), *n.* a breaking or bursting asunder; rent; breach  
Ev i dent (év' é' 'dênt), *a.* plain, apparent; clear; certain; manifest.

Fôre' grôûnd, *n.* the part of the expanse or field of a picture which appears to be before the figures. [tion; a part or piece broken off.]

Frâg' ments, *n. plu.* of Fragment, an imperfect piece or part, a detached por-  
Fred er ick town (fréd' ér 'ík tóûn), *n. prop.* the name of a place.

In vi ting (ín vl' tíng), *par.* of Invite, to allure, persuade; to ask; to bid, to call; to request the company of.

Junc tion (júngk' shún), *n.* union, act of uniting; coalition; combination.

Par ti ci pate (pâr tís' sé' 'pâte), *v.* to partake; to share.

Piles (pilez), *n. plu.* and *pres. t.* of Pile, a mass or collection of things; a number of things put in regular order; an edifice; a piece of wood driven into the ground: *v.* to lay one thing on another.

Po to mac (pò tò' mák), *n. prop.* the name of a river. [arate; to lacerate.]

Rênd, *v.* to disunite or tear asunder with violence; to be disunited; to sep-  
Ri ot (rl' út), *n.* uproar; sedition; noisy, wild, and loose festivity; tumult: *v.* to make an uproar; to revel, to banquet; to raise a sedition.

Sèek' íng, *par.* of Seek, to search; to look for; to solicit; to go after. [ty.]

Shen an do ah (shên ân dô' á), *n. prop.* the name of a river, and of a coun-  
Törn, *per. par.* of Tear, to rend or pull in pieces; to spoil; to rage, to rave: *n.* a rent; a fissure.

Tú' mûlt, *n.* violent, wild, or irregular agitation, commotion, or disturbance; a stir; a bustle; high excitement.

Vènt, *n.* passage, discharge; a hole; an aperture; a sale; emission; utterance: *v.* to let out; to utter; to emit, publish; to sell.

## READING LESSON XIV.

### *Passage of the Potomac through the Blue Ridge.*

1. The passage of the Potomac through the Blue Ridge, is, perhaps, one of the most stupendous scenes in nature. You stand on a very high point of land. On your right comes up the Shenandoah, having ranged along the foot of the mountain a hundred miles to seek a vent. On your left approaches the Potomac, seeking a passage also. In the moment of their junction, they rush together against the mountain, rend it asunder, and pass off to the sea.

2. The first glance at this scene hurries our senses into the opinion, that this earth has been created in time; that the mountains were formed first; that the rivers began to flow afterward; that, in this place particularly, they have been dammed up by

the Blue Ridge of mountains, and have formed an ocean which filled the whole valley ; that, continuing to rise, they have at length broken over at this spot, and have torn the mountain down from its summit to its base.

3. The piles of rock on each hand, but particularly on the Shenandoah, the evident marks of their disruption and avulsion from their beds by the most powerful agents of nature, corroborate the impression. But the distant finishing which Nature has given to the picture, is of a very different character. It is a true contrast to the foreground. It is as placid and delightful as that is wild and tremendous.

4. For, the mountain being cloven asunder, she presents to your eye, through the cleft, a small catch of smooth blue horizon, at an infinite distance in the plain country, inviting you, as it were, from the riot and tumult roaring around, to pass through the breach, and participate of the calm below. Here the eye ultimately composes itself ; and that way, too, the road happens actually to lead.

5. You cross the Potomac above its junction, pass along its side through the base of the mountain for three miles, its terrible precipices hanging in fragments over you, and within about twenty miles reach Fredericktown, and the fine country around that.

6. This scene is worth a voyage across the Atlantic. Yet here, as in the neighborhood of the Natural Bridge, are people who have passed their lives within half a dozen miles, and have never been to survey these monuments of a war between rivers and mountains, which must have shaken the earth itself to its centre.—JEFFERSON.

QUESTIONS.—In its passage through what does the Potomac present a stupendous scene ? In what State is the Blue Ridge ? Standing on a high point what will you see on the right ? What on the left ? On the junction of the Potomac and Shenandoah against what do they rush ? Rend what ? Pass to what ? What effect has the first glance at this scene ? What corroborate that impression ? What is of a different character ? To what is it a true contrast ? What does the mountain present to the eye ? What does the eye ultimately do ? In crossing the Potomac above its junction, along what do you pass ? Through what ? What hang in fragments ? What did Mr. Jefferson say this scene is worth ? What of people who lived near it ?

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## SPELLING LESSON XV.

A ma zing (â mǎ' zîng), *part. a.* astonishing, very wonderful ; confounding with fear, wonder, or surprise : *par.* of Amaze, to astonish, to cause to wonder ; to confound with surprise, &c.



Ap pa rent ly (áp pá rěnt 'lě), *ad.* visibly, seemingly; openly; evidently.

Arve (ár'v), *n. prop.* the name of a river in Switzerland.

As cend ed (às sěnd' ěd), *pre.* of Ascend, to go up; to rise; to mount, or move upwards; to climb up. [to mingle or mix properly.]

At tem per ed (át tēm' pǎrd), *pre.* of Attemper, to soften, to fit to; to regulate;

Aw ful ly (áw' fǔl 'lě), *ad.* with reverence, solemnly; in an awful manner.

Bil lows (bíl' lōze), *n. plu.* of Billow, a large swell, surge, or wave of the sea or a river.

Cal dron (kǎwl' drún), *n.* a large boiler, pot, or kettle.

Cha fing (tshá' fīng), *par.* of Chafe, to be in violent action; to fret, to rage; to excite, make angry; to gall; to heat by rubbing: *n.* excited heat; fume; irritation; rage, fury. [consequence; determination.]

Con clu sion (kǒn klǔ' zhún), *n.* final decision, inference; the close; end;

Con ti nu i ty (kǒn tě nǔ' ě 'tě), *n.* uninterrupted connexion, or cohesion.

Con trast ed (kǒn trǎst' ěd), *pre.* of Contrast, to place, set, or exhibit in opposition.

De cli ning (dě klí' nīng), *part. a.* diminishing, sinking; failing; refusing, &c.: *par.* of Decline, to bend or lean downward; to deviate; to fail; to decay; to shun; to refuse; to vary, modify, or inflect, as words; to diminish; to fall in value: *n.* tendency to a worse state; decay; diminution; a falling off.

Dwělt, *per. par.* of Dwell, to abide; to inhabit; to live, reside; to continue.

Ef ful gence (ěf fǔl' jěnsē), *n.* lustre, splendor; brightness, great light.

End less (ěnd' lěs), *a.* continual; perpetual; incessant; without end or limit.

Ex cite ment (ěk sítē' měnt), *n.* stimulation, commotion; agitation; increased action; motive which excites or stirs up; act of rousing or stirring up.

Ex cur sion (ěks kúr' shún), *n.* a ramble; an expedition; a journey; a digression.

Ex hib it ed (ěgz híb' ít' ěd), *pre.* of Exhibit, to show, to display; to offer: *n.* a paper or document presented or produced; a statement.

Ex hi bi tion (ěks hě bish' ún), *n.* a display, a show; a setting forth; act of exhibiting; allowance; pension; salary.

Height en ed (hí' tnd), *pre.* of Heighten, to increase, improve; to raise higher, elevate; to meliorate; to aggravate. [infinite.]

Im mense (ím měnsē'), *a.* very large, great in extent; unlimited, unbounded;

Im pet u os i ty (ím 'pětsh ú' ós' ě 'tě), *n.* a rushing with great violence; fury; vehemence; great force.

In ces sant ly (ín sēs' sánt 'lě), *ad.* continually, without intermission.

In com pre hen si ble (ín 'kǒm přě hěn' sě 'bl), *a.* that can not be comprehended, conceived, or understood.

Leap (lěép), *n.* a sudden fall, change, or transition; a spring, a bound; a jump: *v.* to spring, to bound; to jump. [with; to compound.]

Min gled (mīng' gld), *pre.* of Mingle, to blend, to mix; to join, to be united

Mont Blanc (mǒnt blángk'), *n. prop.* the name of the highest mountain in Europe.

Nov el ty (nǒv' ěl 'tě), *n.* newness, freshness; innovation; recentness of origin.

Op tics (óp' tīks), *n. plu.* the science which treats of light and vision.

Pěr vǎ' dīng, *part. a.* extending to every part; passing through: *par.* of Pervade, to be all over or through; to pass through.

Pin na cle (pín' ná 'kl), *n.* a summit, a very high point; a turret.

Pow er ful ly (pǒǎ' ūr' fǔl' lě), *ad.* forcibly, strongly; with power; mightily.

Pre clu ded (prě klǔ' dēd), *pre.* of Preclude, to prevent from occurring, or happening, to hinder; to shut out.

Rap ids (ráp' ídz), *n. plu.* that part of a river where, owing to a descent of the earth the current moves more swiftly than the common current.

Re mar ka bly (rê mâr kâ 'blê), *ad. unusually, uncommonly; observably; in an extraordinary manner.*

Sa len che (sâ lèn' shê), *n. prop. the name of a village in Savoy, Europe.*

Scale (skâle), *n. gradation, graduated scheme or figure; a part of the crusty covering of some kinds of fish; a balance; means of ascent, a ladder; a line of distances; a gamut: v. to mount or climb on ladders; to strip or take off scales; to weigh.*

Sport' éd, *pre. of Sport, to play, to frolic; to make merry; to divert; to game: n. play; diversion, pastime; mirth, jest; game; frolic.*

St. Mar tin (sânt mâr' tîn), *n. prop. the name of a town in France.*

Sun down (sûn' dôûn), *n. the setting of the sun, sunset.*

Through out (thrôô' ôût'), *prep. quite through: ad. in every part, every where.*

Thun der ing (thûn' dâr' ing), *part. a. terrible, heavy in sound; loud; noisy: n. a loud, rumbling noise which follows lightning: v. to make a loud, heavy, or terrible noise; to roar or sound after lightning or an electrical discharge.*

Un lim it ed (ûn lîm' ît 'êd), *a. having no limits, boundless.*

Va ry ing (vâ' rê' ing), *part. a. diversifying, changing; altering: v. to diversify, variegate; to change; to alter; to deviate; to disagree.*

Whirl wind (hwêrl' wînd), *n. a stormy wind moving circularly.*

## READING LESSON XV.

### *Mont Blanc in the Gleam of Sunset.*

1. We arrived, before sundown, at the village of St. Martin, where we were to stay for the night. The evening being remarkably fine, we crossed the Arve on a beautiful bridge, and walked over to Salenche, a very considerable village, opposite St. Martin, and ascended a hill to view the effect of the sun's declining light upon Mont Blanc. The scene was truly grand.

2. The broad range of the mountain was fully before us, of a pure and almost glowing white, apparently to its very base; and which, contrasted with the brown tints of the adjoining mountains, greatly heightened the novelty of the scene. We could scarcely avoid the conclusion, that this vast pile of snow was very near us; and yet its base was not less than fifteen, and its summit, probably, more than twenty miles, from the place where we stood.

3. The varying rays of light produced by reflection from the snow, passing, as the sun's rays declined, from a brilliant white through purple and pink, and ending in the gentle light, which the snow gives after the sun has set, afforded an exhibition in optics upon a scale of grandeur, which no other region in the world could probably excel.

4. Never in my life have my feelings been so powerfully affected by mere scenery, as they were in this day's excursion

The excitement, though attended by sensations awfully impressive, is nevertheless so finely attempered by the glow of novelty, incessantly mingled with astonishment and admiration, as to produce, on the whole, a feast of delight.

5. A few years ago I stood upon Table Rock, and placed my ane in the descending flood of Niagara. Its tremendous roar almost entirely precluded conversation with the friend at my side; while its whirlwind of mist and foam filled the air to great distance around me. The rainbow sported in its bosom; the gulf below exhibited the wild fury of an immense boiling caldron; while the rapids above, for the space of nearly a mile, appeared like a mountain of billows, chafing and dashing against each other with thundering impetuosity, in their eager strife to gain the precipice, and take the awful leap.

6. In contemplating this scene, my imagination and my heart were filled with sublime and tender emotions. The soul seemed to be brought a step nearer the presence of that incomprehensible Being, whose spirit dwelt in every feature of the cataract, and directed all its amazing energies. Yet in the scenery of this day there was more of a pervading sense of awful and unlimited grandeur: mountain piled upon mountain in endless continuity throughout the whole extent, and crowned by the brightest effulgence of an evening sun upon the everlasting snows of the highest pinnacle of Europe.—GRISCOM.

QUESTIONS.—At what village did they arrive? What was remarkably fine? What did they ascend? For what? What was truly grand? What heightened the novelty of the scene? What could they scarcely avoid? What afforded an exhibition in optics upon a scale of grandeur? What produced a feast of delight? Where and when was conversation almost entirely precluded? What filled the air? What sported? What appeared like a mountain of billows? What were filled with sublime and tender emotions? What seemed to be brought a step nearer Deity? In which was there more of awful and unlimited grandeur? What was in endless continuity? By what crowned? Upon what?

## SPELLING LESSON XVI.

Ac crues (âk krôdz'), *pres. t. of Accrue, to be added to; to be produced, or arise as profits; to accede to; to come.* [tain, to gain.

Ac quires (âk kwîrez'), *pres. t. of Acquire, to gain by labor or power; to attain.*  
Ad just ment (âd jûst' mên't), *n. regulation, a placing in order; method; settlement.*

Af flu ence (âf flû 'ênse), *n. wealth, exuberance of riches; plenty, abundance.*

Ai ien ates (âle' yên 'âtes), *pres. t. of Alienate, to estrange, make indifferent, to withdraw the affections; to sell; to transfer: a. withdrawn from.*

- A mount (á mǔǔnt'), *v.* to extend, reach, or rise to in quantity, substance, or effect; to compose in the whole; to result in: *n.* the sum total; the whole, aggregate; result.
- An ti ci pa ted (án tís' sè 'pá téd), *pre.* of Anticipate, to foresee; to foretaste; to take or act before; to prevent. [cines and keeps them for sale.]
- A poth e ca ry (á pǔǔh' è 'ká ré), *n.* one who compounds or prepares medicine.
- A ver sion (á vēr' shún), *n.* detestation, hatred; repugnance, reluctance; dislike.
- Bank rupt (bángk' rǔpt), *n.* one who is unable to pay his debts; one who fails in trade; one who defrauds his creditors: *a.* unable to make payment; insolvent: *v.* to fail in payment, make insolvent.
- Ca pa ci ties (ká pás' sè 'tíz), *n. plu.* of Capacity, powers of the mind, ability; sense; room, space; contents; character; profession.
- Clean li ness (klén' lè 'nès), *n.* neatness, freedom from dirt; purity.
- Com pu ta tion (kǔm pǔ' tá' shún), *n.* estimate, act of reckoning; calculation.
- Com pu ted (kǔm pǔ' téd), *pre.* of Compute, to reckon, to estimate; to number, to count; to calculate.
- Con sis tent (kǔn sís' tǔnt), *a.* agreeing, not contradictory; conformed to, uniform; firm, fixed; not fluid. [late; to understand the meaning.]
- Con stru ed (kǔn' strǔǔd), *pre.* of Construe, to explain, interpret; to trans-
- Con trol led (kǔn trǔǔld'), *pre.* of Control, to direct or govern; to restrain, to check, overpower; to have under command or authority over: *n.* check, restraint; command, power over; authority.
- Coun ter act ('kǔn tǔr ákt'), *v.* to act contrary, or in opposition to; to hinder.
- Cre ates (kré átes'), *pres. t.* of Create, to cause, to produce; to bring into existence; to make; to form. [to merit, to be worthy of.]
- De ser ved (dè zǔrvd'), *part. a.* merited, worthy of; earned: *pre.* of Deserve,
- Dis af fec tion ('dís áf fèk' shún), *n.* want of affection or zeal; dislike; enmity. [take notice of; to neglect; to slight, condemn.]
- 'Dís rè gǎrd', *n.* omission of notice, neglect; slight, contempt: *v.* to omit to
- Dis re spect ('dís rè spèkt'), *n.* want of respect, incivility; slight, rudeness; irreverence.
- Dis si pa tion ('dís sè pá' shún), *n.* waste of time, substance, or property; dispersion; loose, dissolute, or licentious manner of life.
- Di ver si ty (dè vēr' sè 'tè), *n.* difference, unlikeness; variety.
- Drink er (drǔngk' ǔr), *n.* one who drinks; a drunkard. [equal to.]
- E qual i zed (é' kwál 'lzd), *pre.* of Equalize, to make equal or even; to be
- Es ti ma tion (ès tè má' shún), *n.* the act of valuing, calculation, computation; value; comparative judgment; esteem, regard; opinion.
- Fail ure (fáǔl' yǔre), *n.* bankruptcy, a becoming insolvent; deficiency; omission; cessation.
- Hǎr' mò 'nlze, *v.* to adjust in fit proportions; to make or be in concord, to agree in sounds; to correspond; to be in peace, &c.
- I dler (l' dlǔr), *n.* one who idles or neglects business; a lazy person.
- I dles (l' dlz), *pres. t.* of Idle, to spend or lose time in indolence or inactivity; *a.* slothful, lazy, not busy; trifling; useless, vain.
- Il lus tra tion ('l lǔs trá' shún), *n.* exposition, elucidation; explanation.
- Im per cep ti bly ('ím pǔr sǔp' tè 'blé), *ad.* without being or so as not to be perceived.
- Im pro pri e ty ('ím prǔ prl' è 'tè), *n.* want of propriety, unfitness; inaccuracy; unsuitableness. [or declaration.]
- In ti ma tion ('ín tè má' shún), *n.* a hint; a suggestion; an indirect notice
- In twines (ín twlnez'), *pres. t.* of Intwine, to wreath or twist together.
- Ir re sis ti bly ('ír rè zís' tè 'blé), *ad.* in a manner or so as not to be successfully resisted.



- Lit er a ry (lĭt' ěr 'á rě), *a. relating to literature, letters, or learning.*
- Min gle (mĭng' gl), *v. to mix, to be united with; to join; to compound; to be mixed; to blend.* [excitement; a march.
- Move ment (mōōv' mēnt), *n. motion, agitation; a passing, a change of place;*
- Oc cur (ōk kūr'), *v. to arise, happen; to appear; to come to the mind.*
- Oint ment (ōĭnt' mēnt), *n. a soft or unctuous matter or compound for smearing a diseased part; an unguent.*
- Or di na ri ly (ōr' dē 'ná rě 'lě), *ad. in most cases, usually; commonly.*
- Per ceive (pĕr sēēv'), *v. to discover, to know; to see, discern; to feel; to observe.*
- Per plex i ty (pĕr plĕks' ě 'tě), *n. anxiety, difficulty; embarrassment; intricacy, entanglement.*
- Plán, *n. a scheme, a project; a plot; a form, model: v. to devise; to contrive, form in design; to scheme.* [taint, to corrupt; to defile, make unclean.
- Pōl lŭ' tĕd, *part. a. tainted, corrupted; profaned; defiled: pre. of Pollute, to*
- Prac ti cal (prák' tĕ 'kál), *a. relating to practice, action, or use; derived from practice, not merely speculative.* [causing to exist.
- Pro duc tive (prō dŭk' tĭv), *a. having the power to produce; efficient; fertile;*
- Pro pri e ty (prō prĭ' ě 'tĕ), *n. fitness, suitableness; justness; accuracy.*
- Rĕ gārd' lĕss, *a. careless, heedless; negligent, inattentive.* [hearsal.
- Rep e ti tion ('rĕp ě tĭsh' ūn), *n. act of repeating the same thing; recital, re-*
- Re sult (rĕ zŭlt'), *n. effect; consequence; decision; a rebounding: v. to proceed, arise from; to spring; to fly back.*
- Sa vor (sá' vŭr), *n. odor, smell, scent; taste: v. to have a smell or taste; to liken, have the appearance of.*
- Se cu ring (sĕ kŭ' rĭng), *par. of Secure, to ensure, make certain; to make safe or fast; to protect: a. safe, free from danger; free from fear.*
- Se cu red (sĕ kŭrd'), *pre. of Secure.*
- Sĕnd' ĭng, *par. of Send, to emit; to throw; to transmit; to despatch; to cause to go.* [verse; perverse.
- Thwārt, *v. to oppose; to cross; to contravene; to traverse: a. cross, trans-*
- Tōr' rĕnt, *n. a strong current; a violent and very rapid stream.*
- Tō' tál, *a. complete; full; whole: n. the whole; the entire amount.*
- Tra ced (trāste), *pre. of Trace, to draw, delineate; to follow; to mark out: n. a mark drawn; a footstep, a track.*
- Un fore seen ('ŭn fōrĕ sĕēn'), *a. not seen or known before.* [solicit.
- Ur ges (ŭr' jĭz), *pres. t. of Urge, to press, incite; to provoke; to importune,*
- Where as (hwāre áz'), *ad. on the contrary; whereat, at which place.*
- Whirl pool (hwĕrl' pōōl), *n. water moving circularly; a vortex of water.*

## READING LESSON XVI.

### *Little Things destroy Character.*

1. Two individuals, who appear equal as to intellectual capacities, and acquaintance with the business and occupation in which they are engaged, and who seem equally desirous to acquire property, are often greatly different as to success. One is prosperous and thriving in business; the other fails, and becomes a worthless bankrupt.

2. When we search to find the causes which have contributed to produce this diversity; in the one, the deserved reputation for



skilful and successful management in business ; to the other, that of utter failure, and the sacrifice of all confidence and trust ; we ordinarily must trace back to little things.

3. The one, probably, has commenced business with a definite plan and system, in which all the parts harmonize, and go to form a consistent whole. Every thing is balanced and equalized, and this contributes to aid and secure the desired result. Nothing is so left as to oppose and counteract, and occasion perplexity and disappointment.

4. The other, though perhaps equally industrious, has no settled plan. Nothing is controlled by previous preparation. Hence, circumstances unforeseen and unexpected occur, and different interests thwart each other, and disappointment and want of success ensue. The loss of reputation for good management is, in this case, to be traced to a little circumstance. Perhaps, by only a few moments' consideration in forming a plan, adapted to a state of things which might have been anticipated, success would have been secured.

5. Again, disregard to the loss of a little time in our employment, is the cause to which may often be traced the want of success in temporal things. The expense of idleness is ordinarily to be computed in two ways, in order to make a correct estimation, and perceive its operation to produce loss of reputation. The idler of but single hours, not only loses what the industrious in the same time acquires, but an expense also accrues, usually, in the dissipation of that idle hour.

6. And that period of time, which, considered by itself, is indeed but short, is yet, by often repetition, found to amount to days and weeks. He that idles but little daily, may yet find, on definite computation for a single year, that he has done much to occasion loss of reputation in business.

7. The same is true in literary pursuits. He who daily loses but one hour in study, in a few years has made a sacrifice of time and opportunity for improvement, sufficient to account for the loss of literary reputation.

8. But the temperate drinker of ardent spirits (as he wishes to be called) furnishes, perhaps, the most striking illustration of little expenses, ruining the reputation in business. The daily six cents for liquor, in a few years, amount to a sum sufficient to sustain a family in reputation for affluence. Yet the six cents daily, though they soon amount to a considerable sum, are, when compared with their accompaniments in disastrous effects, but as the far distant and scarcely perceptible movement in the ocean,

which gives the first intimation of approach to the awful whirlpool, whose impetuous torrent irresistibly urges on to the vortex of ruin.

9. How often has the *deadly* POISON blasted the reputation of him who was in esteem for wisdom and honor, and furnished the awful spectacle of a human being as loathsome as the polluted ointment of the apothecary, sending forth its unpleasant savor?

10. We shall most often find, that it is little things which go to make the difference between two individuals, one of whom creates general esteem, and the other dislike. One is attentive to little things, in appearance and manner of intercourse; the other is regardless of these. The consequence is, one imperceptibly intertwines himself in the affectionate regard of all; the other alienates the feelings, and occasions disaffection, and at length a fixed dislike and aversion.

11. The obligation of every one to seek and promote his own and his neighbor's happiness, requires attention to this practical fact; and, public opinion can not with propriety be wholly disregarded, as to our dress and external appearance. A suitable regard to this subject is productive of happy effects upon society; and, though a total disregard to custom, habits, and fashions, may not incur moral guilt, it is certainly unhappy in its influence upon us as social beings.

12. Disregard to CLEANLINESS and an adjustment of our clothing is an impropriety, which will be construed into disrespect, if not contempt, for those in whose society we mingle. Whereas, the suitable regard to these, presents the person in a manner most favorable for securing influence and esteem.—D. G. SPRAGUE.

QUESTIONS.—Who are often greatly different as to success? When we search for the causes for this diversity, to what must we ordinarily trace them? How did one commence business? What was balanced and equalized? What had not the other? What then occur? What ensue? To what is a loss of reputation to be traced? How might success have been secured? What must be computed in two ways? What accrues to the idler? What may he find that idles but little daily? What may be sufficient to account for the loss of literary reputation? Who furnishes the most striking illustration of little expenses ruining the reputation? To what does six cents daily for liquor amount to in a few years? Sufficient for what? Is the simple cost of the ardent spirits thus *foolishly* and *wickedly* SQUANDERED the GREATEST EVIL of DRAM DRINKING? As LOATHSOME and POLLUTED as what does it often make the man who drinks INTOXICATING LIQUORS? What shall we most often find? To what is one attentive? How is the other? What does one imperceptibly do? What the other? What requires attention to this practical fact? What can not with propriety be wholly disregarded? What is productive of happy effects? What is certainly unhappy? Into what will disregard to *cleanliness* be construed? In what will a suitable

regard to cleanliness present a person? Will all young persons bear in mind this solemn and important truth that without CLEANLINESS there can not be MORALITY?

## SPELLING LESSON XVII.

- A cute (â kûte'), *a. ingenious, penetrating, keen; sharp, subtle.*
- Ad ven ti tious (âd vên tîsh' ús), *a. foreign, extrinsically added; casual, accidental.* [government.
- Al le giance (âl lê' jânse), *n. the duty of a subject to a superior, prince, or A nal o gous (â nâl' ô' gûs), a. having analogy; proportional.*
- Ar bi tra ry (âr' bê' trà rê), *a. unlimited, absolute; despotic, governed by will only; depending on no rule, capricious.* [put into new action.
- A wa ken (â wâ' kn), *v. to excite; to rouse from sleep; to cease to sleep; to Bos well (bôz' wêl), n. prop. a man's name.* [project.
- Cas tles (kâs' slz), *n. plu. of Castle, a fortress; a fortified house; a visionary Cheer ful ness (tshêér' fâl' nês), n. liveliness, animation; gayety; readiness; alacrity.* [tion.
- Col lo qui al (kôl lô' kwê' âl), *a. relating or pertaining to common conversa- Com mons (kôm' mûnz), n. plu. the common people; common grounds; the lower house of Parliament; food on equal payment or common table.*
- Cor us ca tions (kôr ús kâ' shûnz), *n. plu. of Coruscation, a flash; a quick vibration of light.* [nical.
- De spot ic (dê spôt' ik), *a. absolute in power; unlimited in authority; tyrannical.*
- Ef fort (êf' fôrt), *n. laborious endeavor; a struggle; exertion of strength.*
- Ex ac tion (êgz âk' shûn), *n. a drawing from, a tribute; extortion, unjust demand.*
- Frown ed (frôund), *pre. of Frown, to express displeasure by contracting the brows or by appearing surly or grim: n. a stern or wrinkled look; a look of displeasure.* [to gain, earn; to learn; to advance; to persuade.
- Gets (gêts), *pres. t. of Get, to become; to reach, arrive at; to obtain, procure; Heb ri des (hêb' rê' dèz), n. prop. plu. the name of a cluster of Islands.*
- Hon or (hôm' îje), *n. respect, reverence; worship; duty; service to a superior; obeisance: v. to pay honor to; to reverence.* [drained."
- In ex haus ti ble (în êgz hâws' tê' bl), *a. that can not be exhausted, spent, or In mate (în' mâte), n. one who is, lives, or lodges in the same house with another.*
- John son (jôn' sn), *n. prop. a man's name.* [other.
- Just ly (júst' lê), *ad. properly, honestly; equitably, uprightly; exactly.*
- Longs (lôngz), *pres. t. of Long, to wish or desire earnestly or eagerly: a. not short; continued.*
- Men tions (mên' shûnz), *pres. t. and n. plu. of Mention, to express in words or writing; to name, to state: n. oral or written expression; a hint.*
- No bles (nô' blz), *n. plu. of Noble, one of high rank: a. dignified, exalted; liberal; great, illustrious; magnificent; brave; worthy.*
- Oc ca sion al (ôk kâ' zhûn' âl), *a. incidental, accidental; casual.*
- Or bit (ôr' bît), *n. the path of a planet, a comet, or any thing that revolves around a centre; the cavity of the eye.* [larly; methodically.
- Or der ly (ôr' dâr' lê), *a. regular; methodical; quiet, not unruly: ad. regu- Pa tri arch (pâ' trê' ârk), n. one who governs by paternal right; the father, head, or ruler of a family, or of a church.* [States
- Penn syl va ni a (pên sîl vâ' nê' â), *n. prop. the name of one of the United Phi los o pher (fê lôs' ô' fûr), n. one who devotes himself to the study of moral or intellectual science; one skilled in philosophy or the science of nature*

Pômp, *n. splendor, magnificence*; great show, parade; ostentation, grandeur.  
 Râw, *a. crude, immature, unmanufactured*; not cooked, not subdued or altered by heat; bleak, chill; bare of skin; sore; new, untried.

Read er (rêd' úr), *n. one who reads or is studious in books.*

Re minds (rê mîndz'), *pres. t. of Remind, to put in or bring to mind, notice, or remembrance.*

Re qui red (rê kwîrd'), *pre. of Require, to need; to claim; to demand.*

Sal u ta ry (sâl' ú' tá rê), *a. wholesome, healthful; safe; advantageous; promoting health or goodness.*

Sêlf, *pro. one's own person*: *a. same, very particular*

Shâ' kîng, *par. of Shake, to agitate, to cause to quake; to totter; to move; to tremble, quake, shiver*: *n. agitation, concussion.*

Sys te mat ic (s'is tẻ mát' ík), *a. methodical; pertaining to system.*

Talk ed (tawk't), *pre. of Talk, to converse; to speak*: *n. conversation; speech.*

Think er (thîngk' úr), *n. one who thinks.*

Un cloud ed (ún klôúd' êd), *a. clear, not obscured; clear or free from clouds.*

Un in ter mit ting (ún 'ín tẻ mít' tîng), *a. continual, not ceasing.*

Un re mit ting ('ún rê mít' tîng), *a. not abating; persevering.*

Vis ion (vîzh' ún), *n. the faculty of sight; act of seeing; a phantom, a supernatural appearance.* [ous.

Vô cif er ous (vô síf' êr' ús), *a. loud, noisy; making a loud outcry; clamor-*

## READING LESSON XVII.

### *Colloquial Powers of Dr. Franklin.*

1. Never have I known such a fireside companion. Great as he was, both as a statesman and a philosopher, he never shone in a light more winning than when he was seen in a domestic circle. It was once my good fortune to pass two or three weeks with him, at the house of a private gentleman, in the back part of Pennsylvania; and, we were confined to the house during the whole of that time, by the unintermitting constancy and depth of the snows.

2. But confinement could never be felt where Franklin was an inmate. His cheerfulness and his colloquial powers spread around him a perpetual spring. When I speak, however, of his colloquial powers, I do not mean to awaken any notion analogous to that which Boswell has given us when he so frequently mentions the colloquial powers of Dr. Johnson.

3. The conversation of the latter continually reminds one of "the pomp and circumstance of glorious war." It was, indeed, a perpetual contest for victory, or an arbitrary and despotic exaction of homage to his superior talents. It was strong, acute, prompt, splendid, and vociferous; as loud, stormy, and sublime, as those winds which he represents as shaking the Hebrides, and rocking the old castles that frowned upon the dark rolling sea beneath.



4. But one gets tired of storms, however sublime they may be, and longs for the more orderly current of nature. Of Franklin, no one ever became tired. There was no ambition of eloquence, no effort to shine, in any thing which came from him. There was nothing which made any demand either upon your allegiance or your admiration.

5. His manner was as unaffected as infancy. It was nature's self. He talked like an old patriarch; and his plainness and simplicity put you at once at your ease, and gave you the full and free possession and use of all your faculties.

6. His thoughts were of a character to shine by their own light, without any adventitious aid. They required only a medium of vision like his pure and simple style, to exhibit, to the highest advantage, their native radiance and beauty. His cheerfulness was unremitting. It seemed to be as much the effect of a systematic and salutary exercise of the mind, as of its superior organization.

7. His wit was of the first order. It did not show itself merely in occasional coruscations; but, without any effort or force on his part, it shed a constant stream of the purest light over the whole of his discourse. Whether in the company of commons or nobles, he was always the same plain man; always perfectly at his ease, with his faculties in full play, and the full orbit of his genius for ever clear and unclouded.

8. And then, the stores of his mind were inexhaustible. He had commenced life with an attention so vigilant, that nothing had escaped his observation, and a judgment so solid, that every incident was turned to advantage. His youth had not been wasted in idleness, nor overcast by intemperance. He had been all his life a close and deep reader, as well as thinker; and, by the force of his own powers, had wrought up the raw materials which he had gathered from books, with such exquisite skill and felicity, that he had added a hundred fold to their original value, and justly made them his own.—WIRT.

QUESTIONS.—What did Mr. Wirt say he had never known? Where was Dr. Franklin most winning? Where and how long a time did he spend with Dr. Franklin? What was spread around him? By what? Of what does the conversation of Dr. Johnson continually remind us? As like what? Of what does any one become tired? Of whom did no one ever become tired? He made no effort to do what? No demand upon what? How was Dr. Franklin's manner? Like whom did he talk? Of what character were his thoughts? What was unremitting? How did it seem? What might be said of Franklin's wit; and, when and how did it show itself? Where was he always the same plain man? What were inexhaustible? How was Franklin's life commenced? How was his youth spent? What



was he all his life? Will all my young friends remember that Dr. Franklin became a great and eminent man by *prudence, economy, perseverance*, and **TEMPERANCE**, thus showing to the world what a *self-made* man CAN do by energetic exertions?

### SPELLING LESSON XVIII.

Ad dict ed (ád díkt' éd), *pre. of Addict, to devote, to apply one's self habitually to dedicate.* [contempt; meanly; basely.  
 Con temp ti bly (kón tèm' tē 'blē), *ad. despicably, vilely; so as to deserve*  
 Mean ly (mēen' lē), *ad. ungenerously, poorly; vilely; sordidly; without dig-*  
*nity; basely.*  
 Ral ly (rál' lē), *v. to reunite, come back to order; to treat jocosely or pleasantly;*  
*to restore or bring to order disordered troops: n. act of restoring or*  
*bringing to order; a satire; a banter.*  
 Re claim ing (ré klám' íng), *par. of Reclaim, to reform; to claim back; to*  
*recall; to recover; to tame, make gentle.* [to hire, employ.  
 Re tain ed (rē tánd'), *pre. of Retain, to keep, to hold; to engage; to continue;*  
 Self-re spect ('sèlf-rē spékt'), *n. respect of one's self.*  
 Sur ren der ed (súr rēn' dárd), *pre. of Surrender, to yield, give, or deliver*  
*up: n. act of yielding or delivering up to another.*

### READING LESSON XVIII.

#### *Self-Respect.*

1. Teach a man to think meanly and contemptibly of himself, to cast off all sense of character, and all consciousness of a superior nature, and moral persuasion can no more act upon such a man, than if he were dead. A man may be addicted to many vices, and yet there may be a hope of reclaiming him.

2. But the moment he loses all sense of character, and all consciousness of a superior nature; that is, the moment he begins to look upon himself and his vices as worthy of one another, that moment all hope of reclaiming him perishes; for, the last ground is surrendered, on which it is possible for his remaining good principles to rally and make a stand.

3. We have often known men who have retained their self-respect long after they had lost their regard for principle; but never one who retained his regard for principle after he had lost his self-respect. Destroy this, and you destroy every thing; FOR, A MAN WHO DOES NOT RESPECT HIMSELF, WILL RESPECT NOTHING.—  
 ROCHESTER GEM.

QUESTIONS.—When will moral persuasion not act upon a man? When may there be a hope of reclaiming a man? When does all hope of reclaim-

ing a vicious man perish? Why? What has been often known? What has not been known? When does a man lose his respect for every thing?

## SPELLING LESSON XIX.

- Blàsh' ìng, *part. a. bearing a bright color; red; modest: par. of Blush, to redden the cheeks or face; to color, betray shame, confusion, guilt, modesty, or diffidence: n. the color in the cheeks or face; a glance.*
- Brìm, *n. the upper edge, the top, the side, the bank of any thing: v. to fill or be filled to the top.*
- Buck et (búk' kít), *n. a vessel in which water is drawn up or carried.*
- Cool ness (kòól' nés), *n. gentle or moderate cold; indifference; want of affection, ardor, or zeal.*
- Curb (kúrb), *n. a kind of frame or box around the mouth of a well; part of a bridle; restraint, check, hinderance: v. to restrain, to check; to bridle, manage as a horse.* [butter or cheese.]
- Dai ry-house (dà' rè-'hòùse), *n. a house where milk is manufactured into*
- Deep-tan gled (dèèp' tâng 'gld), *a. growing together closely or thickly.*
- Drip' ping, *par. of Drip, to fall or let fall in drops: n. a falling or that which falls in drops.* [or an occult or illusive picture; a typical design.]
- Em blem (èm' blèm), *n. that which represents another thing; a painted enigma*
- Gòb' lèt, *n. a kind of bowl, cup, or drinking vessel, having no handle.*
- In cli ned (ìn klìnd'), *pre. of Incline, to turn towards; to bend; to give a direction; to lean; to be disposed; to stoop.* [come or right.]
- In tru sive ly (ìn tròò' sív 'lè), *ad. in an intrusive manner; without wel-*
- I ron-bound (ì' ùrn-'bòùnd), *a. bound with or surrounded by iron.*
- Ju pi ter (jà' pè 'târ), *n. prop. the supreme pagan or ancient heathen deity; one of the primary planets.*
- Moss-cov er ed (mòs'-kúv 'ùrd), *a. covered or clad with moss.*
- Nec tar (nèk' tûr), *n. the supposed drink of the heathen gods.*
- Oak en (ò' kn), *a. made of oak.*
- O ver flow ing (ò' vùr flò' ìng), *par. of Overflow, to spread or flow over, or fill beyond the brim, inundate as water; to deluge.*
- Plan ta tion (plân tà' shùn), *n. a cultivated farm or estate; a colony; a place planted; establishment.* [equipoise; weight.]
- Pois ed (pòizd), *pre. of Poise, to balance; to weigh; to examine: n. balance,*
- Pònd, *n. an artificial or natural basin, pool, or lake of water.*
- Rè vèrts', *pres. t. of Revert, to turn or fall back; to return; to reverse.*
- Sìps, *pres. t. of Sip, to drink or take into the mouth with the lips in small quantities: n. a small draught taken with the lips.*
- Ves sel (vès' síl), *n. any thing in which liquids are put; a cask or utensil for liquors; a ship, &c. for navigation; a tube.*
- White-peb bled (hwìte-'péb 'bld), *a. covered with white pebbles.*

## READING LESSON XIX.

### The Bucket.

1. How dear to this heart are the scenes of my childhood,  
When fond recollection presents them to view!

The orchard, the meadow, the deep-tangled wild wood,  
 And ev'ry loved spot which my infancy knew;  
 The wide-spreading pond, and the mill which stood by it,  
 The bridge, and the rock where the cataract fell;  
 The cot of my father, the dairy-house nigh it,  
 And e'en the rude bucket which hung in the well!  
 The old oaken bucket, the iron-bound bucket,  
 The moss-covered bucket, which hung in the well!

2. That moss-covered vessel I hail as a treasure;  
 For often, at noon, when returned from the field,  
 I found it the source of an exquisite pleasure,  
 The purest and sweetest that nature can yield.  
 How ardent I seized it, with hands that were glowing,  
 And quick to the white-pebbled bottom it fell;  
 Then soon, with the emblem of truth overflowing,  
 And dripping with coolness it rose from the well;  
 The old oaken bucket, the iron-bound bucket,  
 The moss-covered bucket arose from the well
  
3. How sweet from the green mossy brim to receive it,  
 As poised on the curb it inclined to my lips!  
 Not a full blushing goblet could tempt me to leave it,  
 Though filled with the nectar that Jupiter sips.  
 And now, far removed from the loved situation,  
 The tear of regret will intrusively swell,  
 As fancy reverts to my father's plantation,  
 And sighs for the bucket which hangs in the well;  
 The old oaken bucket, the iron-bound bucket,  
 The moss-covered bucket, which hangs in his well.

SAMUEL WOODWORTH.

QUESTIONS.—What did Mr. Woodworth say were dear to his heart? Of what were these scenes composed? And even what? What did he hail as a treasure? Why and when? What was an emblem of truth? Can any thing be more delicious than a drink of cool water from the well or mountain spring? What did intrusively swell? Can any thing be more delightful than the fond recollections of the scenes of our childhood? Should not, therefore, all young persons by their *obedience* and *kindness* to their *parents* and *friends* contribute to the endearments of those associations? How pleasant then, the recollection of them!

## SPELLING LESSON XX.

- Ab o ri gi nes ('áb ô rij' é 'nèz), *n. plu.* the first or earliest inhabitants of a country. [lieve: *n.* help, support; subsidy.
- Aid ed ('áde' éd), *pre.* of Aid, to assist, to help; to succor, to support; to re-
- As cer tain ('ás sêr tâne'), *v.* to make certain or gain knowledge by examina-  
tion or experiment; to establish, to fix.
- Can a da (kân' á 'dâ), *n. prop.* an extensive country of North America.
- Cer e mon ies (sêr' é 'mûn níz), *n. plu.* of Ceremony, outward rite, external  
form in religion; forms of civility; outward forms of state.
- Civ il i za tion ('siv íl é zâ' shûn), *n.* the state of being civilized; the act of  
civilizing.
- Con trast (kôn trást'), *v.* to exhibit, place, or set in opposition.
- Con ver sion (kôn vêr' shûn), *n.* a change from a bad to a religious and holy  
life; change from one religious opinion to another; a change or turning  
from one thing or state to another.
- Coun ter bal an ced ('kôûn túr bál' lánst), *pre.* of Counterbalance, to weigh  
or balance against in the opposite scale. [courage, hopelessness.
- De spon den cy (dê spôn' dên 'sè), *n.* despair, dejection of spirits; loss of
- Di min ish ed (dê mín' ísht), *pre.* of Diminish, to decrease, grow less; to make  
less; to impair; to degrade.
- Ear li er (êr' lê 'úr), *a.* more prior in time; first; being in the better season:  
*ad.* in better time; sooner.
- Ec cle si as tics (êk 'klê zhê 'ás' tíks), *n. plu.* of Ecclesiastic, a clergyman, a  
priest, a minister of the gospel; a person in orders: *a.* relating to the  
church, not civil. [of strength.
- Ef forts (êf' fôrts), *n. plu.* of Effort, laborious endeavor; a struggle; exertion
- Ex er tion (êgz êr' shûn), *n.* an effort; act of exerting. [destroy.
- Ex tin guish ed (êks tîng' gwíshst), *pre.* of Extinguish, to quench, put out; to
- Fires (fîrez), *n. plu.* and *pres. t.* of Fire, any thing burning; heat and light;  
flame; conflagration; ardor of passion; spirit; vigor of fancy; intel-  
lectual activity: *v.* to take or set on fire; to discharge any firearms; to  
kindle; to inflame.
- Flêët íng, *part. a.* passing rapidly; flying with swiftness; transient: *par.*  
of Fleet, to fly swiftly; to pass lightly or rapidly: *n.* a company of  
ships; a navy: *a.* swift, quick; nimble, active.
- Fore fa thers (fôre fâ' thûrz), *n. plu.* of Forefather, an ancestor.
- For tunes (fôr' tshûnez), *n. plu.* of Fortune, success, the good or ill that be-  
falls any one; portion, estate; luck; chance; wealth, riches; posses-  
sions; destiny.
- Fron tiers (frôn téérz'), *n. plu.* of Frontier, the border or extreme part or verge  
of a country or territory which borders on another country: *a.* bordering;  
lying or being on the extreme part.
- His to ri ans (hîs tô' rê 'ânz), *n. plu.* of Historian, a writer of events or facts;  
one who writes or compiles history.
- Homes (hómez), *n. plu.* of Home, one's habitation, residence, dwelling, or  
house; one's country: *a.* severe, close; poignant: *ad.* to one's own hab-  
itation; to the point, closely.
- Hòpe' lèss, *a.* destitute of or without hope; despairing; desperate.
- Hu ron (hû' rûn), *n. prop.* the name of one of the lakes lying between the  
United States and Canada.
- In tre pid i ty ('ín trê pí' é 'tê), *n.* undaunted courage, fearlessness; very  
great boldness; fearless bravery. [ful; miserable; pitiful; poor.
- Lam en ta ble (lám' ên 'tâ bl), *a.* mournful, to be lamented; grievous, sorrow-



- Legends (lě' jěndz), *n. plu.* of Legend, *an incredible and unauthentic narrative, a fable*; a chronicle or register; an inscription. [king better.
- Me li o ra ti cū ('mē lē ō rā' shūn), *n.* *improvement*; act of improving or making better.
- Mis sion a ry (mīsh' ān 'ā rē), *a.* *relating to missions*: *n.* one sent to propagate or spread religion.
- Mo tive (mō' itv), *n.* *that which incites to action*, moves the will, or determines the choice: *a.* causing motion; tending to move.
- Mu ta tions (mū' tā' shūnz), *n. plu.* of Mutation, *change*; process of changing; alteration. [mark; to celebrate.
- Ob serve (ŏb zěrv'), *v.* *to see, to notice*; to regard; to watch; to obey; to respect.
- Phys i cal (fīz' ē' kāl), *a.* *relating or pertaining to nature*; not moral; medicinal.
- Plough ed (plōūd), *pre.* of Plough, *to turn and break up the ground*; to furrow: *n.* an instrument to break or turn up the ground or soil; a joiner's instrument with which to groove.
- Pri va tions (prī' vā' shūnz), *n. plu.* of Privation, *absence or deprivation of any thing necessary for comfort, want*; loss, removal, or destruction of any thing. [visible; standing out, protuberant.
- Prom i nent (prōm' ē' 'nēnt), *a.* *most striking, conspicuous, principal*; most prominent.
- Pro tec tion (prō' tēk' shūn), *n.* *preservation, defence, or shelter from annoyance, injury, or loss*; passport. [gression; haste.
- Ra pid i ty (rā' pīd' ē' 'tē), *n.* *velocity, swiftness; celerity*; quickness of progress.
- Rel ics (rēl' īks), *n. plu.* of Relic, *that which remains*; the body of a dead person. [hold; to limit; to confine; to forbear.
- Re strain (rē' strān'), *v.* *to suppress, to check*; to repress, to hinder; to withhold.
- Re sults (rē' zūlts'), *n. plu.* and *pres. t.* of Result, *effect*; consequence; decision; a rebounding: *v.* to proceed, arise from; to spring; to fly back.
- Rock y (rōk' kē), *a.* *stony, full of, or abounding with rocks*; hard; rough.
- Sat is fac tor i ly ('sāt' īs' fāk' tūr' rē' lē), *ad.* *in a manner to satisfy, content, or convince the mind*. [or advancing.
- Sta tion a ry (stā' shūn 'ā rē), *a.* *fixed, not progressive*; settled; not moving.
- St. Ig nace (sānt' īg' nāse), *n. prop.* the name of a place on the shores of Lake Huron.
- Theirs (thā'rez), *pro. posses. case of They*. [lake Huron.
- Threat en (thrēt' īn), *v.* *to exhibit the appearance of coming evil*; to menace, to declare or denounce evil against.
- Tribes (tribez), *n. plu.* of Tribe, *a distinct race or body of people*; a family; a division of vegetables, &c.
- Un chan ged (ūn' tshānjd'), *a.* *not changed or altered*.
- Zeal (zēl), *n.* *passionate ardor, earnestness; warmth*.

## READING LESSON XX.

### Melancholy Decay of the Indians.

1. Neither the government nor people of the United States have any wish to conceal from themselves, nor from the world, that there is upon their frontiers a wretched, forlorn people, looking to them for support and protection, and possessing strong claims upon their justice and humanity. Those people received our forefathers in a spirit of friendship, aided them to endure



privations and sufferings, and taught them how to provide for many of the wants with which they were surrounded.

2. The Indians were then strong, and we were weak ; and, without looking at the change which has occurred in any spirit of morbid affectation, but with the feelings of an age accustomed to observe great mutations in the fortunes of nations and of individuals, we may express our regret that they have lost so much of what we have gained.

3. The prominent points of their history are before the world, and will go down unchanged to posterity. In the revolution of a few ages, this fair portion of the continent, which was theirs, has passed into our possession. The forests, which afforded them food and security, where were their cradles, their homes, and their graves, have disappeared, or are disappearing, before the progress of civilization.

4. We have extinguished their council fires, and ploughed up the bones of their fathers. Their population has diminished with lamentable rapidity. Those tribes that remain, like the lone column of a falling temple, exhibit but the sad relics of their former strength ; and, many others live only in the names, which have reached us through the earlier accounts of travellers and historians.

5. The causes which have produced this physical desolation are yet in constant and active operation, and threaten to leave us, at no distant day, without a living proof of Indian sufferings, from the Atlantic to the immense desert which sweeps along the base of the Rocky Mountains. Nor can we console ourselves with the reflection, that their physical condition has been counterbalanced by any melioration in their moral condition.

6. We have taught them neither how to live nor how to die. They have been equally stationary in their manners, habits, and opinions ; in every thing but their numbers and their happiness ; and, although existing, for more than six generations, in contact with a civilized people, they owe to them no one valuable improvement in the arts, nor a single principle which can restrain their passions, or give hope to despondency, motive to exertion, or confidence to virtue.

7. Efforts, however, have not been wanting to reclaim the Indians from their forlorn condition ; but with what hopeless results, we have only to cast our eyes upon them to ascertain. Whether the cause of this failure must be sought in the principles of these efforts, or in their application, has not yet been satisfactorily determined ; but, the important experiments which are now making, will probably, ere long, put the question at rest.

8. During more than a century, great zeal was displayed by the French court, and by many of the dignified French ecclesiastics, for the conversion of the American aborigines in Canada; and, learned, and pious, and zealous men devoted themselves, with noble ardor and intrepidity, to this generous work: at what immense personal sacrifices, we can never fully estimate. And it is melancholy to contrast their privations and sufferings, living and dying, with the fleeting memorials of their labors.

9. A few external ceremonies, affecting neither the head nor the heart, and which are retained like idle legends among some of the aged Indians, are all that remain to preserve the recollection of their spiritual fathers; and, I have stood upon the ruins of St. Ignace, on the shores of Lake Huron, their principal missionary establishment, indulging those melancholy reflections which must always press upon the mind, amidst the fallen monuments of human piety.—CASS.

QUESTIONS.—What have not the people of the United States any wish to conceal from the world? How did the Indians receive our forefathers? How were the Indians then? How were our forefathers? Of what may we express our regret? What are before the world? What have disappeared? Before what? What have been extinguished? What ploughed? What diminished? What do those tribes of Indians that remain exhibit? What are yet in constant and active operation? What do they threaten? Have the Indians been benefited by us? What have we *not* taught them? Has not the EVIL, inflicted upon the poor Indians by introducing ARDENT SPIRITS among them, been greater than all the GOOD, *civil, moral, or religious*, effected by our acquaintance with them? In what have they remained stationary? Do the Indians owe any thing to the people of this country from having been in contact with them? Any thing valuable, or to restrain their passions? What have not been wanting to reclaim the Indians? With what results? What has not been satisfactorily determined? What was displayed more than a century? By whom? For what? What can not be fully estimated? What is it melancholy to contrast? What are all that remain of those efforts? Where and upon what did Mr. Cass indulge melancholy reflections?

## SPELLING LESSON XXI.

Al ge bra (ál' jé 'brá), *n. a kind of peculiar or universal arithmetic; a method of computation in which signs and symbols, commonly letters, are used to represent numbers and quantities.*

Ap pa ra tus ('áp pá rá' tús), *n. plu. necessary instruments, furniture, tools, & other things for accomplishing or performing any art, trade, or operation.*

A rith me tic (á rí'h mó 'tík), *n. the science of numbers, or the art of computation.*

Cal cu lus (kál' ká 'lús), *n. a kind of arithmetic which treats of the very small differences of variable quantities; the stone in the bladder.*

- De fray ed (dê frâde'), *pre.* of Defray, to pay, bear, or discharge, as cost or expenses. [ed; ultimate end or design.]
- Des ti na tion ('dês tē nâ' shûn), *n.* condition or purpose intended or appointed.
- Ex cep tion (êk sêp' shûn), *n.* the thing or person excepted, exclusion; cavi; objection; offence taken. [in favor of either party, unprejudiced.]
- Im par tial (im pâr' shâl), *a.* equal, not partial; just, equitable; not biased.
- In di ca ted (in' dē 'kâ tēd), *pre.* of Indicate, to point out; to show, exhibit.
- In ex o ra bly (in êks' ô 'râ blē), *ad.* in such a manner as not to be moved by entreaty.
- In volv ing (in vōlv' ing), *par.* of Involve, to be joined or connected with; to comprise; to inwrap, envelop; to entangle; to blend, take in.
- Lan gua ges (lâng' gwîj 'îz), *n. plu.* of Language, the manner or expression of ideas or feelings by the people of one nation as distinct from another; human speech; style. [language.]
- Lât' in, *n.* the ancient language of the Romans: *a.* relating to the Roman.
- Men su ra tion ('mên shû' râ' shûn), *n.* the art, act, result, or practice of measuring. [by the public; a very poor person.]
- Pau pers (pâw' pûrz), *n. plu.* of Pauper, one who receives alms or is supported.
- Per sua ded (pêr swâ' dēd), *pre.* of Persuade, to bring to an opinion; to influence or induce by argument.
- Plûm-pûd' dîng, *n.* a pudding containing plums, raisins, or currants.
- Pôô'r' êst, *a.* most in want, most indigent; meanest, lowest.
- Re form ers (rê fôrm' ârz), *n. plu.* of Reformer, one who reforms or effects an amendment or reformation. [imposed.]
- Tax a tion (tâks â' shûn), *n.* the act of taxing or laying a tax; impost; sum

## READING LESSON XXI.

### Necessity of Education.

1. So well are we persuaded of the benefit the public would derive from a good system of national education, that we are as anxious as these reformers can be, that the poorest person in the country should be taught reading, writing, arithmetic in all its rules and branches, mensuration, the elements of algebra and geography. If the parents, from misfortune and accident involving no crime, are unable to pay for such an education, let the public maintain such children as paupers till twelve or fourteen years of age, and then bind them out to some industrious calling.

2. But where this is not the case with the parent, he should be compelled inexorably to pay his fair proportion toward the expense attending this first of duties. Beyond the branches now indicated, education is a luxury, not a necessary of life. You might as well say that a child has a natural right to plum-pudding and custard after dinner, as to Greek, Latin, the oriental languages, and the higher calculus.

3. We would even go as far as to provide teachers and appa

ratus at the public expense for every branch of knowledge without exception, but the public expense should be defrayed from the produce of impartial taxation. To such national schools, every person might send his children to be taught whatever branches of knowledge the parent thought necessary to the future destination of the child.—JUDGE COOPER—*Southern Review*.

QUESTIONS.—What should every person in the country be taught? How should the children of the unfortunate poor be educated? What is one of the very first duties of parents who are in comfortable and easy circumstances? What should be provided at the public expense? How should the expense of providing teachers, &c. be defrayed? Will every young person remember that the institutions of this country, so much esteemed and highly regarded by patriots and philanthropists, in this and every other country, can not be perpetuated, unless *the whole of our population be both INTELLECTUALLY and MORALLY EDUCATED?*

## SPELLING LESSON XXII.

- Bray (brá), *n.* a harsh, loud noise or cry, as of an ass; a kind of bank: *v.* to make a harsh, loud noise or cry, as of an ass; to beat, pound, or grind small. [mules.]
- Cav al cade ('káv ál káde'), *n.* a procession of persons on horseback, or on Com pa ri son (kóm pá' é 'sún), *n.* illustration or simile, act of comparing; comparative estimate; proportion. [country; a fellow patriot.]
- Com pa tri ots (kóm pá' tré 'úts), *n. plu.* of Compatriot, one of the same Coun try-dance (kún' tré-'dânse), *n.* a kind of dance.
- Cur ved (kúrvd), *pre.* of Curve, to bend, to crook; to inflect: *n.* a bending or inflection without angles; any thing bent: *a.* bent, crooked; inflected.
- Cur vet ting (kúr vét' títng), *part. a.* leaping, bounding; frisking: *par.* of Curvet, to leap, to bound; to frisk: *n.* a leap, a bound; a frolic.
- Dart' ing, *par.* of Dart, to start, fly, rush, or spring suddenly or rapidly; to thrust as a dart; to throw, emit: *n.* a pointed weapon thrown by the hand.
- Di ver si fi ed (dè vèr' sè 'fide), *part. a.* variegated, made various; altered: *par.* of Diversify, to variegate, make various; to alter, make different.
- Don key (dóng' kè), *n.* a kind of familiar or childish name given to a mule or an ass used for riding.
- En er get ic ('èn èr jèt' ík), *a.* forcible, powerful; strong, vigorous; active.
- En vel op ed ('èn vèl' úpt), *pre.* of Envelop, to cover, to hide; to inwrap; to enclose, surround.
- Evi den ced ('év' è 'dènst), *pre.* of Evidence, to show, evince; to prove: *n.* testimony, proof; witness; that which shows or proves facts.
- Ex e cu ted ('èks' è 'kú tèt), *pre.* of Execute, to perform, to effect; to put in act; to finish, to complete; to put to death.
- Ex pres sing ('èks près' sítng), *par.* of Express, to utter, declare; to indicate; to designate; to represent; to squeeze or press out: *n.* a special messenger or message: *a.* clear, plain; manifest.
- Fright ed (frí' tèt), *part. a.* terrified; daunted: *par.* of Fright, to terrify; to daunt: *n.* panic, sudden terror.
- Ge ni i (jè' nè 'l), *n. plu.* spirits, imaginary beings between men and angels, good or bad; demons.



- Gras sy (grás' sè), *a. covered, filled, or containing grass.*
- Hum ming birds (hâm' mîng 'bârdz), *n. plu. of Hummingbird, a very small beautiful bird, darting and rapid in its movements.*
- In di ca tions ('în dè kâ' shûnz), *n. plu. of Indication, mark, sign; token; symptom; note; display.*
- Lines (lînez), *n. plu. and pres. t. of Line, row, rank, extension in length; a string; lineament; delineation; part of a verse; the equator; a business; a limit; order; progeny; longitudinal extension; the twelfth of an inch: v. to cover on the inside; to guard within.*
- Ma nœu vres (mâ nôô' vûrz), *n. plu. and pres. t. of Manœuvre, a change of position, a dexterous movement; any skilful management; an evolution; a stratagem: v. to change position; to manage with skill, dexterity, art, address, or stratagem.*
- Mîn' à 'êt, *n. a stately, graceful, and regular dance.*
- Mo ment's (mô' ments), *n. posses. case of Moment, an instant, a small or minute portion of time; importance, value; force, weight; consequence.*
- Move ments (môôv' ments), *n. plu. of Movement, a change of place, motion; a passing; agitation; excitement; a march.*
- Neigh ings (nâ' îngz), *n. plu. of Neighing, the voice of a horse.*
- Op er a ted (ôp' êr' à téd), *pre. of Operate, to act, to have or produce effect; to have agency; to perform.*
- Pace (pâse), *n. a step; gait; manner of walking; a measure of two and a half feet: v. to measure by steps; to move slowly, or, with a particular*
- Pa tri ar chal ('pâ trê âr' kâl), *a. relating or belonging to patriarchs. [gait.*
- Per form ed (pêr fôrmd'), *pre. of Perform, to execute, to do; to discharge; to fulfil; to accomplish.*
- Pha lanx (fâ' lanks), *n. a large number or body of horses, soldiers, or men closely and compactly imbodyed or combined as to firmness and solidity.*
- Prai rie (prâ' rê), *n. an extensive and generally level tract of land, naturally destitute of trees, and covered with tall coarse grass.*
- Pre cis ion (prê stîzh' ûn), *n. accuracy, exactness; exact limitation.*
- Prick ed (prîkt), *pre. of Prick, to erect; to pierce; to spur; to goad; to pain; to mark; to make acid: n. a sharp point; a spur; a puncture; sharp pain. [a runner; one that races.*
- Ra cer (rá' sâr), *n. a horse that can run swiftly, or one bred to run for prizes;*
- Rêt rô ('grâde, *a. going, moving, or proceeding backwards; contrary: v. to go, move, or proceed backwards. [mean; cringing.*
- Ser. vile ('sêr' vil), *a. slavish, submissive; held in subjection, dependant;*
- Shells (shêlz), *n. plu. and pres. t. of Shell, an instrument of music; the hard, outer, or superficial covering of any thing; a bomb: v. to take out of, strip off, or cast, the shell.*
- Shift' êl, *pre. of Shift, to change, alter; to transfer; to move; to find means; to resort to expedients; to evade; to put off: n. a change; an expedient; an evasion; last resource; artifice.*
- Snôrt, *n. a blowing hard or forcing air through the nose with noise, as a horse: v. to blow hard or force air with violence through the nose, as a horse; to turn up in scorn, anger, or derision.*
- Snôrts, *n. plu. and pres. t. of Snort. [giving a clear sound.*
- So no rous (sô nô' rûs), *a. shrill, high-sounding; loud; magnificent of sound;*
- Spon ta ne ous (spôn tâ' nè' 'ûs), *a. voluntary, acting by its own will or of its own accord; produced or acting of itself without human labor or being planted.*
- Spôt' téd), *part. a. speckled or specked; stained; disgraced: pre. of Spot, to mark or stain; to disgrace: n. a speck; a blot; a certain place; dis-*
- Steeds (stêédz), *n. plu. of Steed, a horse for state or war. [grace*



Stôm pà' dồ, *n.* a heavy, noisy stamping or trampling of horses.

Struc ture (strúk' tshùre), *n.* organized construction or make; form; an edifice; frame. [wants; equally to; competently.

Suf fi cient ly (súf físh' ént 'lè), *ad.* enough or so as to satisfy; adequately to

Tam per ings (tám' púr 'íngz), *n. plu.* of Tampering, a meddling with or trying experiments; a being busy; a practising secretly.

Un em ploy ed ('ân êm plôid'), *a.* idle, not occupied; not employed, at leisure.

Un mix ed (ân míkst'), *a.* not mingled; not mixed, pure.

Vér' dânt, *a.* covered with growing grass or plants; green; fresh; flourishing.

Vô cal (vô' kâl), *a.* uttered by the voice; having a voice.

## READING LESSON XXII.

### Wild Horse.

1. The day before we came in view of the Rocky Mountains, I saw in the greatest perfection that impressive, and, to me, almost sublime spectacle, an immense drove of wild horses, for a long time hovering around our path across the prairie. I had often seen great numbers of them before, mixed with other animals, apparently quiet, and grazing like the rest. Here there were thousands unmixed, unemployed; their motions, if such a comparison might be allowed, as darting, and as wild as those of hummingbirds on the flowers.

2. The tremendous snorts, with which the front columns of the phalanx made known their approach to us, seemed to be their wild and energetic way of expressing their pity and disdain, for the servile lot of our horses, of which they appeared to be taking a survey.

3. They were of all colors, mixed, spotted, and diversified with every hue, from the brightest white to clear and shining black; and of every form and structure, from the long and slender racer, to those of firmer limbs and heavier mould; and of all ages, from the curvetting colt, to the range of patriarchal steeds, drawn up in a line, and holding their high heads for a survey of us, in the rear.

4. Sometimes they curved their necks, and made no more progress than just enough to keep pace with our advance. Then there was a kind of slow and walking minuet, in which they performed various evolutions, with the precision of the figures of a country-dance. Then a rapid movement shifted the front to the rear. But still, in all their evolutions and movements, like the flight of sea-fowl, their lines were regular, and free from all indications of confusion.

5. At times a spontaneous and sudden movement towards us, almost inspired the apprehension of a united attack upon us. After a moment's advance, a snort and a rapid retrograde movement seemed to testify their proud estimate of their wild independence. The infinite variety of their rapid movements, their tamperings and manœuvres, were of such a wild and almost terrific character, that it required but a moderate stretch of fancy to suppose them the genii of these grassy plains.

6. At one period they were formed for an immense depth in front of us. A wheel, executed almost with the rapidity of thought, presented them hovering on our flanks. Then, again, the cloud of dust, that enveloped their movements, cleared away, and presented them in our rear. They evidently operated as a great annoyance to the horses and mules of our cavalcade. The frightened movements, the increased indications of fatigue, sufficiently evidenced, with their frequent neighings, what unpleasant neighbors they considered their wild compatriots to be.

7. So much did our horses appear to suffer from fatigue and terror, in consequence of their vicinity, that we were thinking of some way to drive them off; when on a sudden, a patient and laborious donkey of the establishment, who appeared to have regarded all their movements with philosophic indifference, pricked up his long ears, and gave a loud and most sonorous bray from his vocal shells.

8. Instantly this prodigious multitude, and there were thousands of them, took what the Spanish call the "stompado." With a trampling like the noise of thunder, or still more like that of an earthquake, a noise that was absolutely appalling, they took to their heels, and were all in a few moments invisible in the verdant depths of the plains, and we saw them no more.—T. FLINT.

QUESTIONS.—What was seen on the prairies? Before what? Was the number of horses great? Like what were their motions? Of what did they seem to express pity and disdain? Of what color were the horses? Of what form? Of what age? What did they sometimes curve? What progress did they make? What did these horses do with great precision? Precision of what? What were regular and free from confusion? What apprehension was almost inspired? How did they seem to testify their wild independence? What might they have been supposed to be, owing to their wild and terrific character? Where were the horses formed at one period? Where presented at another? What were these horses considered? What did the patient and philosophic donkey do? What was then done by the wild horses? What was like the noise of thunder or of an earthquake? How did they become invisible?

## SPELLING LESSON XXIII.

Ces sa tion (sès sá' shùn), *n. a rest, a ceasing; a stop; a pause; a suspension, a respite.*

De serve (dè zèrv'), *v. to merit, to be worthy of.*

Doc trines (dòk' trínz), *n. plu. of Doctrine, the truth of the gospel; a principle, whatever is taught; precept; act of teaching.*

Good-will (gú'd-wíl'), *n. benevolence; kindness.*

In ap pre ci a ble ('ín áp prè' shè 'á bl), *a. that can not be estimated or appreciated.*

In de fat i ga ble ('ín dè fát' è 'gá bl), *a. unwearied, not tired, not yielding to fatigue.*

In scrip tion (ín skríp' shùn), *n. any thing, either a title, a name, or a sentence, &c., engraved or written on something for duration; an address.*

In ten tion (ín tèn' shùn), *n. design, purpose; end; aim.*

Lit er al ly (lít' ér 'ál lè), *ad. really, not figuratively; with strict or close adherence to words.*

Mau so le um ('mâw sò lè' úm), *n. a stately monument; a magnificent tomb.*

Meet ly (mèet' lè), *ad. fitly, properly; suitably; duly.*

Nò' téd, *pre. of Note, to set down; to observe; to attend; to remark: n. a mark, a token; a notice; a remark; reputation; a stigma; an account; sound in music; a short writing or letter; a written confession of debt; comment.*

Pas tor (pás' tûr), *n. a clergyman, a minister of the gospel who has charge of a church; a shepherd.*

Per il ous (pèr' ll' ús), *a. full of danger, hazardous.*

Preach ing (prèetsh' íng), *par. of Preach, to teach or inculcate religion, to exhort to repentance; to pronounce or proclaim a religious discourse publicly.*

Pre tence (prè tènse'), *n. a pretext, assumption; a show of what is not real; claim true or false.*

Re mote ly (rè môte' lè), *ad. at a distance, not nearly; in a small degree, slightly.*

Re po sing (rè pò' zíng), *par. of Repose, to rest, to be at rest; to live in quiet; to lodge; to lay to rest; to sleep; to place or rest in confidence: n. sleep; rest, quiet.*

Rest ing-place (rèst' íng-plàse), *n. a place of rest.*

Rude ly (róòd' lè), *ad. roughly, coarsely; harshly; uncivilly; ignorantly.*

Scrip (skríp), *n. a small bag; a small writing; a schedule or certificate.*

Stán' dârd, *n. a settled rate, that which is a test; an ensign of war, a staff with a flag or colors; a standing tree; a rule of measure.*

Treas u red (trèzh' úrd), *pre. of Treasure, to lay up; to provide, collect for future use; to hoard: n. wealth accumulated or hoarded; riches; abundance.*

Un mark ed (ún mârkt'), *a. not marked; not observed or regarded.*

Un pro tect ed (ún prò tèkt' éd), *a. not protected; defenceless.*

Un stud i ed (ún stúd' íd), *a. not studied; not premeditated.*

Way fá rers (wá' fá 'rûrz), *n. plu. of Wayfarer, a traveller; a passenger.*

Way side (wá' síde), *n. the side of the way or road.*

Wèll-dò' íng, *n. the doing or acting well.*

Wilds (wíldz), *n. plu. of Wild, an uncultivated tract or region, a desert; a waste: a. not cultivated; not tame; savage; licentious.*

Wont (wúnt), *n. custom, habit; use: a. accustomed; habituated: v. to be accustomed or habituated; to use.*

## READING LESSON XXIII.

*The Missionary Preacher.*

1. In our western forests, where men are remotely situated from one another, and can not well provide for an established place of worship and a regular pastor, the labors of the Missionary, valued at the lowest standard of human want, are inappreciable. We may add, that never did laborers more deserve, yet less frequently receive, their reward.

2. Humble in habit, moderate in desire, indefatigable in well-doing, pure in practice and intention, without pretence or ostentation of any kind, they have gone freely and fearlessly into places the most remote and perilous, with an empty scrip, but with hearts filled to overflowing with love of God and good-will to men; preaching their doctrines with a simple and unstudied eloquence, meetly characteristic of, and well adapted to, the old groves, the deep primitive forests, and rudely barren wilds, in which it is their wont most commonly to give them utterance.

3. Day after day, week after week, and month after month, finding them wayfarers still, never slumbering, never reposing from the toil they have engaged in, until they have fallen, almost literally, into the narrow grave by the wayside; their resting-place unprotected by any other mausoleum or shelter than those trees which have witnessed their devotions; their names and worth unmarked by any inscription; their memories, however, closely treasured up and carefully noted among human affections, and within the bosoms of those for whom their labors have been taken; and their reward, with a high ambition cherished well in their lives, found only in that better abode where they are promised a cessation from their labors, but where their works still follow them.—W. GILMORE SIMMS.

QUESTIONS.—What are inappreciable? Where? How has the missionary gone freely and fearlessly into remote and perilous places? Where preach his doctrines? How has day after day found the missionary? Never what? How has he almost literally fallen? How protected? How name and worth marked? What treasured up? Where? Where reward found? What there promised? Can any thing be more praiseworthy than the devoted and self-sacrificing labors of the pious missionary?



## SPELLING LESSON XXIV.

- Ac com mo da tion (ák 'kôm mỗ dả' shún), *n.* a providing or provision of conveniences or comforts; an adjustment of differences, reconciliation; fitness.
- Á pol lo (á pỗl' lỏ), *n. prop.* the god of music, poetry, and the sciences.
- Áp pro ving (áp prỗ' ving), *part. a.* expressing approbation, commending; liking: *par.* of Approve, to like, to be pleased with; to allow or admit the propriety of; to prove; to make worthy, justify; to commend.
- A re as (á' rẻ' áz), *n. plu.* of Area, the surface or superficial contents of a thing; any plain open surface.
- As so ci a tion (ás 'sỏ' shẻ' á' shún), *n.* an assembly, confederacy; union, society; partnership; union of things; connexion or union of ideas.
- As tron o my (ás trỗn' ỏ' 'mẻ), *n.* the science which teaches the knowledge of the heavenly or celestial bodies.
- At tain ed (át tẻ' dẻ'), *pre.* of Attain, to reach, arrive at; to come to; to obtain, procure; to gain.
- At ti ca (át' tẻ' 'kẻ'), *n. prop.* the name of a peninsula of ancient Greece; the name of a place.
- Can tons (kẻn' tẻnz), *n. plu.* and *pres. t.* of Canton, a small portion of land or division or district of country or territory, forming a distinct government; a clan: *v.* to divide into small parts; to allot separate quarters for soldiers. [cade; a disease in the eye.
- Cat a racts (kẻt' á 'rẻkts), *n. plu.* of Cataract, a very large waterfall, a cascade.
- Clo ses (kẻ' zẻz), *pres. t.* and *n. plu.* of Close, to end, terminate; to conclude, finish; to enclose; to confine; to join, unite; to shut, make fast; to coalesce: *n.* conclusion, end; termination; pause, cessation; the time of shutting up.
- Com pri sed (kỏm prẻzẻ'), *pre.* of Comprise, to include; to contain; to comprehend. [a meeting.
- Con gress (kỏ' grẻs), *n.* the legislature of the United States; an assembly;
- Con trib ute (kỏn trẻb' úẻ), *v.* to give, impart; to lend aid, influence, or power; to bear a part; to give for a common purpose; to have a share in any act.
- Cor re spon dent (kỏr rẻ' spỏn' dẻnt), *a.* suitable, fit; adapted; answerable; agreeable: *n.* one who corresponds or keeps up intercourse by writing letters.
- Coun ties (kỏ' nẻ' tẻz), *n. plu.* of County, a shire, division of a state, &c.
- De creed (ẻ' kẻẻẻ'), *pre.* of Decree, to order, determine; to fix; to appoint; to doom by a decree: *n.* an edict; a law; sentence, order; determination, purpose. [person or thing deified.
- De i ty (ẻ'ẻ' 'ẻ'), *n. prop.* the Supreme Being, God: a fabulous god, any
- De scends (ẻ' sẻẻẻẻ'), *pres. t.* of Descend, to go, come, or sink down; to come from.
- Di men sions (ẻ' mẻn' shẻnz), *n. plu.* of Dimension, extent, size; capacity, bulk.
- Ec stat ic (ẻk stẻt' 'ẻk), *a.* transporting, rapturous; entrancing; ravishing, very delightful.
- E lap sed (ẻ' lẻpẻt'), *pre.* of Elapse, to pass, slide, or glide away.
- E stab lish ing (ẻ' stẻb' lẻsh 'ẻng), *par.* of Establish, to found, to settle; to fulfil; to ratify; to fix, to confirm; to erect; to ordain. [dation.
- Eu lo gi um (ẻ' lỏ' jẻ' 'ủm), *n.* an encomium, a panegyric; praise, commendation.
- Ex alt (ẻgzẻt'), *v.* to elevate; to raise or lift up; to extol; to magnify, to praise.



- Exceed (èk sèéd'), *v.* to surpass, to go beyond a given measure, limit, or quantity; to excel; to pass limits or bounds; to go beyond; to go too far; to be more or larger.
- Exceptions (èk sèp' shúnz), *n. plu.* of Exception, the person or thing excepted or not included; exclusion; objection; cavil; offence taken.
- Exultation (ègz' ùl' t' shùn), *n.* an expression of great gladness, joy, and delight; triumph.
- Fulton (fùl' tn), *n. prop.* a man's name. [delineated.]
- Graphic (gráf' ík), *a.* pertaining to the art of writing and delineating; well illustrated.
- Illustrated (íl' lús' trá' téd), *pre.* of Illustrate, to elucidate, make clear, explain; to brighten. [office, or honor, or greatness.]
- Insignia (ín' sít' nè' á), *n. plu.* distinguishing marks, badges, or signs of invention.
- Inventions (ín' vén' shúnz), *n. plu.* of Invention, the act of contriving, producing, or finding out something new; the thing invented.
- Litérate (lít' èr' á' tì), *n. plu.* the learned, men of learning.
- Lyre (líre), *n.* a stringed instrument of music; a kind of ancient harp.
- Maximum (máks' è' mùm), *n.* the greatest quantity, number, or price attainable in any supposed or given case.
- Netherlands (nèth' úr' lándz), *n. prop.* the name of a country in Europe.
- Ordinance (òr' dè' nánse), *n.* an established or authorized law, rule, rite, or ceremony; a prescript; an appointment.
- Plastic (plás' tík), *a.* forming, giving, or having power to give form.
- Proclaimed (prò klámd'), *pre.* of Proclaim, to declare, tell, utter, or publish openly; to promulgate; to announce. [rhetorically.]
- Proclaim (prò nòânse'), *v.* to utter, declare; to speak; to deliver, utter.
- Renown (rè nòân'), *n.* distinction, exalted reputation; fame, celebrity.
- Replete (rè plète'), *a.* completely or wholly filled, full.
- Rittonhouse (rít' tn' hòúse), *n. prop.* a man's name.
- Rome, *n. prop.* the capital city of Italy; the name of a village, and of a town.
- Salubrity (sá lù' brè' tè), *n.* healthfulness; wholesomeness.
- Savans (sáv' ánz), *n. plu.* learned men.
- String, *pre.* of String, to furnish with strings, to tune a stringed instrument; to file, put on a string; *n.* a slender line or cord; a small rope; a thread; a nerve or tendon; a series of things.
- Supporting, *par.* of Support, to sustain, to maintain; to prop, uphold; to bear; to endure; to verify; to vindicate: *n.* maintenance; aid, help, succor; prop; subsistence.
- Swiss, *n. prop.* a native or the language of Switzerland.
- Theologian (thè' ò' lò' jè' ánz), *n. plu.* of Theologian, one well versed in theology, a professor of divinity; a divine.
- Twentieth (twèn' tè' è' h), *a.* the ordinal of twenty; the tenth twice repeated.
- Vindicated (vín' dè' ká' téd), *pre.* of Vindicate, to assert, to support, maintain as true; to defend; to justify; to clear, prove to be true.

## READING LESSON XXIV.

*Extract from De Witt Clinton's Discourse, delivered at Schenectady.—1823.*

1. It is an ordinance of heaven, that man must be employed or be unhappy. Mental or corporeal labor is the destination of his nature; and, when he ceases to be active, he ceases to be

useful, and descends to the level of vegetable life. And certainly those pursuits which call into activity his intellectual powers, must contribute most to his felicity, his dignity, and his usefulness. The vigorous direction of an active mind to the accomplishment of good objects, forms its most ecstatic delights.

2. The honor and glory of a nation consist in the illustrious achievements of its sons in the cabinet and in the field, in the science and learning which compose the knowledge of man, in the arts and inventions which administer to his accommodation, and in the virtues which exalt his character.

3. Scarcely two centuries have elapsed since the settlement of these United States, and in that period we have seen a Washington, a Henry, a Franklin, a Rittenhouse, and a Fulton; the most splendid names in war, in eloquence, in philosophy, in astronomy, and in mechanics, which the world has ever witnessed.

4. The congress of patriots who proclaimed our independence in the face of an admiring world, and in the view of approving heaven, have descended with three exceptions to the grave: and, in this illustrious band were comprised more virtue, and wisdom, and patriotism, and energy, than in any association of ancient or modern times.

5. I might proceed and pronounce a eulogium on our savans, who have illustrated philosophy and the exact sciences; on our literati, who have explored the depth and ascended the heights of knowledge; on our poets, who have strung the lyre of Apollo; on our painters, who have combined the sublime and beautiful in the graphic art; on our statesmen, who have taught the ways and means of establishing the greatest happiness of the greatest numbers; and on our theologians, who have vindicated the ways of God to man.

6. When we consider the small areas in which the insignia of human greatness have been displayed, we shall find equal cause for astonishment and exultation. Attica was not more extensive than some of our counties, and the whole of Greece did not exceed this state in dimensions. Rome for a long period did not cover as great an extent; and, the Swiss Cantons, the United Netherlands, and England, when compared with the illustrious men and the illustrious deeds of which they can boast, are of a very limited space.

7. The United States contain more than a twentieth part of the land of this globe, and not six hundred thousand square miles less than the whole of Europe. The Deity has placed us on a mighty continent: the plastic hand of nature has operated on a stupendous scale. Our rivers and lakes; our cataracts and

mountains ; our soil and climate ; bear the impress of greatness, of fertility, of salubrity. In this spacious theatre, replete with the sublime and beautiful, let us act a correspondent part.

8. This state, which now has a population of a million and a half, is capable of supporting ten millions of souls ; and, before this century closes this maximum will be attained. And if in the councils of the Almighty it is decreed, that we shall continue to advance in all that can render a people intelligent and virtuous, prosperous and happy, with what reverence will posterity regard the memory of those who have laid the foundation of such greatness and renown !

QUESTIONS.—What is an ordinance of heaven ? What is the destination of man's nature ? When man ceases to be active, to what does he descend ? What contributes most to man's felicity and usefulness ? In what consist the honor and glory of a nation ? Have not many GREAT and GOOD men arisen since the settlement of the United States to bless and honor our country ? Is any *great, learned*, INTELLECTUAL, or WISE man a BLESSING to his country, unless he is a GOOD man also ? Will my young friends draw the comparison between WASHINGTON and FRANKLIN, and *Aaron Burr* and *Benedict Arnold* ? What comprised more *virtue* and *wisdom* than any other association of ancient or modern times ? On whom might a eulogium be pronounced ? In what shall we find cause for astonishment and exultation ? How extensive was Attica ? What the dimensions of Greece ? What are of very limited space ? More than what do the United States contain ? What less than the whole of Europe ? On what has Deity placed us ? What has the hand of nature done ? Of what do our rivers, lakes, soil, climate, &c. bear the impress ? What, then, is it the duty of the people of this country to do ? Does not a great RESPONSIBILITY rest upon us as a NATION ? What amount of population did Mr. Clinton say the State of New York is capable of supporting ? When did he suppose the amount would be reached ? What did Mr. Clinton say posterity will do ?

### SPELLING LESSON XXV.

D<sup>o</sup>om, *n.* condemnation, judgment ; judicial sentence ; fate : *v.* to fix the fate of, to destine ; to judge ; to condemn, to sentence.

Heart's (h<sup>â</sup>rts), *n. posses.* case of Heart, *the seat of life, love, and affection ;* conscience ; inner part.

Kind li est (k<sup>l</sup>nd' l<sup>è</sup>'èst), *a.* mildest, most congenial ; most favorable ; most proper : *ad.* with best will ; most benevolently ; most favorably or obligingly.

Passion's (p<sup>â</sup>sh' ũnz), *n. posses.* case of Passion, *zeal, ardor, desire, eagerness ;* anger ; love ; suffering ; feeling.

Traces (tr<sup>â</sup>' sîz), *n. plu. and pres. t. of Trace*, *a mark drawn ;* a footstep, a track ; a vestige ; a chain, strap, or rope of a harness by which the horse draws : *v.* to draw, delineate ; to mark out ; to follow exactly.

## READING LESSON XXV.

*Stanzas ; " I am not what I have been."*

1. I am not what I have been ! Pain  
Has stolen the roses from my cheek,  
And never can I know again  
The health their hues were wont to speak.
2. I am not what I have been ! Care  
Has left its traces on my brow ;  
What matters it ? bright smiles are there,  
To hide the gloom that lies below.
3. I am not what I have been ! Time  
His work of wasting too has done ;  
My life is in its earliest prime,  
But ah ! my heart's glad youth is gone.
4. I am not what I have been ! Life  
For me has lost its every charm ;  
I'm weary of wild passion's strife,  
I can no longer brave its storm.
5. I am not what I have been ! Fate  
On me has laid her heaviest doom ;  
And now in patience I await  
Her last, her kindest gift, a tomb !

MISS C. EMBURY.

QUESTIONS.—What has taken the roses from the cheek ? What has left traces on the brow ? What hide the gloom ? What is gone ? What no longer brave ? What has laid her heaviest doom ? What is the kindest gift to a sincere and truly pious Christian ?

## SPELLING LESSON XXVI.

Al pine (âl' pîn), *a. belonging or pertaining to the Alps ; elevated ; very high.*  
 Ban ners (bân' nûrz), *n. plu. of Banner, a flag, a military standard ; a streamer.*  
 Blênt, the poetical and *obsolete per. par. of Blend, to mingle or mix together.*  
 Chas ten ed (tshâ' snd), *part. a. purified ; corrected : pre. of Chasten, to chastise, to correct ; to punish, inflict pain ; to purify from faults or errors.*  
 Con quer ors (kôngk' úr 'úr), *n. plu. of Conqueror, one who conquers de feats, or subdues.*



- Crowns (krōnz), *n. plu.* and *pres. t.* of Crown, *the regal or royal diadem or ornament for the head, worn by kings, queens, &c.; top of the head, &c.; a piece of money; honor; dignity; a garland; completion; a reward; v. to invest with a crown, to adorn; to reward; to honor, dignify; to complete, terminate.*
- De files (dē fīlez'), *n. plu.* and *pres. t.* of Defile, *a long, narrow passage, pass, or way, as between hills; v. to make foul or impure; to pollute; to corrupt; to violate; to march or file off, file by file.*
- En sign (en' sīne), *n. a flag, banner, or standard of a regiment, band, or company; a mark of distinction; the officer who carries the flag or colors.*
- Flash, *v. to glitter as transient flame; to break forth suddenly as light; to burst out into a flame, light, or wit; n. a sudden blaze; a sudden burst of light or wit.*
- Fling' ing, *par. of Fling, to cast, to throw; to dart; to flounce; to cast with violence or from the hand; to wince; to sneer; n. a cast; a throw; a sneer, a gibe; a sarcasm, contemptuous remark.*
- Float (flōte), *v. to move or swim on the surface; to deluge; n. a body that is swimming or is borne on the water; a raft; the act of flowing.*
- Float ed (flōte' ēd), *pre. of Float.*
- Gla ciers (glā' shūrz), *n. plu. of Glacier, an immense mass or field of snow and ice, formed in elevated but deep valleys on the sides or top of the Alps, or other high mountains.*
- Gor geous (gōr' jūs), *a. glittering, splendid; fine, showy.*
- Hōsts, *n. plu. of Host, an army; a great number; one who entertains another; a landlord.*
- Im print ed (īm print' ēd), *pre. of Imprint, to impress; to mark or print by pressure; to fix deep on the mind or memory; to stamp letters or print.*
- Kings (kīngz), *n. plu. of King, a monarch, a sovereign; a chief ruler.*
- King ly (kīng' lē), *a. royal, monarchical; noble, august; ad. with an air of Lark's (lārks), n. posses. case of Lark, a small singing bird. [royalty.*
- Mur murs (mūr' mūrz), *pres. t. and n. plu. of Murmur, to give a low, muttering, shrill sound; to complain; to grumble; to utter discontent; n. a low, buzzing, continued noise; a complaint generally in a low voice.*
- Old en (ōl' dn), *a. old, ancient.*
- Ord nance (ōrd' nānse), *n. cannon, heavy artillery, great guns.*
- Pāll, *n. a cloak or mantle of state; a covering for a coffin at a funeral; v. to cloak, to cover or invest; to cloy; to become vapid or insipid.*
- Peaks (pēeks), *n. plu. of Peak, the top of a mountain or hill; a point.*
- Pēer' lēss, *a. unequalled, having no equal.*
- Pic tu red (pīk' tshūrd), *part. a. painted or represented in colors; pre. of Picture, to paint or represent in colors; n. a resemblance of persons or things in colors; a painting.*
- Pin ions (pīn' yānz), *n. plu. and pres. t. of Pinion, a wing; the joint of the wing remotest from the body; a quill; fetters; the tooth of a wheel; v. to bind or confine the wings; to shackle.*
- Sink ing (sīngk' īng), *part. a. declining, going down; subsiding; par. of Sink, to decline; to fall; to go down; to settle; to subside; to degrade; n. a kind of drain; a kind of basin; a place of filth.*
- Soar ing (sōre' īng), *par. of Soar, to rise high, to tower; to mount on the wing; to fly aloft.*
- Spires (spīrez), *n. plu. and pres. t. of Spire, a steeple; a curve line, a winding like a screw; a wreath; a tapering or pyramidal body; a shoot, stalk, or blade of grass, &c.; v. to shoot up pyramidally.*
- Sprink ling (sprīngk' īng), *par. of Sprinkle, to scatter, to disperse, as dry particles; to cast or scatter water in drops; to wet or rain.*



Stern ly (stérn' lè), *ad.* harshly; austere, severely.

Stir red (stúrd), *pre.* of Stir, *to agitate*; to incite; to animate; to move, to be in motion: *n.* a bustle; tumult; commotion; agitation.

Sâm' mts, *n. plu.* of Suinmit, the top, the utmost height or highest point.

Thrills (thrîlz), *pres. t.* and *n. plu.* of Thrill, *to feel a sharp tingling sensation*; to penetrate; to pierce; to tingle: *n.* a tingling sensation; a sharp sound; a breathing hole.

Thrones (thrônez), *n. plu.* and *pres. t.* of Throne, *a royal seat, a seat of a king* or of a bishop: *v.* to enthrone; to exalt.

Tôr' rênts, *n. plu.* of Torrent, *a strong or violent current*; a violent and very rapid stream. [or victory.

Tri um phant (trî ûm' fânt), *a.* victorious; celebrating or noting a triumph

Un pil lar ed (ûn pil' lârd), *a.* not having, or deprived of pillars.

Vales (vâlez), *n. plu.* of Vale, *a valley*; a low ground.

Voice ful (vôise' fûl), *a.* like or resembling a voice.

Won ders (wân' dûrz), *n. plu.* and *pres. t.* of Wonder, *something grand, surprising*, or strange; astonishment; surprise; amazement: *v.* to be surprised or astonished. [chaplet.

Wreaths (rêethz), *n. plu.* of Wreath, *any thing curled or twisted*; a garland, a

Wrecks (rêks), *n. plu.* and *pres. t.* of Wreck, *destruction or ruins of a ship*; shipwreck; ruin; the remains of any thing ruined: *v.* to strand; to drive or dash against the shore or rocks and break; to destroy, to ruin; to suffer total loss.

## READING LESSON XXVI.

### *The Alps.*

1. Proud monuments of God ! sublime ye stand  
Among the wonders of his mighty hand :  
With summits soaring in the upper sky,  
Where the broad day looks down with burning eye ;  
Where gorgeous clouds in solemn pomp repose,  
Flinging rich shadows on eternal snows :  
Piles of triumphant dust, ye stand alone,  
And hold, in kingly state, a peerless throne !

2. Like olden conquerors, on high ye rear  
The regal ensign, and the glittering spear :  
Round icy spires the mists, in wreaths unrolled,  
Float ever near, in purple or in gold ;  
And voiceful torrents, sternly rolling there,  
Fill with wild music the unpillared air :  
What garden, or what hall on earth beneath,  
'Thrills to such tones, as o'er the mountains breathe ?

3. There, through long ages past, those summits shone  
 When morning radiance on their state was thrown ;  
 There, when the summer day's career was done,  
 Played the last glory of the sinking sun ;  
 There, sprinkling lustre o'er the cataract's shade,  
 The chastened moon her glittering rainbow made ;  
 And blent with pictured stars, her lustre lay,  
 Where to still vales the free streams leaped away.

4. Where are the thronging hosts of other days,  
 Whose banners floated o'er the Alpine ways ;  
 Who, through their high defiles, to battle, wound,  
 While deadly ordnance stirred the heights around ?  
 Gone ; like the dream that melts at early morn,  
 When the lark's anthem through the sky is borne :  
 Gone ; like the wrecks that sink in ocean's spray,  
 And chill Oblivion murmurs ; Where are they ?

5. Yet " Alps on Alps " still rise ; the lofty home  
 Of storms and eagles, where their pinions roam ;  
 Still round their peaks the magic colors lie,  
 Of morn and eve, imprinted on the sky ;  
 And still, while kings and thrones shall fade and fall,  
 And empty crowns lie dim upon the pall ;  
 Still shall their glaciers flash ; their torrents roar ;  
 Till kingdoms fail, and nations rise no more.

WILLIS GAYLORD CLARK.

QUESTIONS.—What stand sublime ? Among what ? What looks down ?  
 What repose ? What reared on high ? Like what ? What float near ? What  
 roll sternly ? And fill what ? With what ? What shone through ages  
 passed ? What played ? When ? What did the moon make ? What is  
 gone ? Like what ? What still rise ? The lofty home of what ? What still  
 lie ? While what fade ? What lie dim ? What shall still flash ? What roar ?  
 Till when ? What can be more sublime, imposing, and inspiring than a view  
 of the magnificent and grand Alps ? Who can but admire this stupendous  
 and wonderful workmanship of the Deity ?

## SPELLING LESSON XXVII.

Ac cord ing ly (ák kôrd' ing 'lè), *ad. agreeably to, consequently ; conformably ; suitably.*

A droit ly (â drôit' lè), *ad. skilfully, ingeniously ; actively, nimbly ; dexterously.*

A larm ing (â larm' ing), *part. a. terrifying, giving alarm ; exciting apprehension : par. of Alarm, to cause or excite fear or terror ; to rouse to vigilance ; to give notice of danger ; to surprise ; to call to arms : n. sudden terror or fear ; a notice or cry of danger.*

- Am phi the a tre (‘ám fê thê á ‘túr), *n.* an edifice or building of an oval or circular form, having its area encompassed with rows of seats, rising one above another.
- A part (á pǎrt’), *ad.* aside; separately; distinctly; at a distance.
- As sem blage (ás sém’ blǐje), *n.* a collection; a joining; act of assembling.
- As sem bling-place (ás sém’ bling-pláse), *n.* a place in or at which to assemble. [sleep; to excite, to put into new action.
- A wa kens (á wá’ knz), *pres. t.* of Awaken, to rouse from sleep; to cease to Bèé’ tling, *part. a.* hanging over, jutting out; being prominent: *par.* of Beetle, to jut out, to hang over; to be prominent: *n.* an insect; a large, heavy, wooden mallet.
- Black en ed (blák’ knd), *part. a.* grown or made black: *pre.* of Blacken, to make or grow black; to darken; to defame.
- Cal cu la ted (kál’ kù ‘là téd), *pre.* of Calculate, to be fitted, to be prepared; to compute; to reckon; to adjust.
- Cliff (klǐf), *n.* a precipice; a steep rock.
- Con sid er a tions (kón ‘síd úr á’ shúnz), *n. plu.* of Consideration, reason, mature or serious thought; regard, notice; importance; contemplation; prudence; motive; compensation.
- Con vey ed (kón vǎde’), *pre.* of Convey, to pass, to cause to pass; to transport; to carry; to bear; to transmit, to transfer; to send; to impart.
- Crag (krágz), *n. plu.* of Crag, a rough, steep, broken rock; a point of a rock; the nape of the neck.
- Da red (dárd), *pre.* of Dare, to defy; to challenge; to have courage, to venture; to be bold enough.
- Dell, *n.* a cavity, hollow place; a pit; a shady covert; a valley. [hollow.
- Ex ca va tion (éks ká vǎ’ shún), *n.* a hollow or cavity; the act of making
- Fl’ át, *n.* a command or order; a decree.
- Fling (flingz), *pres. t.* and *n. plu.* of Fling, to cast, to throw; to dart; to flounce; to cast with violence; to wince; to sneer; to send forth; to scatter: *n.* a cast, a throw; a sneer, a gibe; a sarcasm, a contemptuous remark.
- Foam ing (fóme’ ing), *part. a.* frothing, raging: *par.* of Foam, to froth; to gather foam or froth; to be in a rage: *n.* froth, spume; rage.
- Foot-path (fúut-pǎth), *n.* a narrow path or way for persons only, to walk.
- Frown ing (fróun’ ing), *part. a.* threatening, lowering; contracting the brow: *par.* of Frown, to express displeasure by appearing grim or surly or by contracting the brows: *n.* a look of displeasure; a stern or wrinkled look.
- Gáze, *v.* to look earnestly and intently; to look with curiosity: *n.* a fixed look; a look of intent eagerness, regard, wonder, or admiration.
- Glan ces (glán’ sǐz), *pres. t.* and *n. plu.* of Glance, to view with a quick cast of the eye; to fly off in an oblique direction; to hint: *n.* a quick view; a cast of the sight; a sudden shoot of light or splendor.
- Hew ed (húde), *pre.* of Hew, to cut, to chop; to cut, form, or shape with an axe or other sharp instrument; to make smooth; to hack.
- Jour ney ing (júr nè ‘ing), *par.* of Journey, to pass from place to place, to travel: *n.* a passage from place to place; travel by land or by water.
- Light ly (líte’ lè), *ad.* without care, with levity; gayly; easily; cheerfully; nimbly; without weight.
- Light ning (líte’ níng), *n.* the electric flash that precedes or attends thunder.
- Lof ti er (lǒf tē ‘úr), *a.* higher, more elevated; more sublime; prouder; haughtier; more stately.
- Men a cing (mèn’ nás ‘ing), *part. a.* threatening; exhibiting coming evil or danger: *par.* of Menace, to threaten; to exhibit the danger of coming evil: *n.* a threat, a threatening; a show of probable evil.

- Ob du rate (ôb' jù 'râte), *a. inflexibly hardened, or wicked; hard of heart; stubborn, obstinate.*
- O ver arch es (ô vûr ârtsh' íz), *pres. t. of Overarch, to cover as with an arch.*
- O ver hang ing (ô vûr hàng' íng), *part. a. jutting or projecting over: par. of Overhang, to jut or project over.*
- O ver shad ow (ô vûr shâd' dô), *v. to cover, throw a shade over, to shelter; to hide; to protect. [v. to be in danger; to hazard; to jeopard.*
- Per ils (pêr' ílz), *n. plu. and pres. t. of Peril, danger, hazard; risk, jeopardy:*
- Plát fôrm, *n. a horizontal plain or elevation; a sketch or delineation; a scheme or plan.*
- Prod i gies (prôd' é 'jíz), *n. plu. of Prodigy, something very astonishing, surprising, or extraordinary, or out of the ordinary process of nature; a wonder; a monster; portent.*
- Pro jec tion (prô jêk' shún), *n. a jutting or shooting out or forward; a throwing; a plan, scheme, design; a delineation.*
- Pro jects (prô jêkts'), *pres. t. of Project, to jut out or shoot forward; to throw out; to scheme, contrive; to form.*
- Rain bows (ráne' bôze), *n. plu. of Rainbow, an arch or semi-circle, consisting of all the colors formed by the refraction and reflection of the sun's rays from drops of rain or vapor, appearing in the hemisphere opposite the sun.*
- Ra vine (rá vên'), *n. a long, deep hollow or pass, caused or worn by a torrent or stream of water.*
- Se clu ded (sê klù' dèd), *part. a. shut out; separated from others: pre. of Seclude, to separate, keep apart from others; to shut out, live in retirement; to preclude.*
- Shêët, *n. any thing expanded, as water; a sail of a ship; a broad piece of cloth for a bed; a broad piece of paper as made, printed, or written on singly.*
- Some how (súm' hôû), *ad. in one way or another.*
- Splen did ly (splên' díd 'lè), *ad. magnificently; pompously, with great show.*
- Ter ri bly (têr' rê 'blè), *ad. dreadfully, awfully; frightfully; formidably.*
- Un par al lel ed (ún pâr' ál 'lèd), *a. having no equal, unequalled, not to be matched. [bend downward.*
- Verge (vêrje), *n. the edge, the brink; a border; a rod, a wand: v. to tend; to*
- Wind' íng, *par. of Wind, to turn, to move around; to change; to twist; to sound by blowing or inflation; to infold; to encircle*

## READING LESSON XXVII.

### A Scene in the Catskill Mountains.

1. We first came to the verge of the precipice, from which the water takes its leap upon a platform that projects with the rock many feet over the chasm. Here we gazed into the dell and the basin into which the stream pours itself from the beetling cliff. But the prospect from this point is far less thrilling than from below; and we accordingly began our descent.

2. Winding around the crags, and following a foot-path between the overhanging trees, we gradually, and with some difficulty, descended as far as to have a fine view of the station which



we had just left. The scene here is magnificent beyond description.

3. Far under the blackened canopy of everlasting rock, that shoots above to an alarming extent over the abyss, the eye glances around a vast and regular amphitheatre, which seems to be the wild assembling-place of all the spirits of the storms, so rugged, so deep, so secluded, and yet so threatening does it appear!

4. Down from the midst of the cliff that overarches this wonderful excavation, and dividing in the midst of gloom that seems to settle within it, comes the foaming torrent, splendidly relieved upon the black surface of the enduring walls, and throwing its wreaths of mist along the frowning ceiling.

5. Following the guide that had brought us thus far down the chasm, we passed into the amphitheatre, and, moving under the terrific projection, stood in the centre of this sublime and stupendous work; the black, iron-bound rocks behind us, and the snowy cataract springing between us and the boiling basin, which still lay under our feet.

6. Here the scene was unparalleled. Here seemed to be the theatre for a people to stand in, and behold the prodigies and fearful wonders of the Almighty, and feel their own insignificance. Here admiration and astonishment come unbidden over the soul, and the most obdurate heart feels that there is something to be grateful for.

7. Indeed, the scene from this spot is so sublime, and so well calculated to impress the feelings with a sense of the power and grandeur of nature, that, apart from all other considerations, it is worthy of long journeying and extreme toil to behold it.

8. Having taken refreshment, very adroitly managed to be conveyed to us from above by John, whom, by the way, I would name as an excellent guide as well as a reputable boy, we descended to the extreme depth of the ravine, and, with certain heroic ladies, who somehow dared the perils of the path, we gazed from this place upon the sheet of water, falling from a height of more than two hundred and fifty feet.

9. This is a matter of which Niagara would not speak lightly; and, there is wanting only a heavy fall of water to make this spot not only magnificent, for that it is now, but terribly sublime. Mountains ascend and overshadow it; crags and precipices project themselves in menacing assemblage all about, as though frowning over a ruin which they are only waiting some fiat to make yet more appalling.

10. Nature has hewed out a resting-place for man, where he may linger, and gaze, and admire! Below him she awakens



her thunder, and darts her lightning; above him she lifts still loftier summits, and around him she flings her spray and her rainbows.—G. MELLE.

QUESTIONS.—Where are the Catskill Mountains? Near what River? On which side of the river? To what did they first come? Into what did they gaze? Around what did they wind? What follow? What descend? What did the eye glance around? Whence comes the foaming torrent? Into what did they pass? What was around them? What did this place seem to be? What would the most obdurate heart there feel? What is this scene well calculated to do? Of what is it worthy? After having taken some refreshment upon what did they then gaze? What would make this place terribly sublime? What ascend? What project themselves? What has nature there done? What may man there do? What is below? What above? What around?

### SPELLING LESSON XXVIII.

- Al tars (âl' tûrz), *n. plu.* of Altar, a place for sacred or divine offerings or communion. [*censure upon*; to criticise; to notice, observe; to consider.
- An i mad vert ed (ân è mād vèrt' éd), *pre.* of Animadvert, to *censure, pass*
- An tag o nist (ân tåg' ô 'nist), *n.* one who fights, quarrels, or contends with another, an opponent; an adversary. [revenge.
- A venge (â vênje'), *v.* to vindicate, punish; to defend, take satisfaction; to
- A ven ging (â vèn' jing), *par.* of Avenge.
- Dè mând' éd, *pre.* of Demand, to call, ask, or seek by right or authority; to claim: *n.* a calling, asking, or seeking by authority; a claim by right; a debt; a question. [own; to deny; to denounce.
- Dis claim ed (dîs klâmd'), *pre.* of Disclaim, to condemn, disapprove; to dis-
- Du el list (dû' îl 'list), *n.* one who fights a duel or in single combat.
- Er ring (èr' ring), *part. a.* deviating or wandering from the truth or the right way; mistaking: *par.* of Err, to deviate or wander from, or miss the right way; to stray; to mistake, commit errors.
- Ex cuse (èks kùse'), *n.* plea offered in justification, apology; pardon.
- Ex e cu tion (èk sè kù' shùn), *n.* performance; act of accomplishing or completing; practice; capital punishment, death inflicted according to law; effect.
- Ex pli cit ly (èks plîs' sît 'lè), *ad.* plainly, expressly; clearly; directly.
- Finds (fîndz), *pres. t.* of Find, to meet with; to obtain by seeking or searching; to discover; to learn; to supply.
- 'Hère tò fòre', *ad.* formerly, in times previous.
- In cor rup ti ble ('în kôr rûp' tè 'bl), *a.* not capable of corruption; that can not be corrupted. [treat with confidence or confide to the care of.
- In trust ed (în trûst' éd), *pre.* of Intrust, to commit to, or deliver in trust; to
- Mag nan i mous (mâg nân' è 'mûs), *a.* great of mind, having nobleness of soul; disinterested; brave; liberal and honorable.
- Meas ures (mèzh' ùrez), *n. plu.* and *pres. t.* of Measure, means to an end; that by which any thing is measured; degree; time in music; metre; limit; quantity: *v.* to compute by rule, mark out; to ascertain extent or quantity.

- Mur ders** (mûr' dârz), *n. plu. and pres. t. of Murder, the act of unlawfully killing a person with malicious premeditation: v. to kill a human being unlawfully and with premeditated or deliberate malice; to destroy.*
- Of fen ces** (ôf' fên' siz), *n. plu. of Offence, crime, transgression; injury; trespass, sin; anger; displeasure.*
- Par a ly zed** (pâr' â 'llzd), *pre. of Paralyze, to deprive of strength or the power of muscular action, as with palsy; to affect with palsy; to destroy action, weaken.*
- Pit i a ble** (pît' ê 'â bl), *a. deserving pity, lamentable.*
- Poig nant** (pœz' nânt), *a. severe, painful; sharp, piercing; keen; satirical.*
- Pros e cu tor** (prôs' ê 'kù tûr), *n. one who prosecutes.*
- Rê môn' strâte**, *v. to urge, exhibit, show, or present strong reasons against any thing; to expostulate.*
- Sanc tu a ry** (sângk' tshù 'â rê), *n. protection, place of refuge; a sacred asylum; a house of worship; a temple, a holy place.*
- Sof ten** (sôf' fn), *v. to become or make soft, to relent; to mollify; to make or become less hard, harsh, or severe; to make or become more mild.*
- VI ô 'là têt**, *pre. of Violate, to break, infringe; to injure; to ravish.*
- Wit ness es** (wl't' nês 'tîz), *n. plu. and pres. t. of Witness, one who sees and testifies or bears testimony; one who attests a writing; testimony: v. to see or know; to attest, bear testimony.*
- Wrongs** (rôngz), *n. plu. and pres. t. of Wrong, crime, misdemeanor; violation of right, injustice, injury: v. to injure, treat unjustly or with injustice: a. not right; not fit or proper; erroneous: ad. amiss, not rightly.*

## READING LESSON XXVIII.

### *On the Death of General Alexander Hamilton.*

1. He yielded to the force of an imperious custom; and, yielding, he sacrificed a life in which all had an interest; and he is lost; lost to his country, lost to his family, and lost to us. For this act, because he disclaimed it, and was penitent, I forgive him. But there are those whom I can not forgive. I mean not his antagonist, over whose erring steps, if there are tears in heaven, a pious mother looks down and weeps.

2. If he is capable of feeling, he suffers already all that humanity can suffer. Suffers, and wherever he may fly, will suffer with the poignant recollection of having taken the life of one who was too magnanimous in return to attempt his own. Had he known this, it must have paralyzed his arm while it pointed, at so incorruptible a bosom, the instrument of death. Does he know this now, his heart, if it is not adamant, must soften; if it is not ice, it must melt.

3. But on this article I forbear. Stained with blood as he is, if he is penitent, I forgive him; and if he is not, before these altars where all of us appear as suppliants, I wish not to excite

your vengeance, but rather, in behalf of an object rendered wretched and pitiable by crime, to wake your prayers. But I have said, and I repeat it, there are those whom I can not forgive. I can not forgive that minister at the altar, who has hitherto forborne to remonstrate on this subject.

4. I can not forgive that public prosecutor, who, intrusted with the duty of avenging his country's wrongs, has seen those wrongs, and taken no measures to avenge them. I can not forgive that judge upon the bench, or that governor in the chair of state, who has lightly passed over such offences. I can not forgive the public, in whose opinion the duellist finds a sanctuary.

5. I can not forgive you, my brethren, who, till this late hour, have been silent, while successive murders were committed. No; I can not forgive you, that you have not, in common with the freemen of this state, raised your voice to "the powers that be," and loudly and explicitly demanded an execution of your laws. Demanded this in a manner which, if it did not reach the ear of government, would, at least, have reached the heavens, and pleaded your excuse before the God that fills them, in whose presence, as I stand, I should not feel myself innocent of the blood which cries against us, had I been silent.

6. But I have not been silent. Many of you who hear me are my witnesses, the walls of yonder temple where I have heretofore addressed you, are my witnesses, how freely I have animadverted on this subject in the presence, both of those who have violated the laws, and of those whose indispensable duty it is to see the laws executed on those who violate them.—DR. NOTT.

QUESTIONS.—To what did General Hamilton yield? What did he sacrifice? By whom was he killed? Why did Dr. Nott say he would forgive him? Whom could he not forgive? Who weeps over his erring steps? Why would Aaron Burr, who killed Gen. Hamilton, suffer poignant recollection? What must have paralyzed his arm? What must have softened? If what? For what did Dr. Nott wish to wake the prayers of his hearers? Why could he not forgive the minister? Why the public prosecutor? Why could he not forgive the judge or governor? Why not the public? Why could Dr. Nott not forgive his hearers? In what way did he say they should have demanded an execution of the laws? Who did he say were his witnesses? Of what? Can there be any thing more *revolting* to the feelings of a *sensitive mind* than a FIGHT, either with *deadly weapons* or otherwise, between *two human beings*? Is not the practice of FIGHTING A DUEL, to settle any DIFFICULTY that may exist between two individuals, not only *exceedingly* IMMORAL, but *ridiculously* FOOLISH and ABSURD? Is the RIGHT or MERIT of any question affected either *directly* or *indirectly*, by two excited persons SHOOTING at each other? Is the one, *more in fault*, touching the matter at issue, any more likely to be *killed* by this HONORABLE system of MURDERING AN OPPONENT, than the one LESS GUILTY?

## SPELLING LESSON XXIX.

- Ab sur di ty (áb súr' dè 'tè), *n.* *folly, want of judgment, propriety, or reason; inconsistency.* [extreme pain of body.]
- Ag o ny (ág' ó 'né), *n.* *extreme or violent anguish or pain of mind; suffering,*
- Ar range (ár rânje'), *v.* *to put, set, or place in the proper order, or in the proper place.* [a place.]
- Ar rives (ár rivez'), *pres. t.* of Arrive, *to happen, to come; to come to, or reach*
- Ar ter ies (ár' tûr' rîz), *n. plu.* of Artery, a cylindrical vessel, canal, or tube which conveys the blood from the heart to all parts of the body.
- Bits, *n. plu.* and *pres. t.* of Bit, a small piece; a morsel or mouthful; a small coin; the iron part of a bridle; the point of an auger or borer: *v.* *to put the bridle upon a horse.* [actual: *ad.* corporeally.]
- Bod i ly (bôd' è 'lè), *a.* *relating or pertaining to the body; corporeal; real,*
- Bub bled (búb' bld), *pre.* of Bubble, *to run gently, or with a gurgling noise; to rise in bubbles; to cheat, impose on: n.* a small bladder or vesicle of water, &c. filled with air; any thing which wants solidity and firmness; a vain project; a fraud; a cheat.
- Card (kârd), *n.* a paper, painted with figures or characters, used in games; a written or printed note or message; an instrument for combing wool, flax, &c.; a paper containing the points of the compass, a chart: *v.* *to comb, soften, or open wool, &c. with a card.*
- Cards (kârdz), *n. plu.* and *pres. t.* of Card.
- Con scious (kôn' shûs), *a.* *having sense, knowing, or being internally persuaded of guilt, or innocence; having perception or knowledge of what passes in one's own mind.*
- Dè pënd' ing, *par.* of Depend, *to trust to, to rely on; to hang from; to adhere.*
- Dis play ing (dis plâ' ing), *par.* of Display, *to show, exhibit; to open, unfold; to spread wide: n.* an exhibition of any thing to view; an unfolding; show.
- Down ward (dôûn' wûrd), *ad.* *in a descending course; from a higher to a lower place; towards the centre: a.* *descending, tending down; declivous; dejected; bending.* [dable; venerable.]
- Dread ful (drêd' fûl), *a.* *terrible, awful; frightful, fearful, alarming; formidable.*
- Dry ness (drl' nês), *n.* *thirst, want of moisture; aridity, drought; want of juice or greenness; want of ardor.*
- Eye balls (i' bâlz), *n. plu.* of Eyeball, the globe, ball, or apple of the eye.
- Freak (frêek), *n.* a sudden fancy, a whim; a humor; caprice: *v.* *to checker; to variegate.* [money.]
- Game ster (gâme' stûr), *n.* *one addicted to gaming, gambling, or playing for*
- Ger ma ny (jêr' má 'nè), *n. prop.* the name of a country in Europe.
- Hor ror (hôr' rûr), *n.* *gloom, dreariness, a shuddering; excessive fear; terror mixed with hatred.* [ceive; to contrive.]
- I ma gine (è māj' in), *v.* *to form ideas in the mind, to fancy; to think; to con-*
- Im mo va ble (im mô' vá 'bl), *a.* *that can not be moved or forced; firm;*
- In ef fa ble (in êf' fâ 'bl), *a.* *unutterable, unspeakable.* [steadfast.]
- In stan ta ne ous ('in stân tá' nè 'ûs), *a.* *done in an instant; speedy.*
- In suf fer a ble (in sũf' fũr' á bl), *a.* *intolerable, not to be endured; detestable.*
- In sup por ta ble ('in sũp pũr' tá 'bl), *a.* *that can not be tolerated or endured, insufferable.*
- Mâ lig' nant, *a.* *malicious, virulent; envious; pernicious; dangerous to life.*
- Op press ed (ôp prêst'), *pre.* of Oppress, *to burden with impositions, to overpower; to crush by hardship; to subdue.* [ical fit.]
- Par ox ysm (pâr' ôks' izm), *n.* a fit, phrensy; a return of a disease; a period-



- Per cep tion (pêr sêp' shûn), *n.* the act, power, or faculty of *perceiving*; idea;
- Pos si bly (pôs' sê' blé), *ad.* by any power; perhaps, so that it may be. [notion.
- Racks (râks), *n. plu.* and *pres. t.* of Rack, *extreme pain; torture, anguish*; an engine of torture; a frame for hay; a grate: *v.* to harass; to torment; to torture; to strain; to draw off.
- Re strain ed (rê strând'), *pre.* of Restrain, to hinder, to check, repress; to suppress; to withhold; to limit; to confine; to forbear.
- Sav a ges (sáv' 1j '1z), *n. plu.* of Savage, a barbarian, a person uncivilized and untaught: *n.* uncivilized, rude; cruel; wild.
- Sock ets (sôk' kîts), *n. plu.* of Socket, a hollow place, pipe, or tube to receive and hold something, as the receptacle of the eye; or, for a candle in a candlestick, &c.
- Stake, *n.* a thing wagered, pledged, or bet; a hazard; a small post, stick of wood, or piece of timber sharpened for setting in the ground: *v.* to wager or pledge; to fasten, defend, or support with stakes; to mark the limits by stakes. [moral stupidity; numbness.
- Stô' pör, *n.* suppression or suspension of sense or sensibility, insensibility;
- Throat (thróte), *n.* the forepart of the neck, containing the gullet and wind-pipe, passages for the food and breath.
- Tôr' ments, *n. plu.* of Torment, pain, torture; misery, anguish.
- Vile' nêss, *n.* baseness, wickedness; worthlessness; meanness; despicableness.
- Vís' tâ, *n.* a prospect through an avenue; a view, as between rows of trees.
- Whirl (hwêrl), *n.* a turning or moving with great violence, velocity, or rapidity; quick rotation, circular motion: *v.* to move rapidly; to turn or move around with violence or velocity.

## READING LESSON XXIX.

### The Gamester.

1. No man who has not felt, can possibly imagine to himself the tortures of a gamester; of a gamester like me, who played for the improvement of his fortune; who played with the recollection of a wife and children, dearer to him than the blood that bubbled through the arteries of his heart; who might be said, like the savages of ancient Germany, to make these relations the stake for which he threw; who saw all my own happiness and all theirs, through the long vista of life, depending on the turn of a card!

2. All bodily racks and torments are nothing, compared with certain states of the human mind. *The GAMESTER would be the most PITIABLE, if he were not the most DESPICABLE creature that exists.* Arrange ten bits of painted paper in a certain order, and he is ready to go wild with the extravagance of his joy. He is only restrained by some remains of shame, from dancing about the room, and displaying the vileness of his spirit by every sort of freak and absurdity.

3. At another time, when his hopes have been gradually



worked up into a paroxysm, an unexpected turn arrives, and he is made the most miserable of men. Never shall I cease to remember the sensation I have repeatedly felt, in the instantaneous sinking of the spirits, the conscious fire that spread over my visage, the anger in my eye, the burning dryness of my throat, the sentiment that in a moment was ready to overwhelm with curses, the cards, the stake, my own existence, and all mankind.

4. How every malignant and insufferable passion seemed to rush upon my soul! What nights of dreadful solitude and despair did I repeatedly pass during the progress of my ruin! It was the night of the soul! My mind was wrapped in a gloom that could not be pierced! My heart was oppressed with a weight, that no power, human or divine, was equal to remove!

5. My eyelids seemed to press downward with an invincible burden! My eyeballs were ready to start and burst their sockets! I lay motionless, the victim of ineffable horror! The whole endless night seemed to be filled with one vast, appalling, immovable idea! It was a stupor, more insupportable and tremendous, than the utmost whirl of pain, or the fiercest agony of exquisite perception.—GODWIN.

QUESTIONS.—Of what is it impossible to image the tortures? To improve what does the gamester often play? With the recollection, also, of whom? What does the gamester often see depending? On what? Can any thing be *more* BASE than for a man to JEOPARD the *fortune* and *happiness* of his family by depending on the turn of a card or any *other turn or throw* of chance in GAMBLING? What can not be compared with certain states of the mind? Who is the most DESPICABLE CREATURE that exists? Why? From what is the gamester restrained? By what? What happens to him at another time? What did the writer of this Lesson say he should never cease to remember? What seemed to rush upon his soul? What did he repeatedly pass? In what was his mind wrapped? With what his heart oppressed? What seemed to press downward? What were ready to burst? How did the night seem to be filled? A stupor more insupportable than what? Can the life of any human being be more *dreadfully* DEPLORABLE than that of the GAMESTER or GAMBLER? Is not STEALING the act of taking money, &c., from *another* without *giving* or *rendering* him an EQUIVALENT therefor? Is not the GAMBLER, then, *equally* guilty with the THIEF, as *both* alike take *without* giving an EQUIVALENT in return? Will all my young friends remember this FACT, that GAMBLING is only a POLITE METHOD of STEALING, *equally* IMMORAL, and never take from another any thing as the result of a game of CHANCE or of a BET?

### SPELLING LESSON XXX.

Af fec tion's (áf fêk' shúnz), *n.* posses. case of Affection, *love, fondness, goodwill; kindness; zeal; quality.*

- Ar dent ly (âr' dènt 'lè), *ad. eagerly, zealously; vehemently, fiercely; hotly; affectionately.*
- A vert ed (â' vèrt' éd), *part. a. turned from, aside, or away; put off: pre. of Avert, to turn from, aside, or away; to put by, off, or away; to keep off.*
- Baf fled (bâf' fîd), *pre. of Baffle, to deceive, to defeat; to confound; to elude or mock by artifice, shifts, or turns.*
- Breath ed (brèéthd), *pre. of Breathe, to throw out, to utter privately; to respire, to take in and throw out the air by the lungs; to take breath; to live; to rest.*
- Brief (brèéf), *a. short, not long; concise; contracted: n. an epitome; a short or concise writing; a short extract; a kind of writ; letters patent.*
- Change ful (tshànje' fûl), *a. full of change, mutable; inconstant, fickle; uncertain.*
- Chills (tshîlz), *pres. t. and n. plu. of Chill, to blast, to depress; to make cold; to cause to shiver; to deject, discourage: a. cold, not warm, cool; depressed; dejected, discouraged: n. a shivering; a cold; chilliness.*
- Chords (kôrdz), *n. plu. and pres. t. of Chord, the string of a musical instrument; concord of sounds; a right line, in geometry, drawn or extended from one end of the arc of a circle to the other: v. to furnish strings; to agree in sound; to harmonize.*
- Cloys (klôiz), *pres. t. of Cloy, to satiate, cause to loathe; to glut; to surfeit.*
- Cold ly (kôld' lê), *ad. unfeelingly, without emotion, or concern; indifferently, negligently, reservedly; without heat.*
- Con ge ni al (kôn jè' nè 'âl), *a. kindred, partaking of the same nature, kind, or genus; agreeable to the nature; natural.*
- Cor ro ding (kôr rô' dîng), *part. a. consuming, preying upon; eating away: par. of Corrode, to eat away or consume by slow degress; to prey upon; to impair. [continue, to last.]*
- En dures (èn dùrez'), *pres. t. of Endure, to bear, undergo; to sustain; to*
- En vy ing (èn' vè 'îng), *par. of Envy, to feel uneasy, mortified, or vexed at the happiness, joy, pleasure, reputation, or excellence of another; to grieve at or repine at the wealth or success of another; to grudge; to hate another for excellence or happiness: n. pain, vexation, mortification, or discontent at another's prosperity or good; malignity.*
- E o li an (è ô' lê 'ân), *a. pertaining or belonging to Eolia, in Asia Minor.*
- Er rors (èr' rôrz), *n. plu. of Error, a mistake, a blunder; offence; sin.*
- E stran ged (è strânjd'), *pre. of Estrange, to alienate; to withdraw, keep at*
- Fl' nèst, *a. most delicate; softest, purest; gayest, most showy. [a distance.]*
- Gen tler (jèn' târ), *a. milder, meeker, more peaceable; softer; tamer.*
- Gleam (glèëm), *n. a beam, a ray; a shoot of light; brightness; lustre: v. to shoot or shine with flashes of light.*
- Guile (gîle), *n. deceitful cunning, craft; insidious artifice.*
- Hârp, *n. a stringed instrument of music; a constellation: v. to play on the harp; to dwell on vexatiously.*
- Hoard ed (hôrd' éd), *part. a. laid up; collected, amassed: pre. of Hoard, to collect and lay up in store; to amass; to hide: n. store or quantity laid up; a secret or hidden treasure. [bitter; more eager.]*
- Keen er (kèèn' âr), *a. more severe; more acute; sharper, more piercing, more*
- Keen ly (kèèn' lê), *ad. acutely, eagerly; sharply; severely; bitterly.*
- Kin' drèd, *a. congenial; related, allied by birth: n. relation by birth, &c., relatives; affinity.*
- Lâv' ish, *v. to bestow, expend, or scatter with profusion; to waste; to squander: a. profuse, extravagant; prodigal, wasteful.*
- Lènd, *v. to afford, furnish; to deliver or grant to another on condition of return or its equivalent.*

- Lingks (lɪŋks), *n. plu.* and *pres. t.* of Link, *a part or single ring of a chain; that which connects; a sort of torch: v. to unite closely; to join or connect by links.*
- Lure, *v. to entice; to attract; to draw: n. an enticement; that which allures.*
- Malicious (mə'lish' ūs), *a. malignant, intending ill; very malevolent, ill-disposed; spiteful.*
- Masked (māskt), *part. a. covered with a mask, disguised: pres. of Mask, to cover with a mask; to disguise: n. a cover for the face; a disguise.*
- Memory's (mēm' ūr' rīz), *n. posses. case of Memory, the power or faculty of retaining ideas or past events in the mind.*
- Mildew (mīl' dū), *n. a sort of disease, spot, or defect, as on plants; spots on cloth or paper: v. to affect or taint with mildew.*
- Mingling (mɪŋ' glɪŋ), *part. a. blending, uniting; mixing: par. of Mingle, to mix, to blend; to join, to be united with; to compound.*
- Mocks (mōks), *pres. t. and n. plu. of Mock, to laugh at, to ridicule; to deride; to deceive, elude; to mimic: n. ridicule, derision; contempt, sneer; mimicry: a. false, counterfeit.* [transgression, crime, sin.
- Offence (ɔf' fēns'), *n. affront, displeasure given; injury; anger; trespass;*
- Random (rān' dūm), *n. want of direction, rule, method, or proper thought; hazard; chance: a. done by or left to chance, or without aim; heedless.*
- Repress', *v. to restrain; to crush, subdue.*
- Rife, *a. prevalent, prevailing; common; predominant.*
- Scorning (skōrn' ɪŋ), *par. of Scorn, to despise, to disdain; to revile; to condemn, to slight: n. disdain; extreme contempt; scoff.* [to disunite.
- Severs (sēv' ūrz), *pres. t. of Sever, to disjoin, part by violence; to separate;*
- Steals (stēlz), *pres. t. of Steal, to pass or gain upon or withdraw privily; to take without right or liberty; to take by theft.*
- Surmise (sūr' mīz'), *n. a suspicion, a conjecture; an imperfect notion: v. to suspect, to conjecture; to imagine.*
- Suspicion's (sūs' pīsh' ūnz), *n. posses. case of Suspicion, the act of suspecting; mistrust without proof, or upon very slight evidence.*
- Sweetens (swēt' tnz), *pres. t. of Sweeten, to make or become sweet.*
- Unmeant (ūn' mēnt'), *a. not intended or meant.*

## READING LESSON XXX.

### *Broken Friendship.*

1. When o'er the links of Friendship's chain,  
 Suspicion's dark, corroding stain  
 Is breathed from lips whose hidden guile  
 Lies masked beneath a friendly smile;  
 Though formed of gold that mocks decay,  
 Such mildew steals its strength away;  
 Till, wasting slow, it parts at last,  
 And severs hearts it once joined fast.

2. When all the gentler feelings lend  
 Their sweetest influence, to blend

Two kindred spirits into one,  
As mingling streams together run,  
How coldly cruel must he be  
Who turns their love to enmity,  
By secret whispers, dark surmise,  
Or open and malicious lies !

3. And those there are, nor are they few,  
Who love to poison friendships true,  
Who, envying, strive to blast the joys  
Which spring from love that never cloy.  
Such should not die ; but still live on,  
When all that sweetens life is gone ;  
Without one cheering gleam to bless  
Their path of lonely wretchedness !

4. But sometimes truest friends will part,  
And coldness fill each altered heart,  
For some unmeant and light offence  
That wounds the nice, exquisite sense  
Which minds of finest tone possess,  
Keenly alive to injuries ;  
Some word, perhaps, at random spoken,  
Or slight neglect, their love has broken !

5. How sad to mark the averted eye,  
Once bright with kindly sympathy ;  
To feel affection's tide has changed,  
And find some valued friend estranged !  
Of all the pangs that rend the heart,  
Scarce one can cause a keener smart ;  
But proudly scorning to complain,  
It silently endures its pain.

6. Throughout my brief but changeful life,  
With errors and misfortunes rife ;  
I ardently have sought to find,  
In the world's crowd, some kindred mind ;  
Some one with thoughts and feelings pure,  
Who virtue loves, though follies lure ;  
In whose congenial breast to pour  
Of my heart's wealth, the hoarded store.



7. Though baffled oft, not wholly vain  
That search has been ; I still retain  
In fond remembrance, some whose kind  
And gentle voices, like the wind  
Breathed through the Eolian harp at even,  
Awakened strains that seem of Heaven ;  
Will thrill the chords of memory's lyre,  
Till reason, feeling, life expire !

8. But I have learned the bitter truth,  
Which early chills the hopes of youth,  
That it is wisdom to repress  
The gushing tide of tenderness  
Which the young soul would lavish round  
Like wasted dews on barren ground ;  
Lest it diffuse its richest showers  
On worthless weeds instead of flowers !

ROCHESTER GEM.

QUESTIONS.—What does dark suspicion's stain do, when breathed over Friendship's chain ? Is not a *suspicious*, *surmising*, *secretly whispering* person one of the most CONTEMPTIBLE of all beings in society ? Is not an ENVIOUS person not only one of the most *unhappy* as well as one of the most DESPICABLE beings ? What do envious persons often strive to do ? What ought to happen to such *base* and *mean* persons ? Who will sometimes part ? Why ? Should not all friends avoid such offence or slight neglect ? What is sad to mark ? What can scarcely cause a keener smart ? What has the writer sought to find ? What was not wholly vain ? What did he still retain ? What did he learn that it is wisdom to repress ? Lest what ? Is it not better, however, occasionally to be *deceived* and *disappointed* than to have a SUSPICIOUS temper, rendering the possessor *despicable* in the eyes of every good person, and *miserably wretched* in himself ? Will all my young friends remember, however, that friendships *should* be formed *very cautiously*, *prudently*, and *never* HASTILY ?

### SPELLING LESSON XXXI.

Ar tic u late (ăr tîk' à 'lâte), *v.* to form words, speak as a man ; to pronounce distinctly ; to join : *a.* having joints ; jointed ; distinct.

Breez es (brêez' 1z), *n. plu.* of Breeze, a soft wind ; a gentle gale. [heathen god.

Cau tan tow wit ('kâw tân tîw' wît), *n. prop.* the name of an Indian or Charm ing (tshârm' ing), *part. a.* enchanting, delightful ; pleasing or delighting in the highest degree : *par.* of Charm, to please greatly, to delight, enchant ; to subdue : *n.* something to gain the affections ; enchantment, a spell.

De cease (dê sêes'), *n.* death, departure from life : *v.* to die, depart from life.

Frôsts, *n. plu.* and *pres. t.* of Frost, congelation, act of freezing ; act of congealing by the effect of cold : *v.* to cover like something resembling frost, as white sugar.



Oc to ber (ôk tó' bûr), *n.* the tenth month of the year.

Râpt, *a.* transported; ravished.

Sep tem ber (sêp têm' bûr), *n.* the ninth month of the year.

Sôûth wêst', *n.* the point between the south and west.

[west.

South wes tern (sôûth wês' tûrn), *a.* being, belonging to, or towards the south-

Tombs (tôômz), *n. plu.* of Tomb, a vault or sepulchre for the dead, the grave

## READING LESSON XXXI.

### *The Indian Summer of New England.*

1. The southwest is the most pleasant wind which blows in New England. In the month of October, in particular, after the frosts which commonly take place at the end of September, it frequently produces two or three weeks of fair weather, in which the air is perfectly transparent, and the clouds, which float in the sky of the purest azure, are adorned with brilliant colors.

2. If at this season a man of an affectionate heart and ardent imagination should visit the tombs of his friends, the southwestern breezes, as they breathe through the glowing trees, would seem to him almost articulate. Though he might not be so rapt in enthusiasm as to fancy that the spirits of his ancestors were whispering in his ear, yet he would at least imagine that he heard the small voice of God.

3. This charming season is called the Indian Summer, a name which is derived from the natives, who believe that it is caused by a wind, which comes immediately from the court of their great and benevolent god Cautantowwit, or the southwestern god, the god who is superior to all other beings, who sends them every blessing which they enjoy, and to whom the souls of their fathers go after their decease.—FREEMAN.

QUESTIONS.—Which is the most pleasant wind in New England? When does this wind produce two or three weeks of fair weather? What is then transparent? What float in the sky and are adorned with brilliant colors? At this season, what seem almost to articulate? At this time what would a man imagine that he heard? What is this season called? From what do the natives believe this wind comes?

## SPELLING LESSON XXXII.

Am ple (âm' pl), *a.* fully sufficient, extensive, abundant; great, large; extended; wide; copious; liberal; diffusive.

Bul wark (bûl' wûrk), *n.* shelter, protection; means of safety; a fort; a fortification.

- Chan nels (tshán' nêlz), *n. plu.* and *pres. t.* of Channel, *facilities or means*; a hollow bed for running water, or course for a stream; a cavity, groove, furrow, or gutter drawn longwise: *v.* to cut in channels or grooves; to form a channel.
- Com mend (kôm mënd'), *v.* to make acceptable, to present to favorable notice; to mention with approbation or speak in favor of; to praise, represent as worthy.
- Con tem pla ted (kôn tèm' plá 'têd), *pres.* of Contemplate, to have in mind or view, or to think of; to view or consider attentively; to intend; to study; to meditate; to muse. [clude; to form a definite opinion.
- De ci ded (dê sî' dèd), *pres.* of Decide, to determine, to settle; to finish, con-
- De cis ions (dê sîzh' únz), *n. plu.* of Decision, determination, opinion, final judgment; firmness or promptness in determining any thing.
- Des pot ism (dès' pò 'tîzm), *n.* tyranny, unlimited control; arbitrary government, absolute or unlimited authority or power.
- Dic tates (dik' tâtes), *n. plu.* and *pres. t.* of Dictate, a precept, suggestion; rule, order; maxim: *v.* to suggest; to order; to tell with authority.
- Dom i na tion ('dôm ê ná' shún), *n.* tyranny, arbitrary authority; absolute government; power, rule; dominion.
- El e va ting (êl' ê 'vá tîng), *par.* of Elevate, to improve, refine, or dignify; to raise up; to elate; to exalt; to excite, to animate.
- Em bat tled (êm bát' tld), *part. a.* arrayed for or in order of battle: *pres.* of Embattle, to range or set in order of battle.
- Ev er y where (év' úr 'rê hwâre), *ad.* in all places; in every place.
- Ex ert (êgz êrt'), *v.* to perform, to do, to put forth; to use with strength or an effort; to strain.
- Ex ert ed (êgz êrt' êd), *pres.* of Exert.
- Ex per i ment (êks pèr' ê 'mènt), *n.* trial or proof of any thing; essay: *v.* to make trial, to try. [freely; affably.
- Fa mil iar ly (fá mîl' yâ' lê), *ad.* well, intimately; without formality; easily,
- Firm ly (fèrm' lê), *ad.* constantly, steadily, with firmness; resolutely; strongly; immovably; compactly; solidly. [to leave; to avoid.
- Flêe, *v. t.* to escape, run, or hasten from or away from danger or evil; to depart,
- Hon est ly (ôn' êst' lê), *ad.* truly, faithfully, sincerely; uprightly, justly.
- Im per a tive (îm pèr' á 'tîv), *a.* containing positive command, authoritative; commanding, expressive of command. [drops.
- In stil (în stîl'), *v.* to infuse gently, introduce, or insinuate; to infuse by
- Lea gued (lèègd), *pres.* of League, to unite, to confederate: *n.* a confederacy; a distance of three miles. [invested with power to make laws.
- Le gis la tures (lêj' îs 'là tshùrez), *n. plu.* of Legislature, the body of men
- Lib er ties (lîb' èr 'tîz), *n. plu.* of Liberty, freedom, privilege; permission.
- Lin guists (lîng' gwîsts), *n. plu.* of Linguist, a person skilled or well versed in languages. [skilled or well versed in mathematics.
- Math e ma ti cians ('má'h ê má' tîsh' ánz), *n. plu.* of Mathematician, a person
- Op pres sor (ôp prês' sùr), *n.* one who oppresses, a tyrant.
- O ver awe ('ò vûr' áw'), *v.* to keep in or restrain by awe; to terrify.
- Pár' á 'môunt, *a.* superior to all others; chief; eminent, of the highest order  
*n.* the chief. [or performed; capable to be or that may be practised.
- Prac ti ca ble (prák' tê 'ká bl), *a.* feasible, that may or can be done, effected,
- Pro ceed ings (prò sèèd' íngz), *n. plu.* of Proceeding, a transaction, a procedure; progress from one thing to another; a legal process.
- Re li ance (rê ll' ánse), *n.* dependance, trust; confidence.
- Re pub li can (rê pûb' lê 'kân), *a.* pertaining, relating, or belonging to a republic; agreeable to the principles of a republic; placing the government in the people: *n.* one who prefers or advocates a republic.

Re qui si tion ('rèk kwè zîsh' ún), *n.* a requiring of something, a demand; a claim made.

Spe cial ly (spèsh' àl 'lè), *ad.* particularly, peculiarly; chiefly.

Suf frage (súf' frîje), *n.* a vote, voice given in deciding a question or contest.

Sup po sing (súp' pò' zîng), *par.* of Suppose, to lay down, assume, or admit without proof; to imagine; to think. [inents

Tè' nùre, *n.* a holding or being held; the manner of holding lands and tenc-

Trem bling ly (trém' blîng 'lè), *ad.* so as to fear, shake, or quiver.

Trúst' ing, *par.* of Trust, to confide in, to rely on; to believe; to sell on credit: *n.* confidence; reliance; care, charge; credit; confident opinion.

U ni ver sal ly ('yù nè vèr' sál 'lè), *ad.* without exception, throughout or with extension to the whole.

Un mo ved (ún' mōōvd'), *a.* not affected; not moved, fixed.

Un sha ken (ún' shà' kn), *a.* firm, fixed; not shaken; unmoved.

Ve nal i ty (vè' nál' lè 'tè), *n.* regard to reward, mercenariness; prostitution.

Whole some (hòle' sùm), *a.* sound, conducive to public happiness, salutary; salubrious, favoring, promoting, or contributing to health.

## READING LESSON XXXII.

*Intellectual and Moral Education of the People, the only means of Safety to the Government.*

1. The question, then, What can we do to promote the cause of liberty throughout the world? resolves itself into another: What can we do to ensure the success of that experiment which our institutions are making upon the character of man?

2. In answering it, it is important to remark, that whatever we would do for our country, must be done for THE PEOPLE. Great results can never be effected in any other way. Specially is this the case under a republican constitution.

3. Here the people are not only the real, but also the acknowledged fountain of all authority. They make the laws, and they control the execution of them. They direct the senate, they overawe the cabinet, and hence it is the moral and intellectual character of the people which must give to the "very age and body of our institutions their form and pressure."

4. As long, then, as our people remain virtuous and intelligent, our government will remain stable. While they clearly perceive, and honestly decree justice, our laws will be wholesome, and the principles of our constitution will commend themselves everywhere to the common sense of man.

5. But should our people become ignorant and vicious; should their decisions become the dictates of passion and venality, rather than of reason and of right, that moment are our liberties at an end; and, glad to escape from the despotism of millions, we

shall flee for shelter to the despotism of one. Then will the world's last hope be extinguished, and darkness brood for ages over the whole human race.

6. Not less important is moral and intellectual cultivation, if we would prepare our country to stand forth the bulwark of the liberties of the world. Should the time to try men's souls ever come again, our reliance under God must be, as it was before, on the character of our citizens.

7. Our soldiers must be men whose bosoms have swollen with the conscious dignity of freemen, and who, firmly trusting in a righteous God, can look unmoved on embattled nations leagued together for purposes of wrong.

8. When the means of education everywhere throughout our country shall be free as the air we breathe ; when **EVERY FAMILY SHALL HAVE ITS BIBLE**, *and every individual shall love to read it* ; then, and not till then, shall we exert our proper influence on the cause of man ; then, and not till then, shall we be prepared to stand forth between the oppressor and the oppressed, and say to the proud wave of domination, Thus far shalt thou come, and no farther.

9. It seems, then, evident, that the paramount duty of an American citizen is to put in requisition every possible means for elevating universally the intellectual and moral character of our people.

10. When we speak of intellectual elevation, we would not suggest that all our citizens are to become able linguists, or profound mathematicians. This, at least for the present, is not practicable ; it certainly is not necessary. The object at which we aim will be attained, when every man is familiarly acquainted with what are now considered the ordinary branches of an English education.

11. The intellectual stores of one language are then open before him ; a language in which he may find all the knowledge that he will ever need to form his opinions upon any subjects on which it will be his duty to decide. **A MAN WHO CAN NOT READ**, let us always remember, is a being not contemplated by the genius of our constitution.

12. Where the right of suffrage is extended to all, **HE IS CERTAINLY A DANGEROUS MEMBER OF THE COMMUNITY WHO HAS NOT QUALIFIED HIMSELF TO EXERCISE IT**. But on this part of the subject I need not enlarge. The proceedings of national and state legislatures already furnish ample proof that our people are tremblingly alive to its importance. We do firmly believe the time to be not far distant, when there will not be found a single



citizen of these United States, who is not entitled to the appellation of a well-informed man.

13. But supposing all this to be done, still only a part, and by far the least important part of our work will have been accomplished. We have increased the power of the people, but we have left it doubtful in what direction that power will be exerted. We have made it certain that a public opinion will be formed ; but whether that opinion shall be healthful or destructive, is yet to be decided.

14. We have cut our channels, by which knowledge may be conveyed to every individual of our mighty population ; it remains for us, by means of those very channels, to instil into every bosom an unshaken reverence for the principles of right.

15. Having gone thus far, then, we must go farther ; for you must be aware that the tenure by which our liberties are held can never be secure, unless MORAL, keep pace with INTELLECTUAL cultivation. This leads us to remark, in the second place, that our other and still MORE IMPERATIVE DUTY IS TO CULTIVATE THE MORAL CHARACTER OF OUR PEOPLE.—WAYLAND.

QUESTIONS.—For whom must any thing be done, if done to benefit the country ? What can not otherwise be effected ? When is this specially the case ? Under a republican constitution who are the real and acknowledged fountain of all authority ? Who make the laws ? What must give form and pressure to the age and body of our institutions ? What will make our government remain stable ? What will then be wholesome ? What will then commend themselves ? To what ? Should our people become ignorant and vicious, and their decisions not be controlled by reason and right, what will then be at an end ? What will then be extinguished ? Over what will darkness then brood ? What is not less important ? If what ? When must our *reliance* be on the CHARACTER of our citizens ? What must our soldiers be ? For what shall we be prepared, when the means of EDUCATION shall be FREE AS AIR, and when EVERY FAMILY SHALL HAVE ITS BIBLE *and love to read it* ? What then, is the *paramount* DUTY of an AMERICAN CITIZEN ? What is it not necessary for all our citizens to become ? When will this object of intellectual elevation be attained ? What will then be open before man ? In which he may find what ? Who is a being not contemplated by the genius of our constitution ? Who is a DANGEROUS MEMBER of the community ? When ? What furnish ample proof ? Of what ? What is believed is not far distant ? What is by far the least important part of the work of giving the great body of the people an education ? What may be left doubtful ? What may still remain to be instilled into every bosom ? What can never be *secure*, unless MORAL, keep pace with INTELLECTUAL cultivation ? What then is the IMPERATIVE DUTY of every PHILANTHROPIST, PATRIOT, and CHRISTIAN ?



## SPELLING LESSON XXXIII.

- Blnd' ing**, *par.* of Bind, to gird, *inwrap*; to confine; to restrict, restrain; to tie, fasten to; to oblige; to confirm; to contract, grow stiff; to make or become costive; to form a border, or fasten or cover the edge with a band, riband, or leather, &c.
- Blásts**, *n. plu.* and *pres. t.* of Blast, any destructive or pernicious influence; blight; sound; gust of wind; explosion of powder; the entire blowing of a forge or furnace to melt a certain quantity of ore: *v.* to injure; to blight; to cause to wither; to confound; to split with powder.
- Blóóm' ing**, *part. a.* thriving or flourishing in the health, vigor, and beauty of youth, or in bloom; flowering: *par.* of Bloom, to yield or produce blossoms; to flower; to be in a state of youth: *n.* a blossom, the opening of a flower of a plant, tree, &c.; immaturity, prime of life; a fine native flush or color.
- Ca res sing** (ká rès' sîng), *part. a.* fondling, treating with affection: *par.* of Caress, to fondle, to treat with fondness and affection: *n.* an act of endearment; an embrace. [the Holy Spirit.]
- Com fort er** (kúm' fúrt' úr), *n.* one who comforts or administers consolation;
- Con grat u la ting** (kôn grátsh' ù 'là tîng), *par.* of Congratulate, to wish or profess joy to, or to compliment another upon any happy event; to felicitate; to rejoice in anticipation.
- De sert ed** (dè zèrt' èd), *part. a.* entirely forsaken; abandoned: *pre.* of Desert, to forsake; to leave utterly, abandon; to quit: *n.* degree of merit or demerit; worth; reward. [nate event, mishap; misery.]
- Dis as ters** (díz ás' túrz), *n. plu.* of Disaster, misfortune, calamity; unfortu-
- Hu mil i a tion** (hú 'míl é á' shún), *n.* state of being abased, mortification; act of humbling or of humility, abasement.
- In hab i tant** (ín háb' é 'tánt), *n.* one that lives or resides in a place, a dweller; one who has a legal residence in a town, city, &c.
- Ne ces si ties** (nè sés' sé 'tíz), *n. plu.* of Necessity, want, need; extreme indigence, poverty; compulsion, that which must be.
- O ver whelm ing** ('ò vúr hwélm' íng), *part. a.* crushing with weight, spreading, or covering over: *par.* of Overwhelm, to spread over or crush with something violent and weighty.
- Prós' tráte**, *v.* to throw down; to demolish, to ruin; to overthrow; to lay flat; to fall down in adoration or humble reverence.
- Re trieve** (rè trèèv'), *v.* to regain, recover; to repair; to restore.
- Re ver ses** (rè vèr' sîz), *n. plu.* and *pres. t.* of Reverse, change, vicissitude; adversity, misfortune; that which is opposite to another: *v.* to turn upside down, invert, change the order; to repeal; to subvert.
- Ríft' èd**, *pre.* of Rift, to cleave, split, or burst open: *n.* a cleft, a breach; an opening.
- Rough ness** (rúf nès), *n.* ruggedness, harshness, severity; unevenness; inelegance; want of delicacy; coarseness of manners; tempestuousness.
- Soft er** (sóft' úr), *a.* milder, more tender; more gentle; more easily yielding; less hard, rough, or harsh; more delicate; smother. [to animate.]
- Stím' ù 'là téd**, *pre.* of Stimulate, to excite, to spur on; to rouse up; to quicken,
- Sub lim i ty** (sáb lîm' é 'tè), *n.* height in excellence, loftiness of nature, or of character; loftiness or elevation of place, style, or sentiment; moral grandeur.
- Sup port er** (súp pòrt' úr), *n.* one who supports or sustains; a prop.
- Ten drils** (tèn' drîlz), *n. plu.* of Tendril, the clasp or clasper of a vine, &c.

Touch ing (tútsh' íng), *part. a. affecting, pathetic*; moving; *par. of Touch*, to affect; to move; to feel, to reach to; to be in contact; to handle; to join: *n. sense of feeling; contact; a test; a feature; a stroke.*

Tread ing (tréd' dîng), *par. of Tread, to walk on*; to step; to set the foot; to trample; to beat: *n. a stepping; a step with the foot.* [worthless.

Triv ial (trív' yál), *a. inconsiderable, small*; trifling, unimportant, light; vile,

Twî ned (twînd), *pre. of Twine, to wind, to wrap*; to twist; to cling to; to unite: *n. a strong twisted thread; a twist; close embrace.*

Un shrink ing (ún shrîngk' íng), *a. not falling back, not withdrawing, or shrinking from.*

### READING LESSON XXXIII.

#### *The Wife.*

1. I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity.

2. Nothing can be more touching, than to behold a soft and tender female, who had been all weakness and dependance, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly arising in mental force to be the comforter and supporter of her husband under misfortune, and abiding, with unshrinking firmness, the most bitter blasts of adversity.

3. As the vine, which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs; so is it beautifully ordered by Providence, that woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

4. I was once congratulating a friend, who had around him a blooming family, knit together in the strongest affection. "I can wish you no better lot," said he, with enthusiasm, "than to HAVE A WIFE AND CHILDREN. If you are prosperous, there they are to share your prosperity; if otherwise, there they are to comfort you."

5. And, indeed, I have observed, that A MARRIED MAN, falling into misfortune, is more apt to retrieve his situation in the world

than A SINGLE ONE; partly, because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for subsistence; but chiefly, because his spirits are soothed and relieved by domestic endearments, and his SELF-RESPECT kept alive by finding, that though all abroad is darkness and humiliation, yet there is still a little world of love at home, of which he is the monarch.

6. Whereas, A SINGLE MAN is apt to run to WASTE and SELF-NEGLECT; to fancy himself *lonely* and *abandoned*, and his heart to fall to ruin, like some deserted mansion, for want of an inhabitant.—IRVING.

QUESTIONS.—What do women generally sustain with greater fortitude than men? What do those disasters which break down the spirit of a man, seem to call forth in woman? And what do they seem to give to her character? To what does her character at times approach? What can not be more touching? Suddenly rising to be what? As what is it beautifully ordered by Providence that WOMAN should be? Winding herself into what? Tenderly supporting what? Binding up what? What lot or condition in life can not be better? Who is the more apt to retrieve his situation, if unfortunate? Why? What does the MARRIED MAN find there is still? Does not EVERY MAN find HAPPINESS in the *bosom* of HIS FAMILY, if anywhere? Can any man be *happy* after he has lost his *self-respect*? Is not A SINGLE MAN more likely to fall into SELF-NEGLECT and lose his SELF-RESPECT than A MARRIED MAN both in ADVERSITY and in PROSPERITY?

### SPELLING LESSON XXXIV.

Am big u ous (ám bíg' ù 'ús), *a. doubtful, mysterious*; having two meanings. An tique (án tèék'), *a. very old, of old fashion*; ancient: *n. any thing very old*; a relic, a remnant of antiquity.

A pol o gist (à pól' ó 'jíst), *n. one who makes an apology.*

Be holds (bè hòldz'), *pres. t. of Behold, to look upon, to see; to view.*

Ben e dic tions ('bén é dít' shúnz), *n. plu. of Benediction, a blessing, advantage conferred by blessing*; thanks, acknowledgment; a blessing pronounced.

Blêd, *pre. of Bleed, to lose, draw, or let blood*; to drop as blood.

Blood stain ed (blúd' stánd), *a. stained with blood.*

Blúsh, *v. to betray shame, confusion, modesty, diffidence, or guilt*; to color, redden the cheeks or face: *n. the color in the cheeks or face*; a glance.

Ca the dral (ká thê' drál), *n. the principal church in a diocess.*

Chau cer (tshâw' sùr), *n. prop. the name of an English poet.*

Com plain ing (kóm pláne' íng), *par. of Complain, to lament, to murmur*; to accuse. [to dedicate or devote solemnly.]

Con se cra ted (kón' sè 'krá téd), *pre. of Consecrate, to hallow, make sacred.*

Cor rupt ed (kór rúpt' éd), *part. a. depraved, defiled, vitiated*; infected; putrefied; bribed: *par. of Corrupt, to deprave, defile*; to spoil, destroy; to infect; to become or make putrid; to decay; to bribe: *a. spoiled, putrid*; vicious, wicked; decayed.

- Crowd ing (króú'd' íng), *par.* of Crowd, *to press close together*; to urge; to swarm, to be numerous and confused; to squeeze; to encumber: *n.* a multitude, a throng; a great number collected together without order, or pressed together; the populace.
- Ded í ca ted (déd' è 'ká téd), *pre.* of Dedicate, *to consecrate, make sacred*; to devote or appropriate chiefly to; to inscribe.
- Em bla zon ed (ém' blá' znd), *pre.* of Emblazon, *to adorn with figures of heraldry*; to deck in glaring colors.
- Em blems (ém' blémz), *n. plu.* of Emblem, *a typical design*; a painted enigma or an occult or illusive picture; that which represents another thing.
- En cum bers (èn kúm' búrz), *pres. t.* of Encumber, *to clog, to load*; to impede; to embarrass; to perplex.
- Flat ter ers (flát' túr 'úr), *n. plu.* of Flatterer, *one who flatters*.
- Flour ish (flúr' rísh), *v.* *to thrive, increase and enlarge*; to be in vigor; to be prosperous; to boast; to adorn, embellish; to brandish: *n.* bravery; ostentatious parade of words; showy splendor; fanciful strokes of the pen, &c.
- Foot step (fút' stép), *n.* a trace, track, mark, or impression of the foot.
- Hal low ed (há'l' lóde), *part. a.* *consecrated, made sacred*: *par.* of Hallow, *to consecrate, make holy or sacred*; to keep sacred. [gend.]
- Le gen da ry (lêj' èn 'dá rè), *a.* *fabulous, strange, romantic*; relating to a legend.
- Mu se's (mù' zíz), *n. posses.* case of Muse, *the deity or power of poetry*; deep thought, close attention: *v.* *to meditate, to think on*; to ponder, to study in silence.
- Pam per (pám' púr), *v.* *to feed or fill luxuriously*; to glut.
- Pan the on (pán' thè' ún), *n.* an ancient temple in Rome, dedicated to all the heathen gods.
- Pen sion ed (pén' shúnd), *part. a.* *supported or maintained by a pension*: *pre.* of Pension, *to support by an allowance or settle a pension on*: *n.* a settled annual or yearly allowance to any one for past services.
- Plen te ous ness (plén' tè 'ús nés), *n.* abundance, copious supply, plenty.
- Pópe, *n. prop.* the name of a celebrated English poet; the bishop of Rome, the head of the Roman Catholic church.
- Prin ces (prín' síz), *n. plu.* of Prince, *the son of a king*; a sovereign; a ruler.
- Pro fa ned (prò fánd'), *pre.* of Profane, *to pollute, put to wrong or improper use*; to abuse; to violate: *a.* irreverent to God and sacred things; impure, polluted; secular; not sacred; heathenish.
- Righ te ous ness (rí' tshè 'ús nés), *n.* justice, equity; religion, piety; virtue.
- Sanc ti fi ed (sángk' tè 'fíde), *pre.* of Sanctify, *to make holy, to purify*; to set apart for a sacred use. [ical tenets.]
- Sect (sèkt), *n.* a body or number of persons united in some religious or philosophical tenets.
- Sheds (shédz), *pres. t. and n. plu.* of Shed, *to scatter*; to cast off; to spill: *n.* a slight building or covering.
- Sov er eigns (súv' ér 'ínz), *n. plu.* of Sovereign, *a monarch, a supreme ruler*: *a.* supreme in power or efficacy.
- Táb' lèts, *n. plu.* of Tablet, *a smooth, level surface written on*; a little table.
- Toil ed (tòíld), *pre.* of Toil, *to labor or work hard*; to drudge: *n.* hard labor; fatigue; a net or snare.
- Tyr an ny (tír' án 'nè), *n.* cruel, arbitrary, or severe exercise of power; severity.
- Un a dorn ed ('ún á dórnd'), *a.* not adorned or ornamented.
- Vást' nés, *n.* immense greatness or extent; magnitude.
- Vo tive (vò' tív), *a.* given by vow; devoted.



## READING LESSON XXXIV.

*Impressions derived from the Study of History.*

1. The study of the history of most other nations, fills the mind with sentiments not unlike those which the American traveller feels on entering the venerable and lofty cathedral of some proud old city of Europe. Its solemn grandeur, its vastness, its obscurity, strike awe to his heart.

2. From the richly painted windows, filled with sacred emblems and strange antique forms, a dim religious light falls around. A thousand recollections of romance, and poetry, and legendary story, come crowding in upon him. He is surrounded by the tombs of the mighty dead, rich with the labors of ancient art, and emblazoned with the pomp of heraldry.

3. What names does he read upon them? Those of princes and nobles, who are now remembered only for their vices, and of sovereigns, at whose death no tears were shed, and whose memories lived not an hour in the affections of their people. There, too, he sees other names, long familiar to him for their guilty or ambiguous fame. There rest the bloodstained soldier of fortune; the orator, who was ever the ready apologist of tyranny; great scholars, who were the pensioned flatterers of power; and poets, who profaned the high gift of genius, to pamper the vices of a corrupted court.

4. Our own history, on the contrary, like that poetical temple of Fame, which was reared by the imagination of Chaucer, and decorated by the taste of Pope, is almost exclusively dedicated to the memory of the truly great. Or rather, like the Pantheon of Rome, it stands in calm and severe beauty, amidst the ruins of ancient magnificence, and "the toys of modern state."

5. Within, no idle ornament encumbers its bold simplicity. The pure light of heaven enters from above, and sheds an equal and serene radiance around. As the eye wanders about its extent, it beholds the unadorned monuments of brave and good men, who have greatly bled or toiled for their country; or it rests on votive tablets, inscribed with the names of the best benefactors of mankind.

6. No, Land of Liberty! thy children have no cause to blush for thee. What though the arts have reared few monuments among us, and scarce a trace of the muse's footstep is found in the paths of our forests, or along the banks of our rivers; yet our soil has been consecrated by the blood of heroes, and by



great and holy deeds of peace. Its wide extent has become one vast temple and hallowed asylum, sanctified by the prayers and blessings of the persecuted of every sect, and the wretched of all nations.

7. Land of Refuge; Land of Benedictions! Those prayers still arise, and they still are heard. "May peace be within thy walls, and plenteousness within thy palaces;" "May there be no decay, no leading into captivity, and no complaining, in thy streets;" "May truth flourish out of the earth, and righteousness look down from Heaven."—G. C. VERPLANCK.

QUESTIONS.—With what does the study of the history of other nations fill the mind? What strike awe to the heart of the reader? What falls around? What crowd upon him? By what is he surrounded? At whose death were no tears shed? What lived not an hour? Who there rest in the tombs, thus emblazoned? To what is our own history almost exclusively dedicated? How does it stand? With what is it not encumbered? What is shed around? What does the eye behold? On what rest? By what has our soil been consecrated? What has become a hallowed asylum? Sanctified by what? What still arise? Should not every young person in this country be grateful for the many and great blessings which he receives, and duly appreciate the *great RESPONSIBILITY* resting on him, to guard and keep sacred the valuable and noble institutions of this *blessed and happy Republic*?

### SPELLING LESSON XXXV.

Blooms (blōōmz), *n. plu.* and *pres. t.* of Bloom, *a blossom* or the opening of a flower of a tree, &c.; *prime of life*; a fine native flush or color; *immaturity*: *v.* to yield or produce blossoms; to flower; to be in a state of youth.

Broth er hoods (brūth' ūr 'hādz), *n. plu.* of Brotherhood, *a society, a class of persons of the same kind*; a union, an association, a fraternity; the state or quality of being a brother.

Clock (klōk), *n.* an instrument or machine which tells, shows, or measures time and its divisions, as seconds, minutes, and hours, *a time-piece*; an insect; a figured work in the ankle of a stocking.

De cay ed (dē kāde'), *pre.* of Decay, *to wither, perish, lose excellence*; to decline; to fail: *n.* a falling off, decline, a gradual failing; declension.

De vi sing (dē vī' zīng), *par.* of Devise, *to contrive, invent*; to project, to plan; to scheme; to bequeath, grant by will: *n.* the act of bequeathing, or a gift by will.

Ev er-blush ing (ēv ūr-blūsh' īng), *a.* continually or constantly blushing.

Flēd, *pre.* of Flee, *to depart, to leave*; to hasten or run away from danger or evil; to attempt to escape; to take shelter; to avoid.

Fools (fōōlz), *n. plu.* and *pres. t.* of Fool, *a person who acts absurdly*; a person destitute of reason, an idiot; a buffoon; a term of reproach: *v.* to impose on; to disappoint; to trifle, to jest; to treat with contempt; to idle. [coarsest; least clear; least fair; most stormy.

Fōōl' ēst, *a.* most hateful, most wicked; most impure, most filthy; grossest,

Fra med (frāmd), *pre.* of Frame, *to make, invent*; to regulate, adjust; to fit and join; to compose; to form, to plan: *n.* timbers or parts united so as to enclose or admit something else; structure; fabric; regularity, order; scheme

- Gá' p'ing**, *part. a. staring, yawning, opening the mouth wide from wonder, admiration, or drowsiness: par. of Gape, to yawn, open the mouth wide from wonder, sleepiness, &c.; to stare; to crave.*
- Gree di ness** (grée' dè 'nès), *n. eagerness of desire or appetite; ravenousness.*
- Hèl' lish**, *a. infernal, malignant, like, or having the qualities of, or relating to hell; very wicked.*
- Hèr' áld**, *n. a harbinger, a forerunner; an officer who registers genealogies, proclaims war or peace, regulates coats of arms, &c.; a proclaimer, a publisher: v. to introduce, as by a herald.*
- In jur ed** (ín' jùrd), *part. a. wronged, damaged; hurt: par. of Injure, to hurt, to damage; to wrong; to impair; to annoy.*
- Meals** (mèèlz), *n. plu. of Meal, a repast; the quantity or portion of food eaten at once or at one time; the substance or edible part of corn ground fine.*
- Pes ti lence** (pès' tè 'lènsè), *n. moral disease or corruption which destroys happiness; plague, a contagious or infectious disease or distemper.*
- Plague** (plág), *n. a pestilence, a disease; any thing vexatious; trouble: v. to vex, tease; to trouble, harass; to infest.*
- Próp' á 'gáte**, *v. to spread, extend; to increase; to promote; to generate.*
- Re proach ed** (rè pròtsht'), *pre. of Reproach, to treat with contempt; to censure, to upbraid with opprobrium: n. censure with derision or contempt; shame; infamy.*
- Shun ned** (shúnd), *pre. of Shun, to avoid, keep clear of; to decline; to escape.*
- Slán der** (slán' dúr), *n. a false report or statement maliciously uttered or made to injure or defame a person's reputation; defamation; reproach; ill name: v. to injure or censure maliciously by false reports; to defame, to belie.*
- Slán ders** (slán' dúr), *n. plu. and pres. t. of Slander.*
- Whelp** (hwélp), *n. a puppy, a cub.*
- Wit ting ly** (wít' tíng 'lè), *ad. by design, knowingly; with knowledge.*

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## READING LESSON XXXV.

### *The Slanderer.*

- 'Twas Slander filled her mouth with lying words,  
Slander, the foulest whelp of Sin. The man  
In whom this spirit entered was undone.  
His tongue was set on fire of hell, his heart  
Was black as death, his legs were faint with haste  
To propagate the lie his soul had framed;  
His pillow was the peace of families  
Destroyed, the sigh of innocence reproached,  
Broken friendships, and the strife of brotherhoods:  
Yet did he spare his sleep, and hear the clock  
Number the midnight watches, on his bed,  
Devising mischief more; and early rose,  
And made most hellish meals of good men's names.

2. From door to door you might have seen him speed,  
Or placed amidst a group of gaping fools,  
And whispering in their ears, with his foul lips.  
Peace fled the neighborhood in which he made  
His haunts; and, like a moral pestilence,  
Before his breath, the healthy shoots and blooms  
Of social joy and happiness, decayed.  
Fools only in his company were seen,  
And those forsaken of God, and to themselves given up.
3. The prudent shunned him and his house  
As one who had a deadly moral plague.  
And fain all would have shunned him at the day  
Of judgment; but in vain. All who gave ear  
With greediness, or wittingly their tongues  
Made herald to his lies, around him wailed;  
While on his face, thrown back by injured men,  
In characters of ever-blushing shame,  
Appeared ten thousand slanders, all his own.—POLLOCK.

QUESTIONS.—Who is undone? Can any thing be more INFAMOUSLY WICKED and CONTEMPTIBLE than SLANDER? As black as what is the SLANDERER's heart? With what are his legs faint? To do what? What is his pillow? For what does the SLANDERER spare his sleep? Where may he be seen? What flees the neighborhood? What decays before the SLANDERER's breath? Who, only, are seen in the company of the SLANDERER? Who shuns the SLANDERER and his HOUSE? As what? Who wail around the SLANDERER? Will all my young friends keep in mind the BASENESS and exceedingly great WICKEDNESS of SLANDER, and never speak FALSELY, DISRESPECTFULLY, or otherwise ILL of any one; and also, remember, that if they can not conscientiously say any GOOD of an *absent* person, it is their DUTY to say NOTHING?

### SPELLING LESSON XXXVI.

- Base ly (bâse' lê), *ad.* dishonorably, meanly; vilely, worthlessly; lowly.  
Christ's (krists), *n. prop. posses.* case of Christ, the Savior of men, the Redeemer: one who saves, redeems, or ransoms.  
Con flict (kôn' flîkt), *n.* struggle, contest; strife, contention; combat; collision; opposition; distress of mind.  
Con sti tu tion al (kôn stê tù' shûn 'âl), *a.* consistent with, according or relating to, or inherent in, the civil constitution, or the natural frame of body or mind; legal.  
Con vic tions (kôn vîk' shûnz), *n. plu.* of Conviction, a convincing of error or sin, sense of guilt; act of proving guilty; confutation; the state of being convinced.  
Cour a geous (kûr & jûs), *a.* brave, resolute; intrepid, bold; daring.

- De ny (dè nl'), *v.* to refuse, not to yield; to withhold; to disown; to contradict.
- Dis ci ple (dís sl' pl), *n.* a follower; a scholar, a learner.
- En dow ments (èn dǝũ' ments), *n. plu.* of Endowment, any quality, faculty, or gift of nature; any thing valuable which is bestowed upon the mind or body by our Creator; wealth or property allotted as a settled portion.
- For ti fi ed (fǝr tè 'fide), *pre.* of Fortify, to strengthen or add strength and firmness to; to confirm, to fix; to encourage; to secure or defend by forts, strong works of defence, &c.
- Frank ness (frángk' nès), *n.* liberality, generosity; fairness, candor, ingenuousness; plainness, openness, freedom.
- Im pro ved (ím prǝvǝd'), *pre.* of Improve, to cultivate, to make or become better; to use profitably. [mind; communicated force.]
- Im pul ses (ím' pũl 'siz), *n. plu.* of Impulse, impression, influence on the
- In ward (ín' wũrd), *a.* internal; placed within, interior: *ad.* within, towards the internal parts or inside.
- O ver pow er ed ('ò vǝr pǝũ' ǝrd), *pre.* of Overpower, to vanquish, to crush; to subdue; to defeat; to affect too much.
- Pas sion ate ness (pǝsh' ǝn 'át nès), *n.* vehemence of mind; state of being or aptness to be in a passion.
- Pǝr má 'nènt, *a.* lasting, continuing; durable; not decaying.
- Re nun'ci a tion (rè 'nũn shè á' shũn), *n.* a rejection; the act of renouncing.
- Re sent ments (rè zènt' ments), *n. plu.* of Resentment, deep sense of injury;
- Self-con trol ('sèlf-kǝn trǝle'), *n.* control of one's self. [anger.]
- Self-de ny ing ('sèlf-dè nl' ing), *a.* denying one's self.
- Sen si bil i ties ('sèn sè bĩl' lè 'tíz), *n. plu.* of Sensibility, delicate or quick feeling; quickness of sensation; acuteness of perception; susceptibility of impressions.
- Sin cere ly (sín sèrè' lè), *ad.* truly, honestly; purely; without dissembling.
- Sub ject (sũb jèkt'), *v.* to bring or put under subjection or power; to enslave; to reduce, make liable; to expose; to submit.
- Sun mon ed (sũm' mũnd), *pre.* of Summon, to call or excite to exertion; to call up; to call or cite by authority. [not to disclose.]
- Sũp press', *v.* to restrain, subdue; to crush; to stifle; to conceal; to destroy;
- Tǝst, *n.* trial, means of trial; examination; a standard: *v.* to prove; to try, compare with a fixed standard.
- Up held (ũp hẻld'), *pre.* of Uphold, to sustain, maintain, to support; to elevate; to lift on high; to keep from falling.
- Wǝr' rĩng, *par.* of War, to contend, strive; to make war; to carry on hostilities or a contest: *n.* public contest, open hostility; contention, act of opposition.

## READING LESSON XXXVI.

### Advice to the Young.

1. Young man, remember that the only test of goodness, virtue, is moral strength, self-denying energy. You have generous and honorable feelings, you scorn mean actions, your heart beats quick at the sight or hearing of courageous, disinterested deeds, and all these are interesting qualities; but, remember, they are



the gifts of nature, the endowments of your susceptible age. They are not virtue.

2. God and the inward monitor ask for more. The question is, do you strive to confirm, into permanent principles, the generous sensibilities of the heart? Are you watchful to suppress the impetuous emotions, the resentments, the selfish passionateness, which are warring against your honorable feelings? Especially do you subject to your moral and religious convictions, the love of pleasure, the appetites, the passions, which form the great trials of youthful virtue?

3. Here is the field of conflict to which youth is summoned. Trust not to occasional impulses of benevolence, to constitutional courage, frankness, kindness, if you surrender yourselves basely to the temptations of your age. No man who has made any observation of life, but will tell you how often he has seen the promise of youth blasted; intellect, genius, honorable feeling, kind affection, overpowered and almost extinguished, through the want of moral strength, through a tame yielding to pleasure and the passions. Place no trust in your good propensities, unless these are fortified, and upheld, and improved, by moral energy and self-control.

4. To all of us, in truth, the same lesson comes. If any man will be Christ's disciple, sincerely good, and worthy to be named among the friends of virtue, if he will have inward peace and the consciousness of progress towards Heaven, he must deny himself, he must take the cross, and follow in the renunciation of every gain and pleasure inconsistent with the will of God.—  
CHANNING.

QUESTIONS.—What is the only test of goodness? What are interesting qualities? What should the young remember? What are not virtue? What should the young strive to confirm? To suppress what? What should the young subject to their moral and religious convictions? To what is youth summoned? To what should the young not trust? If what? What has often been blasted? What often overpowered and extinguished? In what should not the young place trust? Unless what? What must every person do to have inward peace?

### SPELLING LESSON XXXVII.

Aim ed (âmd), *pre.* of Aim, to direct, take sight; to level; to design; to endeavor to strike, reach, or obtain: *n.* sight, direction; design; endeavor; purpose, intention.

Aims (âmez), *pres. t.* and *n. plu.* of Aim.

Ap pen dage (âp pên' dje), *n.* something added, an addition.

As cri bed (âs kribd'), *pre.* of Ascribe, to attribute or impute to: to assign.



- At tain ment (át tãnc' mễnt), *n.* the act of procuring or attaining any thing; acquisition; something attained.
- Ca ses (kà' sız), *n. plu. and pres. t.* of Case, condition, state, or circumstance; a covering; a box, a sheath; variation or inflection of words, as nouns and pronouns; a cause in court: *v.* to put in a case or cover.
- Con cen tra tion (kỏn sẻn trỏ' shủn), *n.* the act of concentrating, drawing, or bringing nearer together or to a point; a compressing or collecting into a more narrow space. [division.]
- Dẻ' pỏ'rt' mễnt, *n.* a separate station, allotment, place, room, office, part, o
- De ter mi na tion (ẻ' tẻr mẻ' nỏ' shủn), *n.* firm resolution, a settled purpose decision; an ending.
- Dỉnt, *n.* force, power exerted; violence; a blow, a stroke; mark of a blow: *v.* to make a hollow or cavity by a blow. [prohibit.]
- Ex clu ded (ẻks klủ' dẻd), *pre.* of Exclude, to shut out; to except; to debar,
- For ma tion (fỏr mỏ' shủn), *n.* the act of forming or creating; production; manner of forming a thing.
- Ig no ble (ỉg nỏ' bl), *a.* base, not noble; mean; worthless; of low birth.
- Im i ta ted (ỉm'ẻ' tỏ' tẻd), *pre.* of Imitate, to follow the action, manner, &c., of another; to copy, try to resemble; to counterfeit.
- In her it ed (ỉn hẻr' ỉt'ẻd), *pre.* of Inherit, to receive or take by inheritance from an ancestor; to have possession.
- In val u a ble (ỉn vỏ'ẻ' ủ'ỏ' bl), *a.* inestimable, very valuable.
- In vet er ate (ỉn vẻt'ẻr'ỏ' tẻ), *a.* firmly established or fixed; deep-rooted; old, long established; obstinate.
- Man i fest ed (mỏn'ẻ' fẻstẻd), *pre.* of Manifest, to exhibit to view, to make appear; to show plainly; to make known; to disclose, reveal; to display: *a.* plain, open; obvious, apparent; detected; clearly visible: *n.* a kind of writing; an invoice of a cargo.
- Men tion (mẻn' shủn), *v.* to state; to name; to express in words or writing: *n.* oral or written expression; a hint.
- Mid way (mỉd' wỏ'), *ad.* half the way, in the middle of the way: *a.* being in the middle: *n.* the middle of the way, distance, or passage.
- Om níp o tent (ỏm nỉp'ỏ' tẻnt), *a.* all-powerful; almighty, having or possessing unlimited power. [vanced; leading forward; increased.]
- On ward (ỏn' wỏrd), *ad.* forward, progressively; toward the point: *a.* ad-
- Prof li gate (prỏf' lẻ' gỏ' tẻ), *a.* extremely vicious, wicked; abandoned to vice; lost to principle, virtue, or decency: *n.* an abandoned, shameless wretch.
- Prỏv'ẻrb, *n.* an old saying, an adage; a maxim of wisdom.
- Re cov er ed (ẻ' kủ'ẻ' ỏrd), *pre.* of Recover, to regain, get back; to repair; to restore; to grow well.
- Re gain (ẻ' gỏ'ẻn'), *v.* to recover, obtain again; to gain anew.
- Re solve (ẻ' zỏlv'), *v.* to determine, settle in an opinion; to solve; to analyze; to inform; to clear up, explain; to decree, to melt; to dissolve; to separate parts: *n.* a resolution, a fixed determination.
- Rev els (ẻv'ẻlẻ), *n. plu. and pres. t.* of Revel, a feast with loose and noisy jollity: *v.* to carouse; to feast with loose and clamorous merriment.
- Sec ond ed (ẻ' k'ỏn'ẻ'ẻd), *pre.* of Second, to aid, to forward, assist; to support; to follow next: *n.* the sixtieth part of a minute; the one next to the first; one who attends another in a duel; a supporter: *a.* next to the first; the ordinal of two; inferior.
- Shov el ling (shỏv'ẻl'ỉng), *par.* of Shovel, to throw with a shovel: *n.* a tool or instrument for digging or throwing earth, coal, &c. [mark.]
- Sỉg nỏ'ẻl, *a.* remarkable, memorable; eminent: *n.* a sign that gives notice; a
- Stỏ'rt'ẻd, *pre.* of Start, to set out; to rise or move suddenly; to alarm; to let out as water: *n.* a sudden motion; a setting out.

- Stead i ness (stéd' é 'nès), *n.* constancy, firmness ; uniform and consistent conduct. [any business ; to contract to perform.
- Un der takes ('ûn dûr tâkes'), *pres. t.* of Undertake, to engage in ; to assume
- Un ti ring ('ûn ti' ring), *a.* indefatigable, not becoming tired.
- Wa ked (wakt), *pre.* of Wake, to rouse, excite ; to cease to sleep ; to rouse from sleep ; to watch : *n.* a watch, vigil ; a feast ; a track in water.
- Wor thi est (wûr' thè 'èst), *a.* most excellent, most valuable ; most meritorious ; most deserving.

## READING LESSON XXXVII.

### *Formation of Character.*

1. It is ever to be kept in mind, that a **GOOD NAME**, is, in all cases, the fruit of **PERSONAL EXERTION**. It is not inherited from parents ; it is not created by external advantages ; it is no necessary appendage of birth, or wealth, or talents, or station ; but the result of one's own endeavors ; the fruit and reward of good principles, manifested in a course of virtuous and honorable action. This is the more important to be remarked, because it shows that the attainment of a good name, whatever be your external circumstances, is **ENTIRELY WITHIN YOUR POWER**.

2. No young man, **HOWEVER HUMBLE HIS BIRTH**, or obscure his condition, is excluded from the invaluable boon. He has only to fix his eye upon the prize, and press toward it, in a course of virtuous and useful conduct, and it is his. And it is interesting to notice how many of our **WORTHIEST AND BEST CITIZENS** have risen to honor and usefulness by dint of their own persevering exertions. They are to be found, in great numbers, in each of the learned professions, and in every department of business ; and, they stand forth, bright and animating examples of what can be accomplished by resolution and effort.

3. Indeed, my friends, in the formation of character, personal exertion is the first, the second, and the third virtue. Nothing great or excellent can be acquired without it. A good name will not come without being sought. All the virtues of which it is composed are the result of untiring application and industry. Nothing can be more fatal to the attainment of a good character than a treacherous confidence in external advantages. These, if not seconded by your own endeavors, "will drop you midway ; or, perhaps, you will not have started, when the diligent traveller will have won the race."

4. To the formation of a good character, it is of the highest importance that you have a commanding object in view, and

THAT YOUR AIM IN LIFE BE ELEVATED. To this cause, perhaps, more than to any other, is to be ascribed the great difference which appears in the characters of men. Some start in life with an object in view, and are determined to attain it; while others live without plan, and reach not for the prize set before them. The energies of the one are called into vigorous action, and they rise to eminence; while the others are left to slumber in ignoble ease and sink into obscurity.

5. It is an old proverb, that he who aims at the sun, to be sure will not reach it, but his arrow will fly higher than if he aimed at an object on a level with himself. Just so in the formation of character. Set your standard high; and, though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. Young men are not, in general, conscious of what they are CAPABLE of doing.

6. They do not task their faculties, or improve their powers, or attempt, as they ought, to rise to superior excellence. They have no high, commanding object at which to aim; but often seem to be passing away life without object and without aim. The consequence is, their efforts are few and feeble; they are not waked up to any thing great or distinguished; and, therefore, fail to acquire a character of decided worth.

7. My friends, *you may be whatever you resolve to be. Resolution is omnipotent.* Determine that you *will* be something in the world, and you *shall* be something. Aim at excellence, and excellence will be attained. This is the great secret of effort and eminence. I CAN NOT DO IT, never accomplished any thing; I WILL TRY, has wrought wonders.

8. You have all, perhaps, heard of the young man, who, having wasted, in a short time, a large patrimony, in profligate revels, formed a purpose, that he would regain what he had lost. The purpose thus formed he kept; and, though he began by shovelling a load of coals into a cellar, he proceeded from one step to another, till he more than recovered his lost possession, and died an inveterate miser, worth sixty thousand pounds.

9. I mention this, not as an example to be imitated, but as a signal instance of what can be accomplished by fixed purpose and persevering exertion. A young man who sets out in life with a *determination* to excel, can hardly fail of his purpose. There is, in his case, a steadiness of aim; a concentration of feeling and effort, which bear him onward to his object with irresistible energy, and render success, in whatever he undertakes, certain.—J. HAWES.

QUESTIONS.—What in all cases, is the fruit of personal exertion? Of what is a GOOD NAME the result? Of what is it the fruit and reward? What is entirely within the power of every one? Will all my young friends remember, that, a GOOD NAME is more *valuable* than MONEY, HOUSES, or LANDS; and, endeavor, by a virtuous, kind, amiable, and honest course of conduct, to attain it? Does obscurity or humble birth prevent any one from attaining it? What is it interesting to notice? What are to be found in great numbers? What is personal exertion in the formation of character? How, only, will a GOOD NAME come? What is fatal? To what? What, in the formation of a GOOD CHARACTER, is of the highest importance? Why do some rise to eminence, while others are left to sink into obscurity? What is an old proverb? What should be set high? Of what are young men not generally conscious? They do not task what? Or improve what? Or attempt what? They have not what? How do they seem to pass away life? What is the consequence? What do they fail to acquire? What may young men be? What will then be attained? What has never accomplished ANY THING? What has wrought WONDERS? What did a certain young man form a purpose to do? How did he begin to accomplish it? What was the result? What part of the conduct of this young man should *not* be imitated? Can any thing be more *worthy of contempt* than an inordinate or INVETERATE LOVE OF MONEY? Can the life of any man be more DEPLORABLY WRETCHED than that of a MISER? What young man WILL NOT FAIL of accomplishing his purpose?

### SPELLING LESSON XXXVIII.

- Ab stain ed (áb stánd'), *pre.* of Abstain, *to refrain* or keep from; to forbear.  
 A larm ed (á lármd'), *pre.* of Alarm, *to excite* or cause fear or terror; to rouse to vigilance; to give notice of danger; to surprise; to call to arms: *n.* sudden terror or fear; a notice or cry of danger.  
 Ap pe tite (áp' pè 'títe), *n.* a desire of drink or food; keenness of stomach, hunger; desire of sensual pleasure or gratification.  
 Ap pre hend ed (áp' prè hênd' éd), *pre.* of Apprehend, *to fear*; to conceive of; to understand; to seize, take hold of; to be of opinion, to think.  
 Chron i cal (krôn' è 'kál), *a.* of long duration or continuance.  
 Con firm ed (kôn fêrmd'), *part. a.* established, fixed; put past doubt: *pre.* of Confirm, to put past doubt, establish, fix; to strengthen; to make certain; to ratify.  
 Cour ses (kôr' sîz), *n. plu.* and *pres. t.* of Course, *conduct, career* · direction, way; race; order; passage; track of a ship sailing; place for running; service of meat, &c.; natural bent: *v.* to hunt; to run; to pursue.  
 Draughts (dráfts), *n. plu.* of Draught, a drink, a quantity drunk at once; the act of drinking; act of drawing liquor, &c. [justly.  
 Ex act ly (эгз' ákt' lè), *ad.* precisely; strictly; nicely; accurately; methodically;  
 Hârm' lèss, *a.* doing no harm, innocent; not hurtful or injurious; unhurt.  
 Ill ness (íl' nès), *n.* sickness, disease; indisposition; a malady, a disorder; evil. [not credible.  
 Im prob a ble (ím prôb' á 'bl), *a.* not likely to happen or to be true; unlikely,  
 In sin u a ting (ín sín' ù 'à ting), *part. a.* entering, imposing, or introducing gently or artfully; creeping or winding in: *par.* of Insinuate, to introduce, infuse, enter, creep or flow in gently, slowly, imperceptibly, or artfully; to gain on the affections or push one's self into favor by gentle or artful means; to hint; to suggest; to wind in or along; to wheedle.



- La bor ed (lâ' búrd), *pre.* of Labor, *to be afflicted, burdened, or distressed with; to toil, to work; to exert one's powers; to till, cultivate; to urge: n.* toil, work; pains; exercise; travail; bodily or mental exertion.
- Long-con tin u ed ('lông-kôn tín' ùde), *a.* continued, practised, or pursued long. [*fesses the art or skill of healing.*]
- Phy si cians (fê zîsh' ânz), *n. plu.* of Physician, one who possesses or pro-
- Plunge (plúnje), *v.* to rush into, overwhelm; to put or force suddenly into water, or other liquid; to dive; to thrust or drive into any state: *n.* the act of plunging; a putting into water, &c.
- Rec on cile (rêk' òn 'sile), *v.* to bring to acquiescence or quiet submission; to conciliate anew, compose or quiet differences; to adjust, make consistent.
- Ref or ma tion (rêf' òr má' shùn), *n.* amendment of life; change from worse to better; correction.
- Rê lâpse', *n.* a falling back or return to sickness, error, or vice: *v.* to fall back to error or vice, or from a state of recovery to sickness; to decline.
- Re luc tance (rê lûk' tânse), *n.* unwillingness; repugnance, aversion.
- Rê pêl', *v.* to resist, drive back; to oppose.
- Res o lu tions ('rêz ò lâ' shûnz), *n. plu.* of Resolution, fixed determination; act of resolving; firmness. [*to drive away.*]
- Rîd, *a.* free, clear; disencumbered: *v.* to free, set free; to clear; to destroy;
- Seem ing ly (sèem' íng 'lè), *ad.* in appearance, show, or pretence.
- Sîn' fûl, *a.* wicked, unholy, iniquitous; impious, guilty of sin.
- Subt le (sût' tl), *a.* artful, crafty; sly; cunning; deceitful.
- Swal low (swôl' lô), *v.* to take down the throat: *n.* the throat; a small bird.
- Temp ta tion (têm tá' shùn), *n.* enticement to evil; trial; the act of tempting.
- Tri fled (trî' fd), *pre.* of Trifle, to treat lightly, to make of no importance; to talk or act with levity or folly, or without seriousness or dignity; to waste away, dissipate: *n.* a thing of very little or no moment, value, importance, or consequence.
- Whet ted (hwêt' têt), *pre.* of Whet, to excite, stimulate; to sharpen by friction, to edge; to provoke: *n.* the act of sharpening by friction.

## READING LESSON XXXVIII.

### *Danger of Bad Habits.*

1. A man's case may be pronounced to be desperate, when his mind is brought into such a state as that the necessary means of reformation shall have lost their effect upon him; and, this is the natural consequence of confirmed habits of vice, and a long-continued neglect of the means of religion and virtue; which is so far from being an impossible or improbable case, that it is a very general one.

2. In order to be the more sensible of this, you are to consider that vice is a habit, and therefore of a subtle and insinuating nature. By easy, pleasing, and seemingly harmless actions, men are often betrayed into a progress, which grows every day more alarming. Our virtuous resolutions may break with difficulty.



It may be with pain and reluctance that we commit the first acts of sin, but the next are easier to us ; and use, custom, and habit, will at last reconcile us to any thing, even things the very idea of which might at first be shocking to us.

3. Vice is a thing not to be trifled with. You may, by the force of vigorous resolution, break off in the early stages of it ; but habits, when they have been confirmed, and long continued, are obstinate things to contend with, and are hardly ever entirely subdued. When bad habits seem to be overcome, and we think we have got rid of our chains, they may perhaps only have become, as it were, invisible ; so that when we thought we had recovered our freedom and strength, so as to be able to repel any temptation, we may lose all power of resistance on the first approach of it.

4. A man who has contracted a habit of vice, and been abandoned to sinful courses for some time, IS NEVER OUT OF DANGER. He is exactly in the case of a man who has long labored under a chronical disease, and is perpetually subject to a relapse. The first shock of any disorder a man's constitution may bear, and, if he be not naturally subject to it, he may perfectly recover, and be out of danger. But when the general habit is such, as that a relapse is apprehended, a man's friends and physicians are alarmed for him.

5. The reason is, that a relapse does not find a person in the condition in which he was when the first fit of illness seized him. That gave his constitution a shock, and left him enfeebled, so as to be less able to sustain another shock ; and especially if it be more violent than the former, as is generally the case in those disorders.

6. In the very same dangerous situation is the man who has ever been addicted to vicious courses. He can never be said to be perfectly recovered, whatever appearances may promise, but is always in danger of a fatal relapse. He ought, therefore, to take the greatest care of himself. He is not in the condition of a person who has never known the ways of wickedness.

7. He ought, therefore, to have the greatest distrust of himself, and set a double watch over his thoughts, words, and actions, for fear of a surprise. For if once, through the force of any particular temptation, he should fall back into his former vicious courses, and his former disposition should return, his case will probably be desperate. He will plunge himself still deeper in wickedness ; and, his having abstained for a time, will only, as it were, have whetted his appetite, and make him swallow down

he poison of sin by larger and more eager draughts than ever.  
—PRIESTLEY.

QUESTIONS.—When may a man's condition or case be pronounced desperate? Of what is this the natural consequence? What is of a subtle and insinuating nature? How are men often betrayed into a progress which becomes alarming? What may break with difficulty? To what will use, custom, and habit at last reconcile us? With what should we not trifle? When may persons break off from vice? When are habits scarcely ever entirely subdued? When may persons lose all power of resistance to bad habits? Who is NEVER OUT OF DANGER? He is exactly like what? Why is a relapse very dangerous? Who is always in danger of a FATAL RELAPSE? Over whom should a double watch be set? When and what will a man of vicious habits be liable to swallow down by larger and more eager draughts than before? Will all young persons remember that HABITS, whether GOOD or BAD, formed in youth, will generally remain with them through life, and never practise ANY VICE, or contract ANY BAD HABIT?

### SPELLING LESSON XXXIX.

Am bi tion's (ám bîsh' únz), *n. posses. case of Ambition, eager desire of power, superiority; or, of honor, fame, excellence, or preferment.*

Bále' fûl, *a. sad, sorrowful; full of misery, or of mischief.*

Blood-wrung (blûd'-rûng), *a. gained or obtained by blood.*

Cal va ry's (kál' vâ 'rîz), *n. prop. posses. case of Calvary, the place where Christ was crucified; the place of skulls.* [color.

Chrys o lite (krîs' ô 'lîte), *n. a precious stone or mineral of a dusky green*  
Cof fers (kôf' fûrz), *n. plu. and pres. t. of Coffer, a chest or trunk; a money chest; a treasure: v. to treasure or lay up in a chest or coffer.*

Con trite (kôn' trîte), *a. broken-hearted for sin, truly penitent; humble; sor-*  
Crave (krâve), *v. to beg, ask earnestly; to long for; to beseech.* [rowful.

Death's (dêths), *n. posses. case of Death, the extinction of life; mortality.*

Di a dems (dl' â 'dêmz), *n. plu. of Diadem, a crown; the ensign, badge, or mark of royalty.*

Fôôl, *n. a person who acts absurdly; a person destitute of reason, an idiot; a buffoon; a term of reproach: v. to impose on; to disappoint; to trifle, to jest; to treat with contempt; to idle.*

Gâsp' íng, *part. a. opening the mouth to catch breath: par. of Gasp, 'to open the mouth wide to catch breath; to pant; to gape: n. an opening of the mouth to catch breath; a catch of breath.*

Gilds (gîldz), *pres. t. of Gild, to illuminate, to brighten; to adorn with lustre; to overlay or wash over with gold.* [reconcile.

Heal (hêl), *v. to restore to peace or tranquillity; to cure; to grow well; to*  
Heav y-la den (hêv' vè-lâ' dn), *a. laden with a heaven burden.*

Hoards (hórdz), *n. plu. and pres. t. of Hoard, a hidden or secret treasure, store or quantity laid up: v. to collect and lay up in store; to amass; to hide.*

Mon arch's (môn' ârks), *n. posses. case of Monarch, a king or emperor; a*  
*sole ruler.* [to pass away; to disappear.

Van ish (án' fîsh), *part. a. passed away; disappeared: par. of Vanish,*

Win, *v. to gain, obtain; to gain by conquest.*

Wouldst (wûdst), *v. defective, second per. sin. pre. of Will, to desire.*

**Yoke**, *n.* service, employment in another's cause or business; a mark of servitude; bondage; slavery; a couple; a pair; a kind of bandage for the neck; a piece of timber or instrument fitted to the necks of two oxen by which they draw: *v.* to bind or connect by a yoke for work, &c.; to unite; to couple.

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### READING LESSON XXXIX.

#### *The Bible.*

"This is a true saying, and worthy of all acceptance."

1. This little book I'd rather own,  
     Than all the gold and gems  
     That e'er in monarch's coffers shone,  
     Than all their diadems.  
     Nay, were the seas one chrysolite,\*  
     The earth a golden ball,  
     And diamonds all the stars of night,  
     This book were worth them all.
2. How baleful to ambition's eye  
     His blood-wrung spoils must gleam,  
     When death's uplifted hand is nigh,  
     His life a vanished dream!  
     Then hear him with his gasping breath  
     For one poor moment crave!  
     Fool! wouldst thou stay the arm of death?  
     Ask of thy gold to save!
3. No, no! the soul ne'er found relief  
     In glittering hoards of wealth;  
     Gems dazzle not the eye of grief,  
     Gold can not purchase health:  
     But here a blessed balm appears  
     To heal the deepest wo;  
     And he that seeks this book in tears,  
     His tears shall cease to flow.
4. Here He who died on Calvary's tree  
     Hath made that promise blest;

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\* ——— "Had she been true,  
 Would Heaven make such another world  
 Of one entire and perfect *chrysolite*,  
 I'd not have sold her for it."—*Shakspeare*.

“Ye heavy-laden, come to me,  
And I will give you rest.  
A bruised reed I will not break,  
A contrite heart despise;  
My burden's light, and all who take  
My yoke, shall win the skies!”

5. Yes, yes, this little book is worth  
All else to mortals given;  
For what are all the joys of earth  
Compared to joys of heaven?  
This is the guide our Father gave  
To lead to realms of day;  
A star whose lustre gilds the grave,  
“The Light, the Life, the Way.”

WILLIAM LEGGETT.

QUESTIONS.—What book is better than gold, or gems, or diadems? Worth all what? What is baleful to ambition's eye? In what did the soul never find relief? What can not purchase health? What appears to heal? What shall cease to flow? Why and when? Who shall win the skies? What is the BIBLE worth? To what does the BIBLE guide? What does it gild? Will all my young friends remember that every thing which is GOOD or DESIRABLE, either of a *civil, social, political, or religious* nature, comes to us from the BIBLE, and study and learn its precepts so as to be influenced by them?

## SPELLING LESSON XL.

Ac com plish (ák kôm' plîsh), *v. to execute, to effect; to finish, to complete; to fulfil; to adorn.* [tage, profit; use; a kindness.  
Bên' è 'fî t éd, *pre. of Benefit, to do good to; to profit; to favor: n. advance.*  
Be queath ed (bè kwèèthd'), *pre. of Bequeath, to give or leave by will or testament to another.* [excellence or beauty; to take prisoner.  
Cap ti vate (káp' tè 'vâte), *v. to charm; to subdue, enslave; to overpower by Christ (krîst), n. prop. the Savior of men, the Redeemer: n. one who saves, redeems, or ransoms* [scrupulous; exactly just.  
Con sci en tious ('kôn shè' èn' shûs), *a. governed or regulated by conscience,*  
Dig ni fy (dîg' nè 'fî), *v. to exalt, distinguish by excellence; to advance, promote; to elevate; to honor; to make illustrious.* [in faith.  
Ed i fi ca tion ('èd è fè ká' shûn), *n. instruction, improvement; a building up*  
En light en (èn lì' tn), *v. to illuminate, make light; to instruct; to cheer.*  
En li ven (èn lì' vn), *v. to animate, to cheer; to make quick or alive, active, or gay.* [from which time is computed.  
E ra (é' rá), *n. a particular point or fixed period of time; a particular date*  
Ex pand (èks pând'), *v. to extend, lay open; to spread out; to dilate.*  
Ex per i men tal (èks 'pèr è mèn' tál), *a. founded or built on, pertaining to, or known by experiment or experience.*



- Fel low-men (fêl' lô-'mên), *n. plu.* of Fellow-man, one that has the same Creator or is of the same class.
- Four score (fôre' skôre), *a.* four times twenty.
- Gar ner (gâr' nûr), *n.* a granary, a place for depositing grain for preservation.
- Gift ed (gîft' êd), *a.* endowed with a particular talent, faculty, or eminent powers. [wanting a part; impaired; not entire.
- Im per fect (îm pèr' fêkt), *a.* not perfect or complete, defective; not finished
- In sep a ra ble (în sêp' â' râ bl), *a.* united so as not to be separated, parted, or disjoined. [direct, enjoin; to train up, to form by precept
- In struct ing (în strûkt' ing), *par.* of Instruct, to teach, educate, inform; to
- Ir re proach a ble (îr rê prôts'h' â' bl), *a.* without reproach, innocent; just; that can not be reproached. [will.
- Leg a cy (lêg' â' sê), *n.* a particular thing, bequest, or gift made or left by
- Lit er a ture (lît' êr' â' tshûre), *n.* learning; skill in letters. [prove.
- Me li o ra ting (mê' lê' ô' râ' tîng), *par.* of Meliorate, to make better; to im-
- Mu nif i cence (mû nîf' è' sênsê), *n.* liberality, generosity; act of giving.
- Own ed (ônd), *pre.* of Own, to acknowledge; to have, possess by right; to claim; to confess, avow.
- Pil grim age (pîl' grîm' tje), *n.* a course or journey of religious devotedness; a long journey or visit to a holy or sacred place or on a religious account.
- Pro claim ing (prô klâmê' ing), *par.* of Proclaim, to declare, tell, utter, or publish openly, to promulgate; to announce.
- Rê fôrm', *v.* to correct, remove that which is bad; to amend, change from worse to better: *n.* correction; amendment; reformation.
- Rê fôrm' ing, *par.* of Reform.
- Ri gid (rîj' îd), *a.* strict, precise; exact; stern, severe; stiff; sharp.
- Sig nally (sîg' nâl' lê), *ad.* remarkably, eminently; memorably.
- Sketch (skêts'h), *n.* an outline or delineation; a rough draught: *v.* to trace or draw the outlines of; to plan.
- So li ci tous (sô lîs' sê' tûs), *a.* anxious, concerned, very desirous; careful.
- Spark lings (spârk' lîngz), *n. plu.* of Sparkling, a shining or emitting of liveliness or sparks. [tion; a globe; an orb.
- Sphere (sfêre), *n.* circuit, compass, province, or knowledge of action or mo-
- Strict (strîkt), *a.* close, exact, rigorous; severe; confined, limited.
- Sûr' plûs, *a.* exceeding what is wanted: *n.* overplus, remains or excess beyond what is needed or prescribed. [terious
- Un search a ble (ûn sêrtsh' â' bl), *a.* that can not be explored, inscrutable; mys-
- Vi tal ly (vî' tâl' lê), *ad.* essentially, in a manner to give life or affecting life.
- Wes ley (wês' lê), *n. prop.* a man's name.

## READING LESSON XL.

### Character of John Wesley.

1. The characters of men eminent in the walks of literature and religion, are an invaluable legacy which the God of providence and grace has bequeathed to posterity. Though dead, they speak to the living, to edification and comfort.

2. And among those of modern times who have adorned and benefited the age in which they lived, and whose example may be exhibited for the imitation of others, none shines with bright

er lustre than the Rev. John Wesley. Highly gifted by nature, studious from his youth to manhood, educated under the influence of those principles of Christianity which warm the heart and expand the mind, devoted, in all his labors, to the best interests of mankind, he became no less eminent for his private virtues than for his public labors.

3. From that happy era of his life, when he became vitally united to Jesus Christ by a living faith, until he finished his earthly pilgrimage, his days were filled up in doing good to his fellow-men, in proclaiming the unsearchable riches of Christ, in diffusing abroad the lights of religion and science, and, by a life of rigid self-denial, strict economy, and indefatigable industry, he was enabled to accomplish an amount of labor truly astonishing, and to devote the whole of his surplus income for the temporal and spiritual benefit of mankind.

4. While most others were solicitous to procure for themselves fame or wealth, ease or pleasure, Wesley seemed only ambitious to do good. With a heart overflowing with love to God and man, he was ever devising schemes for meliorating human misery, for instructing the ignorant, reforming the profligate, and leading all within the sphere of his influence to glory and immortality.

5. He was far in advance of the age in which he lived. With a mind naturally acute, highly cultivated by science and literature, a heart expanded by the genuine principles of Christianity, and ever intent in watching for opportunities of usefulness, he soared far above most of his cotemporaries, anticipated the next generation in their plans of active benevolence, and thus laid the foundation for those magnificent schemes of public munificence, which now adorn and dignify the Christian world.

6. As a minister of Jesus Christ, he was plain, energetic, experimental, and practical. His object was not to captivate the imagination by the sparklings of wit, or the strokes of oratory; but it was to enlighten the understanding by the sublime yet simple truths of the gospel; to reform and enliven the heart by the spirit of grace, and to conduct all with whom he had intercourse to that knowledge of God which is eternal life.

7. Though he doubtless exhibited those spots of infirmity which are inseparable from humanity, yet his life was irreproachable in the sight of God and man, and his death, at the age of fourscore years and eight, gave an illustrious testimony in favor of that religion which had been the support and solace of his life. Having filled up his days in acts of devotion to his God, and in deeds of justice and benevolence to his fellow-men, as a shock of ripe corn, he was finally gathered into the garner of his

Heavenly Father, proclaiming with his dying breath, the best of all is, "God is with us!"

8. Let those who read this short and imperfect sketch of one of the most holy and eminent men of his day, remember that the same benignant Being who so highly favored and so signally owned Wesley, is ever ready to bestow upon them the same blessings, provided they improve their talents and opportunities with the same conscientious diligence.—DR. NATHAN BANGS.

QUESTIONS.—What are an invaluable legacy? Bequeathed by whom? Who, among those of modern times, shines with bright lustre? For what did Wesley become eminent? How were his days filled up? To what did he devote the whole of his surplus income? Of what only did he seem ambitious? Is not the AMBITION of DOING GOOD to our FELLOW-MEN the MOST NOBLE AMBITION? For what did he devise schemes? What did he anticipate? Of what did he lay the foundation? What was it his object to do? What was irreproachable? What did he proclaim with his dying breath? What should all remember?

## SPELLING LESSON XLI.

- Al le vi ate (ál lè' vè 'àte), *v. to ease, allay, soften; to lessen; to extenuate.*  
 Al li ed (ál lide'), *pre. of Ally, to unite or form a union or relation by resemblance, similitude, friendship, confederacy, compact, kindred, or marriage; n. one related or united by friendship, confederacy, or marriage.*  
 A loof (á lóof'), *ad. at a distance; disconnected; cautiously.*  
 Bit ter ness (bít' túr 'nès), *n. keen sorrow or distress of mind; painful affliction; a bitter taste, acridness; malice; sharpness; severity; satire.*  
 Con ceit ed (kón sèet' éd), *part. a. vain, opinionative; imagined, fancied; proud; pre. of Conceit, to fancy, imagine; to conceive; to think; n. imagination; idea, thought; conception; fancy; opinionative pride;*  
 Count less (kóunt' lès), *a. infinite, numberless; innumerable.* [notion.  
 De ceive (dè sèev'), *v. to mislead, cause to mistake; to bring into error; to delude, impose on.*  
 Dis pen sa tion (dís pèn sà' shún), *n. distribution; that which is dispensed a system of principles; method or plan of Providence.* [sation.  
 Dis tri bu tion (dís tré bú' shún), *n. a distributing or dealing out; a dispensation.*  
 Draught (dráft), *n. a drink, a quantity drunk at once; the act of drinking; act of drawing liquor, &c.*  
 En joy ments (èn jòé' ments), *n. plu. of Enjoyment, happiness, pleasure; possession with pleasure and delight.* [a donor.  
 Giv er (gív' úr), *n. prop. the Supreme Being; n. one who gives or bestows;*  
 Good-heart ed (góod'-hárt' éd), *a. kind, generous; amiable.*  
 I ma gin ed (é máj' índ), *pre. of Imagine, to fancy, to think; to form ideas in the mind; to conceive; to contrive.* [with a misdemeanor or crime.  
 Im peach (ím pèetsh'), *v. to censure, call in question; to accuse; to charge*  
 Im per cep ti ble (ím pèr sèp' tè 'bl), *a. not to be perceived.*  
 In di rect ly ('ín dè rékt' lè), *ad. not in express terms, unfairly; obliquely.*  
 In ex pe ri en ced ('ín éks pé' rè 'ènst), *a. not having experience or skill.*  
 In ner most (ín' núr 'mòst), *a. deepest within, farthest inward; inmost.*

- Ir re trie va ble ('1r rê trêê' vá 'bl), *a. irrecoverable, irreparable.*
- Mô'r ál '1sts, *n. plu. of Moralist, a mere moral man; one who teaches or practises morality.* [with a command.
- O be di ence (ô bê' dè 'ênse), *n. a proper submission to authority; compliance*
- Or dain ing (ôr dâne' ing), *par. of Ordain, to decree; to establish, to settle; to appoint; to invest with a ministerial power; to institute.*
- Per ad ven ture ('pêr ád vên' tshûre), *ad. may be, by chance; perhaps.*
- Pet ty (pêt' tẻ), *a. small, trifling; little; low, mean.*
- Plank (plângk), *n. a broad piece of sawed timber, thicker and stronger than board: v. to cover or lay with planks.*
- Pour ing (pôre' ing), *par. of Pour, to turn or let into, or throw out a liquid; to issue, emit, or send forth; to flow, to stream; to rush.*
- Prê tẻnd', *v. to hold out an appearance of; to allege or put in a claim truly or falsely; to show hypocritically; to simulate.*
- Prô fẻss', *v. to make pretensions of; to avow, declare openly.*
- Rẻre, *a. excellent, very valuable; uncommon, scarce, not frequent; thin, subtile; partly cooked or nearly raw.*
- Rea son a ble (rẻ' zn 'á bl), *a. agreeable to reason, rational; just; having, endowed with, or governed by reason; tolerable; moderate, not excessive.*
- Rẻg' ú' lá tẻd, *pre. of Regulate, to direct, put in order; to adjust by rule, method, or mode; to subject to rules.*
- Re straint (rẻ' strẻnt'), *n. a check, a holding back; abridgment of liberty; hinderance of the will or action, restriction.*
- Self-in dul gence ('sẻlf-1n dẻl' jẻnse), *n. indulgence of one's self.*
- Sen ti men tal 1sts ('sẻn tẻ mẻn' tẻl '1sts), *n. plu. of Sentimentalist, one who affects sentiment, exquisite sensibility, or fine feeling.*
- Spẻre, *pres. t. of Spare, to be merciful, tender, or to have pity; to be frugal; to forbear to destroy, to save; to grant; to omit; to part with; to forgive; to indulge: a. scanty; lean; thin; superfluous.*
- Strug gles (strẻg' glẻ), *n. plu. and pres. t. of Struggle, great labor or effort; contest; strife; agony: v. to make great efforts; to labor in anguish; to strive; to contend.*
- Sẻm' mẻng, *par. of Sum, to compute, cast up, reckon; to comprise; to add particulars: n. the whole amount or quantity; a compendium; the sub-*
- Sweet en (swẻẻt' tn), *v. to make or become sweet.* [stance; height.
- Tẻm' pẻsts, *n. plu. of Tempest, a violent wind, a gale; a storm; a commotion.*
- Tooth ache (tẻỏth' áke), *n. pain in the teeth.*
- Twinge (twẻnẻ), *n. a sudden, short, sharp, darting pain; a pinch; a tweak: v. to feel sharp or darting pain; to pinch; to torment; to tweak.*
- Un der val ue ('ẻn dẻr vẻl' ú), *v. to rate or estimate below the real worth; to despise; to esteem lightly.*
- Un ex tin guish ed ('ẻnẻks tẻng' gwẻsht), *a. not put out; not quenched.*
- Wẻr' fẻre, *n. conflict, struggle; military service; military life, war.*
- Well-dis po sed ('wẻl-dẻs pẻỏd'), *a. kind, having good intentions.*
- Wound (wẻỏnd), *n. a hurt; an injury: v. to hurt by violence.*

## READING LESSON XLl.

### Human Life.

1. There are certain conceited moralists, or philosophers, if so please you, and certain affected sentimentalists, who profess to



consider life and all its blessings a boon not worth receiving, not worth possessing, and not worth our thanks to the great Giver.

2. In the pride of fancied superiority, they pretend to look with calm contempt on the struggles, the pursuits, the enjoyments of their fellow-creatures, and to hold themselves aloof from such a petty warfare for petty objects. They undervalue the enjoyments, they exaggerate the sufferings of the human race, and indirectly impeach the mercy of Providence, in having created countless millions of human beings only to increase the sum of misery in this world.

3. But, for our part, we hold no communion with such men, whether they are sincere or not ; nor do we believe for one single moment, (except, peradventure, when suffering a twinge of the toothache,) that the good-hearted, well-disposed inhabitants of this world, take them by and large, do not, on the whole, enjoy more than they suffer even here, where it would seem from these philosophers and sentimentalists, there is as little distribution of infinite justice as there is dispensation of infinite mercy.

4. What though there are intervals of sorrow, disappointment, remorse, agony, if you will, mingled in the cup of existence ; that man must be very wretched indeed, who, in looking back upon his course, can not count far more hours of enjoyment than of suffering. We deceive ourselves perpetually, and there is nothing which we exaggerate more than the ordinary calamities of others, until the truth is brought home to ourselves by being placed in the same situation.

5. When mankind appear to be plunged in the very waters of bitterness, without hope or consolation, they are not, after all, so wretched as might be imagined by the young and inexperienced. Melancholy, grief, nay, even despair can find a strange pleasure in unlimited self-indulgence.

6. The good Being who gives the wound seems to have provided a remedy to soften its pangs, by ordaining that the very grief which dwells in the innermost heart should be mixed with some rare ingredients that sweeten or alleviate the bitter draught. In his extreme justice, he seems to remember mercy ; and, while he strikes, he spares.

7. Amidst clouds and darkness there is still an unextinguished light ; in storms and tempests there floats a saving plank ; amidst the deepest wo there is a sad luxury in giving way without restraint to tears ; in calling to mind again and again the lost object of our affections, summing up the extent of our irretrievable loss, and pouring into our own wounds the balm of our own pity.

8. Happiness consists in a quiet series of almost imperceptible



enjoyments that make little impression on the memory. Every free breath we draw is an enjoyment; every thing beautiful in nature or art is a source of enjoyment; memory, hope, fancy, every faculty of the intellect of man is a source of enjoyment; the flowers, the fruits, the birds, the woods, the waters, the course, the vicissitudes, and the vast phenomena of nature, created, regulated, and preserved by the mighty hand of an omnipotent Being all are legitimate and reasonable sources of enjoyment, within the reach of every rational being.

9. Death is indeed the lot of all, and all should yield a calm obedience to the law of nature when the hour shall come. But a fretful impatience or an affected contempt of life, is as little allied to philosophy as to religion.—J. K. PAULDING.

QUESTIONS.—Who profess to consider life not worth possessing? What do they pretend? In what? What do they undervalue? What impeach? For what? Who enjoy more than they suffer? What man must be very wretched? In what do we exaggerate? When are men not as wretched as might be imagined? What can find a strange pleasure? In what? Who has provided a remedy? For what? What is there still amidst clouds and darkness? What is there amidst the deepest woe? In what does happiness consist? What are enjoyments or reasonable sources of enjoyment? What is the lot of all? What is very little allied to philosophy or religion? Should not EVERY PERSON make the VERY BEST USE of LIFE?

## SPELLING LESSON XLII.

Above-mentioned (‘á búv-mên’ shúnd), *a. mentioned before.*

Abuse (á búzd’), *pre. of Abuse, to make an ill use of; to treat rudely or ill; to impose on; to defile; to revile; to violate.*

Assume (ás sùmez’), *pres. t. of Assume, to take upon one’s self; to undertake; to claim unjustly, to arrogate; to promise.*

Assure (ásh shúrd’), *part.. a. certain, indubitable; persuaded: pre. of Assure, to make certain, confident, or secure; to give confidence; to assert positively.* [magnificent.

August (áw gúst’), *a. grand, impressing awe and veneration; great, majestic; Bash’ fúl, a. wanting confidence, having a downcast look; coy, shy; modest to excess; shamefaced.*

Carriage (kár ríje), *n. deportment, manners; conduct, behavior; a vehicle, that which carries, generally on wheels; act of carrying or transporting; conveyance.*

Censure (sên’ shùrez), *pres. t. and n. plu. of Censure, to blame, condemn; to reproach, find fault with; to judge: n. blame; reproach; judgment; judicial sentence.*

Checks (tshéks), *n. plu. and pres. t. of Check, hinderance, stop; curb, restraint; a reproof; an order for money; a kind of linen: v. to curb, restrain; to hinder, repress; to interfere; to reprove.*

Conclude (kón kláde’), *v. to end, finish: to determine; to decide; to infer.*

- Con found ed (kǒn fǒund' éd), *pre.* of Confound, to *minge, blend*; to perplex; to astonish; to destroy; to overthrow; to abash.
- Con ver ses (kǒn vēr' sız), *pres. t.* of Converse, to *talk, to discourse with*; to hold or have intercourse. [modesty.]
- De cen cy (dē sēn 'sè), *n.* propriety, that which is becoming, decorum; fitness;
- De fi ance (dē fl' ánse), *n.* contempt of opposition or danger; a daring, a challenge.
- Dē nō' tǐng, *par.* of Denote, to *indicate, betoken*; to mark, to show; to express.
- En cour age (ēn kūr' rǐje), *v.* to incite, inspire; to give courage to; to animate; to imbolden.
- Es say (ēs' sà), *n.* a kind of free composition or short treatise, designed to illustrate or prove any subject; a trial, an experiment; an attempt, an endeavor.
- E stab lish (ē stáb' lish), *v.* to settle, confirm; to fix; to found; to fulfil; to ratify; to erect; to ordain.
- Ex tremes (ēks trēmez'), *n. plu.* of Extreme, extremity, utmost point; highest or farthest degree of any thing; end.
- Fan cies (fǎn' sız), *pres. t.* and *n. plu.* of Fancy, to *imagine, suppose*; to be pleased with, to like; to believe without proof; to portray in the mind: *n.* imagination; an inclination; caprice; idle scheme; taste; idea, opinion; false notion; fondness; conception; humor; whim.
- Ill-na ture (il-nǎ' tshùre), *n.* unkindness, peevishness, crossness; malevolence.
- In de cent (in dē' sēnt), *a.* unbecoming, offensive to modesty; unfit; indelicate.
- In dif fer ent (in dīf' fūr' ènt), *a.* that causes no feeling of interest, not good; neutral; impartial; inattentive, regardless, unconcerned; passable.
- In ge nu i ty ('in jē nǎ' è 'tè), *n.* openness of heart, candor; the power of ready invention; subtlety, acuteness; wit, genius; skill; curiousness.
- In gen u ous ('in jēn' ù 'ùs), *a.* open, candid, free from disguise, frank; fair; generous; noble.
- Mal ice (mǎl' is), *n.* a disposition to injure others, malignity; extreme malevolence or enmity, spite; deliberate mischief.
- Max im (mǎks' im), *n.* a general or established principle; an axiom.
- Meth od (mèth' úd), *n.* a manner, way; a regular disposition or convenient order of things, regularity. [or in a wrong sense.]
- 'Mís in tēr' prèt' éd, *pre.* of Misinterpret, to *understand or explain erroneously*
- Mix ture (mǎks' tshùre), *n.* a compound; a mingled or mixed mass of different ingredients; act of mixing. [duties of life; virtue; ethics.]
- Mo ral i ty (mò rǎl' lè 'tè), *n.* the system, doctrine, and practice of the moral
- Odd (ód), *a.* strange, singular; uncommon; particular; not even in number.
- O ra tion (ò rǎ' shùn), *n.* a public speech; a declamation, an harangue; a rhetorical speech.
- Par don ed (pǎr' dnd), *pre.* of Pardon, to *remit as a penalty for crime*; to forgive; to excuse: *n.* remission of penalty, exemption from punishment; forgiveness. [the passions or feelings.]
- Pa the tic (pá thét' 1k), *a.* affecting the passions, moving; adapted to move
- Pò līt' nēss, *n.* elegance or polish of manners, gentility; complaisance; obliging attentions; civility; good breeding.
- Re straints (rè strǎnts'), *n. plu.* of Restraint, a restriction; a hinderance of the will or action; a holding back; abridgment of liberty; a check.
- Ró mans (rò' mǎnz), *n. prop. plu.* of Roman, a native of Rome, a citizen of Rome. [tory; base.]
- Scan da lous (skǎn' dá 'lús), *a.* shameful, disgraceful; opprobrious, defamatory
- Shèèp' ish, *a.* bashful, shamefaced; meanly diffident; timorous to excess.
- Shèèp' ish 'nēss, *n.* bashfulness, shamefacedness; mean diffidence; excessive timorousness.
- Sig ni fy (sǐg' nè 'fl), *v.* to mean, to import; to make known; to declare.

Trib u ta ry (trīb' à 'tá rè), *a. paying tribute, subject; contributing, yielding supplies: n. one who pays tribute.* [one who oppresses.  
 Ty rant (tì' rânt), *n. a cruel, despotic, arbitrary, and severe ruler or master;*  
 Un der ta ken ('ún dūr tá' kn), *per. par. of Undertake, to venture, to attempt; to assume any business; to engage in; to contract to perform; to promise.*

## READING LESSON XLII.

### *On Modesty.*

1. I know no two words that have been more abused by the different and wrong interpretations which are put upon them, than these two, Modesty and Assurance. To say such a one is a modest man, sometimes indeed passes for a good character; but at present is very often used to signify a sheepish awkward fellow, who has neither good breeding, politeness, nor any knowledge of the world.

2. Again, a man of assurance, though at first only denoting a person of free and open carriage, is now very usually applied to a profligate wretch, who can break through all the rules of decency and morality without a blush. I shall endeavor, therefore, in this essay to restore these words to their true meaning, to prevent the idea of Modesty from being confounded with that of sheepishness, and to hinder Impudence from passing for Assurance.

3. If I was put to define Modesty, I would call it, the reflection of an ingenuous mind, either when a man has committed an action for which he censures himself, or fancies that he is exposed to the censures of others. For this reason a man truly modest is as much so when he is alone as in company, and as subject to a blush in his closet as when the eyes of multitudes are upon him.

4. I do not remember to have met with any instance of modesty with which I am so well pleased, as that celebrated one of the young prince, whose father, being a tributary king to the Romans, had several complaints laid against him before the senate, as a tyrant and oppressor of his subjects. The prince went to Rome to defend his father, but coming into the senate, and hearing a multitude of crimes proved upon him, was so oppressed when it came to his turn to speak, that he was unable to utter a word. The story tells us, that the fathers were more moved, at this instance of modesty and ingenuity, than they could have been by the most pathetic oration; and, in short, pardoned the guilty father for this early promise of virtue in the son.

5. I take Assurance to be, the faculty of possessing a man's self, or saying and doing indifferent things without any uneasiness or emotion in the mind. That which generally gives a man assurance, is a moderate knowledge of the world, but above all, a mind fixed and determined in itself to do nothing against the rules of honor and decency. An open and assured behavior is the natural consequence of such a resolution. A man thus armed, if his words or actions are at any one time misinterpreted, retires within himself, and from a consciousness of his own integrity, assumes force enough to despise the little censures of ignorance or malice.

6. Every one ought to cherish and encourage in himself the modesty and assurance I have here mentioned. A man without assurance is liable to be made uneasy by the folly or ill-nature of every one with whom he converses. A man without modesty is lost to all sense of honor and virtue.

7. It is more than probable, that the prince above-mentioned possessed both these qualifications in a very eminent degree. Without assurance he would never have undertaken to speak before the most august assembly in the world; without modesty he would have pleaded the cause he had taken upon him, though it had appeared ever so scandalous.

8. From what has been said, it is plain, that modesty and assurance are both amiable, and may very well meet in the same person. When they are thus mixed and blended together, they compose what we endeavor to express when we say a modest assurance; by which we understand the just mean between bashfulness and impudence.

9. I shall conclude with observing, that as the same man may be both modest and assured, so it is also possible for the same person to be both impudent and bashful. We have frequent instances of this kind of odd mixture in people of depraved minds and mean education; who, though they are not able to meet a man's eyes, or pronounce a sentence without confusion, can voluntarily commit the greatest villanies, or most indecent actions.

10. Such a person seems to have made a resolution to do ill even in spite of himself, and in defiance of all those checks and restraints, his temper and complexion seem to have laid in his way. Upon the whole, I would endeavor to establish this maxim, that the practice of virtue is the most proper method to give a man a becoming assurance in his words and actions. Guilt always seeks to shelter itself in one of the extremes, and is sometimes attended with both.—SPECTATOR.



QUESTIONS.—What two words have been much abused by wrong interpretations? To whom is a man of assurance very usually applied? With what is modesty often confounded? For what does impudence often pass? How should modesty be defined? When is a truly modest man subject to a blush? Who had complaints laid against him? What did his son do? How was he affected on hearing the crimes of his father? Who were moved by the modesty of this son? What did the senators then do? What gives a man assurance? What is the natural consequence? Who retires within himself? To despise what does he assume force enough? What should every one encourage in himself? Who is liable to be made uneasy? By what? To what is a man without modesty lost? What are amiable? What compose a MODEST ASSURANCE? What is it possible for the same person to be? Who can commit the greatest villanies or most indecent actions? What is the most proper method to give a man a becoming assurance? What does guilt always seek? Will all young persons remember that MODESTY and SELF-RESPECT always command and receive the esteem and regard of all the good and VIRTUOUS in every community?

### SPELLING LESSON XLIII.

Ad heres (ád hèrez'), *pres. t. of Adhere, to hold or stick to; to cleave to; to remain fixed.*

As cribe (ás kribè'), *v. to assign or impute to; to attribute to.*

At tain ments (át tánc' mènts), *n. plu. of Attainment, acquisition, the act of attaining or procuring any thing; something attained.*

At trib ute (át trib' útc), *v. to impute, ascribe; to consider or suppose to belong.*

Be lieves (bè lèèvz'), *pres. t. of Believe, to trust, have or exercise faith; to put confidence in; to think true; to credit.*

Blán' dîsh 'mènts, *n. plu. of Blandishment, soft words, kind speeches, flattery; act or expression of fondness, tenderness, or kind treatment.*

Bu ry (bèr' rè), *v. to put into a grave; to inter the dead; to hide, conceal.*

Chase (tshâse), *n. that which is hunted; pursuit of any thing; hunt; ground where beasts are hunted; a printer's frame: v. to drive; to pursue; to hunt.*

Cheer less (tshèèr' lès), *a. dreary, without comfort, gladness, or gayety.*

Chris tian ize (krîst' yân 'lze), *v. to convert or proselyte to Christianity, or make Christian.* [in arts, &c.]

Civ il ize (siv' íl 'lze), *v. to reclaim from a savage and brutal state; to instruct*

Com mence (kôm mense'), *v. to begin, enter upon; to originate, take rise.*

Con tem plates (kôn tèm' plâtes), *pres. t. of Contemplate, to think of; to have in mind or view; to view or consider attentively; to intend; to study; to meditate; to muse.*

Con vert (kôn vèrt'), *v. to change from one state or thing to another; to turn; to appropriate or apply to; to turn from a bad life to a good one.*

Coun ter acts ('kôûn târ âkts'), *pres. t. of Counteract, to hinder, to defeat, or frustrate; to act in opposition or contrary to.*

De nom i nates (dè nôm' è 'nâtes), *pres. t. of Denominate, to call, to name; to give a name to.*

Dis si pate (dîs' sè 'pâte), *v. to disperse, scatter; to spend lavishly, to squander.*

Es sen tial ly (ès sèn' shál' lè), *ad. by the constitution of nature, absolutely; in an important degree; necessarily.*

Ex pli cit (èks plîs' sît), *a. plain, clear; direct, express.*

Ex tinct (èks tìngkt'), *a. dead, no more existing; abolished, being at an end; extinguished, put out.*

Fún dà mèn' tál, *a. essential, serving for the foundation or basis; important.*

Heart less (hàrt' lès), *a. spiritless; void of affection or courage.*

Hy poc ri sy (hè pòk' rè 'sè), *n. dissimulation, deceit; a false pretence; a counterfeiting of religion.*

Il lu min ed (ìl lù' mînd), *pre. of Illumine, to enlighten; to make light or bright; to decorate; to adorn.* [to confer, bestow on.

Im part ed (ìm pàrt' éd), *pre. of Impart, to communicate; to grant; to give;*

Im prove ments (ìm pròv' ments), *n. plu. of Improvement, advancement, melioration; progress from good to better; growth in knowledge; instruction; beneficial employment or use.*

In di an's (ìn dè 'ànz), *n. prop. posses. case of Indian, a native of the American continent, a savage; a native of India: a. belonging to India or the Indies.* [quality.

In fe ri or i ty (ìn 'fè rè òr' è 'tè), *n. a lower value, dignity, rank, state, or*

In spi ra tion (ìn spè rà' shùn), *n. divine or supernatural infusion of ideas into the mind; the act of drawing in the breath.*

In tel li gi ble (ìn tèl' lè 'jè bl), *a. that may be understood or comprehended.*

In vokes (ìn vòkes'), *pres. t. of Invoke, to implore; to pray to; to call upon.*

Jeal ous (jèl' lús), *a. apprehensive; suspicious in love; emulous; suspiciously vigilant, cautious, or fearful.* [of the mind.

Met a phys i cal ('mèt á flz' è 'kál), *a. relating to metaphysics or the science*

Modes (mòdez), *n. plu. of Mode, manner, fashion; form; method.*

Om ni pres ent ('òm nè préz' ènt), *a. present in every place.*

Om nis ci ent (òm nîsh' è 'ènt), *a. having infinite knowledge, knowing without bounds.* [thing peculiar; particularity.

Pe cu li ar i ties (pè 'kù lè ár' è 'tîz), *n. plu. of Peculiarity, singularity, some-*

Pèn' è 'trâtes, *pres. t. of Penetrate, to pierce; to enter; to make way; to understand.* [which has been begun; to be steadfast.

Per se ve red ('pér sè vèrd'), *pre. of Persevere, to persist or continue in that*

Per ti na cious ly (pér tè nâ' shús 'lè), *ad. obstinately, stubbornly.*

Pèr vèrt' éd, *pre. of Pervert, to distort, to turn from the proper use, or from truth or propriety; to corrupt.*

Pol ish ed (pòl' ísht), *part. a. refined, polite, elegant; made smooth: pre. of Polish, to make or become smooth; to refine or make polite or elegant of manners: n. a smooth gloss or surface; refinement or elegance of manners.* [division.

Pre cincts (pré' sîngkts), *n. plu. of Precinct, an outward limit, a boundary; a*

Prej u di ces (préj' á 'dîs íz), *n. plu. and pres. t. of Prejudice, prepossession, previous bias or bent of the mind; premature opinion, judgment without examination; injury: v. to fill with prejudice, to bias the mind unduly;*

Pris tine (prîs' tîn), *a. ancient, original; first.* [to hurt, to injure.

Pròb' lèm, *n. a question proposed for solution or to be solved.*

Pur sues (púr sùze'), *pres. t. of Pursue, to follow; to attend to; to prosecute; to chase; to go on, proceed.*

Rè tûrn' lèss, *a. admitting no return.*

Roams (ròmez), *pres. t. of Roam, to wander over, to rove; to range; to ramble.*

Rush es (rúsh' íz), *pres. t. and n. plu. of Rush, to pass or move with violence or tumultuous rapidity: n. a violent course or motion; a plant.* [seclusion.

Sol i tudes (sòl' è 'tùdez), *n. plu. of Solitude, a desert; loneliness, lonely life*

So lu tion (sò lù' shùn), *n. explanation, act of removing or explaining a doubt or difficulty; the process of dissolving in a fluid; a kind of mixture.*

Sà 'pér ín tènd' íng, *part. a. taking care of; overseeing: par. of Superintend, to take care of; to oversee; to manage.*

Sù prème', *a. highest or chief in power, dignity, or authority; principal.*  
 Tra di tion (trá dísh' ún), *n. an oral communication, account, or transmission from age to age, or, from father to son.* [stroke; a touch.  
 Traits (trátes), *n. plu. of Trait, a characteristic, an outline; a feature; a*  
 Un aid ed (ún áde' éd), *a. not assisted; not helped.* [tinually.  
 Un ceas ing ly (ún seés' íng 'lè), *ad. without cessation or intermission, con-*  
 Un re strict ed (ún rè stríkt' éd), *a. not restricted, confined, or limited.*  
 Un writ ten (ún rít' tn), *a. not written, oral; verbal.*  
 Wor ships (wúr' ships), *pres. t. and n. plu. of Worship, to adore, serve, or reverence religiously; to honor; to adore: n. adoration; religious reverence; dignity; title of honor.*

### READING LESSON XLIII.

#### *The Indians.*

1. There are many traits of the Indian character highly interesting to the philosopher and Christian. Their unconquerable attachment to their pristine modes and habits of life, which counteracts every effort toward civilization, furnishes to the philosopher a problem too profound for solution.

2. Their simple and unadorned religion, the same in all ages, and free from the disguise of hypocrisy, which they have received, by tradition, from their ancestors, leads the mind to a conclusion, that they possess an unwritten revelation from God, intended for their benefit, which ought to induce us to pause before we undertake to convert them to a more refined and less explicit faith.

3. The religion of the Indian appears to be fitted for that state and condition in which his Maker has been pleased to place him. He believes in one Supreme Being, with all the mighty attributes which we ascribe to God; whom he denominates the *Great and Good Spirit*, and worships in a devout manner, and from whom he invokes blessings on himself and friends, and curses on his enemies.

4. Our Maker has left none of his intelligent creatures without a witness of himself. Long before the human mind is capable of a course of metaphysical reasoning upon the connexion which exists between cause and effect, a sense of Deity is inscribed upon it. It is a *revelation* which the Deity has made of himself to man, and which becomes more clear and intelligible, according to the manner and degree in which it is improved. In the Indian, whose mind has never been illumined by the light of science, it appears weak and obscure.

5. Those moral and political improvements, which are the pride and boast of man in polished society, and which result from mental accomplishments, the savage views with a jealous

sense of conscious inferiority. Neither his reason, nor his invention, appears to have been exercised for the high and noble purposes of human excellence ; and, while he pertinaciously adheres to traditional prejudices and passions, he improves upon those ideas only which he has received through the senses.

6. Unaided by any other light than that which he has received from the Father of lights, the Indian penetrates the dark curtain which separates time and eternity, and believes in the immortality of the soul, and the resurrection of the body, not only of all mankind, but of all animated nature, and a state of future existence, of endless duration. It is, therefore, their general custom to bury with the dead, their bows, arrows, and spears, that they may be prepared to commence their course in another state.

7. Man is seldom degraded so low, but that he hopes, and believes, that death will not prove the extinction of his being. Is this a sentiment resulting from our fears or our passions ? Or, rather, is it not the inspiration of the Almighty, which gives us this understanding, and which has been imparted to all the children of men ? A firm belief in the immortality of the soul, with a devout sense of a general superintending power, essentially supreme, constitutes the fundamental article of the Indian's faith.

8. His reason, though never employed in high intellectual attainments and exertions, is less corrupted and perverted while he roams in his native forests, than in an unrestricted intercourse with civilized man. \* \* \* He beholds, in the rising sun, the manifestation of divine goodness, and pursues the chase with a fearless and unshaken confidence in the protection of that great and good Spirit, whose watchful care is over all his works.

9. Let us not, then, attribute his views of an omniscient and omnipresent Being to the effect of a sullen pride of independence, and his moral sense of right and wrong to a heartless insensibility. Deprived, by the peculiarities of his situation, of those offices of kindness and tenderness which soften the heart, and sweeten the intercourse of life in a civilized state ; we should consider him a being doomed to suffer the evils of the strongest and most vigorous passions, without the consolation of those divine and human virtues which dissipate our cares, and alleviate our sorrows.

10. It is now two hundred years since attempts have been made, and unceasingly persevered in, by the pious and benevolent, to civilize, and Christianize, the North American savage, until millions of those unfortunate beings, including many entire tribes, have become extinct. The few who remain within the precincts of civilized society, stand as human monuments of



Gothic grandeur, fearful and tremulous amid the revolutions of time.

11. Neither the pride of rank, the attraction of honor, nor the hope of distinction, can afford to the Indian a ray of comfort, or the prospect of better days. He contemplates the past as the returnless seasons of happiness and joy, and rushes to the wilderness as a refuge from the blandishments of art, and the pomp and show of polished society, to seek, in his native solitudes, the cheerless gloom of ruin and desolation.—NATIONAL (CINCINNATI) REPUBLICAN.

QUESTIONS.—What are highly interesting to the philosopher and Christian? What furnishes a problem to the philosopher? To what conclusion does the simple and unadorned religion of the Indians lead? For what does the religion of the Indian appear to be fitted? In what does the Indian believe? What is inscribed upon the human mind? What appears weak and obscure? In what? What does the Indian view with a jealous sense? Upon what does the Indian improve? What does the Indian penetrate and in what believe? What do the Indians bury with their dead? For what? What constitutes the fundamental article of the Indian's faith? When is the Indian's reason less corrupted and perverted? How and what does he pursue? What should we consider the Indian? What have been unceasingly persevered in two hundred years? As what do the few remaining Indians stand? What can not afford a ray of comfort to the Indian? To what does the Indian rush? To seek what? Is not the CONDITION of the Indians TRULY DEPLORABLE and PITIABLE?

#### SPELLING LESSON XLIV.

Bat tle ment (bât tl 'mènt), *n.* a wall raised on a building, &c. with embrasures or open places; a breastwork.

Cir cling (sêr' klîng), *part. a.* surrounding; enclosing: *par.* of Circle, to enclose, surround; to move around any thing; to encompass, encircle; to move circularly: *n.* a series ending where it begins; a curve line having all parts equally distant from the centre; a round figure or body; a company; an orb; a compass; a circuit.

Clings (klîngz), *pres. t.* of Cling, to adhere closely; to stick to; to hang upon by winding or twining around.

Death-mu sic (dêth'-mù 'zîk), *n.* the music or sounds which denote or accompany approaching danger, death, or destruction.

En thu si ast (èn thù zhè 'ást), *n.* a person of elevated fancy, ardent zeal, exalted ideas, heated imagination, or excessive credulity.

Frol ic (frôl' îk), *a.* gay, playful; merry, full of levity or of pranks: *n.* a wild prank; merriment; gayety; a scene of mirth.

Isle (île), *n.* an island, land surrounded by water.

Love li er (lûv' lê 'ûr), *a.* highly exciting love or admiration; more amiable.

Re sume (rè zûme'), *v.* to begin or take again; to take back.

Sub limes (sûb îlmez'), *pres. t.* of Sublime, to exalt, heighten; to raise on high; to refine by heat; to improve: *a.* lofty, grand; high in place or style: *n.* a grand or lofty style, sublimity.

Tow er (tôû' âr), *v.* to rise or fly high; to mount or soar aloft: *n.* a citadel, a fortress; a high building, flight, or edifice.

Wee haw ken (wêê hâw' kn), *n. prop.* the name of a place in the state of New Jersey, nearly opposite the City of New York.

Wont ed (wûnt' éd), *part. a.* accustomed; habituated: *pre.* of Wont, to be accustomed or habituated; to use: *n.* custom, habit; use.

## READING LESSON XLIV.

### Weehawken.

1. Weehawken! in thy mountain scenery yet,  
     All we adore of Nature, in her wild  
     And frolic hour of infancy, is met;  
     And never has a summer's morning smiled  
     Upon a lovelier scene, than the full eye  
     Of the enthusiast revels on, when high
2. Amidst thy forest solitudes, he climbs  
     O'er crags that proudly tower above the deep,  
     And knows that sense of danger, which sublimes  
     The breathless moment; when his daring step  
     Is on the verge of the cliff, and he can hear  
     The low dash of the wave with startled ear,
3. Like the death-music of his coming doom,  
     And clings to the green turf with desperate force,  
     As the heart clings to life; and, when resume  
     The currents in his veins their wonted course,  
     There lingers a deep feeling, like the moan  
     Of wearied ocean, when the storm is gone.
4. In such an hour, he turns, and on his view,  
     Ocean, and earth, and heaven, burst before him;  
     Clouds slumbering at his feet, and the clear blue  
     Of summer's sky, in beauty bending o'er him;  
     The city bright below; and far away,  
     Sparkling in golden light, his own romantic bay.
5. Tall spire, and glittering roof, and battlement,  
     And banners floating in the sunny air,  
     And white sails o'er the calm blue waters bent,  
     Green isle, and circling shore, are blended there,

In wild reality. When life is old,  
And many a scene forgot, the heart will hold

6. Its memory of this; nor lives there one,  
Whose infant breath was drawn, or boyhood days  
Of happiness were passed beneath that sun,  
That in his manhood prime can calmly gaze  
Upon that bay, or on that mountain stand,  
Nor feel the prouder of his native land.

FITZ GREEN HALLECK.

QUESTIONS.—What is met in the mountain scenery of Weehawken? On what does the full eye of the enthusiast revel? Amidst what? When? Like what? When does a deep feeling linger? What burst before him? What slumbers? What bends? What sparkles? What are blended there? What will the heart hold when life is old? Who can not calmly gaze upon that bay, or stand on that mountain, and not feel prouder of his native land? Can any one be a GOOD CITIZEN who does not love his NATIVE LAND?

### SPELLING LESSON XLV.

- Al ba tross (ál' bá 'trós), *n.* a large aquatic fowl.  
Dark-heav ing (dǎrk'-hèèv 'ing), *a.* heaving or throwing up darkly or that which is dark.  
Dirge (dúrje), *n.* a funeral song; a mournful ditty.  
Em pire (ém' plre), *n.* the region over which the dominion of an emperor extends; imperial power.  
Fath om less (fáth' úm 'lès), *a.* having no bottom, bottomless; not to be penetrated.  
Hòme' lèss, *a.* destitute of or having no home.  
Howls (hǒûlz), *pres. t. and n. plu.* of Howl, to roar as a tempest; to wail, utter a mournful sound, expressive of distress; to cry as a dog or as a wolf: *n.* the cry of a dog or wolf, or of a person in anguish or horror.  
Hur ri cane (húr' ré 'kân), *n.* a furious wind, a tempest; a violent storm.  
Mar in er's (már' ín 'úr), *n.* posses. case of Mariner, a seaman, a sailor.  
Mâte, *n.* a companion; an associate; the second officer in a ship: *v.* to match; to marry; to equal.  
O cean-world (ó' shûn-'wûrld), *n.* the wide sea, the expanse of waters.  
Raves (ràvez), *pres. t. and n. plu.* of Rave, to be furious, to rage; to be wild, delirious, or mad; to dote: *n.* the top or upper piece of timber of the body of a cart. [to tower.  
Soars (sòrez), *pres. t. of* Soar, to mount on the wing; to rise high, fly aloft;  
Spûrn' èst, *second per. sin. of the pres. t. of* Spurn, to disdain, to scorn; to reject; to treat with contempt; to kick.  
Surge (súrje), *n.* a large swelling wave or billow; a large rolling swell of water: *v.* to swell and roll; to rise high.  
Un con fi ned (ún kǒn fínd'), *a.* not confined, free from restraint.  
Un fet ter ed (ún fèt 'tûrd), *a.* not fettered, unshackled; unchained.  
Un ti red (ún tîrd'), *a.* not wearied, not fatigued.  
Un watch ed (ún wǒtsht'), *a.* not watched.

## READING LESSON XLV.

*The Albatross.*

"'Tis said the Albatross never rests."—BUFFON.

1. Where the fathomless waves in magnificence toss,  
Homeless and high soars the wild Albatross ;  
Unwearied, undaunted, unshrinking, alone,  
The ocean, his empire ; the tempest, his throne.
2. When the terrible whirlwind raves wild o'er the surge,  
And the hurricane howls out the mariner's dirge,  
In thy glory thou spurnest the dark-heaving sea,  
Proud bird of the ocean-world, homeless and free.
3. When the winds are at rest, and the sun in his glow,  
And the glittering tide sleeps in beauty below,  
In the pride of thy power triumphant above,  
With thy mate thou art holding thy revels of love.
4. Untired, unfettered, unwatched, unconfined,  
Be my spirit like thee, in the world of the mind,  
No leaning for earth, e'er to weary its flight,  
And fresh as thy pinions in regions of light.

SAMUEL DALY LANGTREE.

QUESTIONS.—What is said of the Albatross ? Where does the Albatross soar ? How ? What is his empire ? What his throne ? When does he spurn the dark-heaving sea ? When, where, and with what does he hold revels of love ? Should not every one, like the noble Albatross, soar high in his thoughts, views, wishes, and ASPIRATIONS ?

## SPELLING LESSON XLVI.

Boat man (bôte' mán), *n.* one who manages a boat.

Curl (kúrl), *v.* to ripple, rise in waves ; to turn, bend, or form the hair into ringlets : *n.* an ornament or ringlet of hair ; a wave ; a flexure.

Cuts (kúts). *pres. t.* and *n. plu.* of Cut, to divide, pierce, penetrate, or crop with an edged instrument ; to hew, carve ; to intersect : *n.* a gash, cleft, or wound ; a channel ; a picture ; form, shape ; a part cut off.

Dip' pîng, *part. a.* plunging or immersing ; looking into ; inclining : *par.* of Dip, to immerge, to plunge ; to sink, to put into any liquid ; to enter ; to moisten, to wet : *n.* inclination downward, a sloping ; depression.



- Heave (hèèv), *v.* to raise, to throw, to lift, or force up; to swell; to pant; to vomit: *n.* a lift; a throw; a rising; an effort to vomit.
- Hies (hìze), *pres. t.* of Hie, to hasten, to go or move in haste or with speed.
- Màn' tling, *part. a.* spreading, covering; cloaking: *par.* of Mantle, to cloak, to cover; to spread, expand; to disguise; to revel; to ferment: *n.* a kind of cloak or loose outer garment; a cover; that which conceals.
- Mir ror (mír' rûr), *n.* a glass or something that reflects; a looking-glass; a pattern.
- Oar (ôre), *n.* an instrument to row a boat with: *v.* to row, impel by rowing.
- Pad dle (pâd' dl), *n.* a small oar, used by a single rower; the blade of a weapon: *v.* to play in water; to row.
- Peb bly (péb' blè), *a.* full of, or abounding with pebbles.
- Pô' lâr, *a.* pertaining to the pole or poles of the earth; found, situated, or being at or near one of the poles.
- Re flects (rè flèkts'), *pres. t.* of Reflect, to cast or throw back light; to think upon; to consider; to throw reproach, to censure.
- Rip ples (rîp' plz), *n. plu.* and *pres. t.* of Ripple, the little curling waves; agitation or fretting of the surface of the water; a large comb: *v.* to agitate, fret on the surface.
- Swan (swôn), *n.* a large white waterfowl.
- Swèèp, *v.* to pass over or along with swiftness; to clear with a broom; to brush with force or a long stroke: *n.* act of sweeping; compass; range; general destruction; a large oar.
- Wâve' lèss, *a.* free from waves, unagitated, smooth; undisturbed.

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## READING LESSON XLVI.

### To Seneca Lake.

1. On thy fair bosom, silver lake,  
The wild swan spreads his snowy sail,  
And round his breast the ripples break,  
As down he bears before the gale.
2. On thy fair bosom, waveless stream,  
The dipping paddle echoes far,  
And flashes in the moonlight gleam,  
And bright reflects the polar star.
3. The waves along thy pebbly shore,  
As blows the north wind, heave their foam,  
And curl around the dashing oar,  
As late the boatman hies him home.
4. How sweet, at set of sun, to view  
Thy golden mirror spreading wide,  
And see the mist of mantling blue  
Float round the distant mountain's side!

5. At midnight hour, as shines the moon,  
 A sheet of silver spreads below,  
 And swift she cuts, at highest noon,  
 Light clouds, like wreaths of purest snow
6. On thy fair bosom, silver lake,  
 O! I could ever sweep the oar,  
 When early birds at morning wake,  
 And evening tells us toil is o'er.—PERCIVAL.

QUESTIONS.—Around what do the ripples break? What echoes far? And flashes in what? What heaven and curl? When? What is it sweet to view? What spreads below? When? Like wreaths of what? Can any thing be more beautiful than the view of a quiet silvery lake at sunset?

### SPELLING LESSON XLVII.

- A mer i cans (â mēr' è 'kânz), *n. prop. plu. of American, a native of America:*  
*a. belonging to America.*
- Bat tle-ground (bât' tl'-grôûnd), *n. ground on which a battle has been fought.*
- Con fer red (kôn fêrd'), *pre. of Confer, to bestow; to grant; to give; to dis-*  
*course; to converse; to consult together.* [make sacred.]
- Con se crate (kôn' sè 'krâte), *v. to dedicate or devote solemnly; to hallow,*
- Dè spônd' ing, *part. a. despairing, losing hope or courage: par. of Despond,*  
*to despair, lose hope or courage; to be cast down or dejected; to sink, fail*  
*in spirits.* [misery.]
- Dis as ter (dîz âs' tûr), *n. unfortunate event, calamity; misfortune; mishap;*
- E rect ing (è rékt' ing), *par. of Erect, to raise, to build, set up; to found; to*  
*place or set upright; to exalt: a. perpendicular, upright, not leaning;*  
*firm, unshaken; bold.* [or raised; a setting upright; elevation.]
- E rec tion (è rékt' shûn), *n. the act or state of raising, building, or being built*
- Gild (gîld), *v. to illuminate, to brighten; to adorn with lustre; to overlay or*  
*wash over with gold.*
- Hith er ward (hîth' ûr 'wârd), *ad. towards this place; this way.*
- Hos til i ty (hôs tîl' lê 'tè), *n. national or private enmity; state or practice of,*  
*or open war, attacks of an enemy; aggression; unfriendliness; opposition.*
- Mag ni tude (mâg' nè 'tûde), *n. greatness, grandeur; size, bulk.*
- Mil i ta ry (mîl' è 'tâ rê), *a. warlike; becoming or suiting a soldier; relating*  
*to arms or war: n. troops in general; militia; soldiers; the army.*
- Môn' ù 'mênt, *n. a stone, a heap or pile of stones, a pillar; a memorial, a*  
*cenotaph; a tombstone.*
- No bler (nô' blûr), *a. more dignified, more exalted; more liberal; greater,*  
*more illustrious; more magnificent; braver; worthier.*
- Per pet u ate (pêr pêtsh' ù 'âte), *v. to cause to endure indefinitely, make per-*  
*petual; to preserve from oblivion.*
- Rè mind', *v. to put in or bring to mind, notice, or remembrance.*
- Re vis its (rè vîz' îts), *pres. t. of Revisit, to visit again.*
- Sol a ced (sôl' lâst), *pre. of Solace, to cheer, to comfort; to amuse: n. com-*  
*fort, pleasure; amusement; alleviation.* [timate or mention.]
- Sug gests (sûg jêsts'), *pres. t. of Suggest, to offer to the mind; to hint; to in-*

Un dis tin guish ed (‘ûn dîs tîng’ gwîsht), *a.* not distinguished, not having distinction.

Un meas u red (ûn mêzh’ ârd), *a.* immense; not measured.

Who so ev er (‘hōô sô êv’ âr), *pro.* any person whatever without restriction.

## READING LESSON XLVII.

### *The true object of erecting National Monuments.*

Extract from Daniel Webster's Address, delivered at the laying of the Corner-Stone of the Bunker Hill Monument, June 17th, 1825.

1. Let it not be supposed, fellow-citizens, that, in erecting a monument upon the revolutionary battle-ground, the heights of Bunker, our object is to perpetuate national hostility, or even to cherish a MERE MILITARY SPIRIT. It is higher, purer, nobler. We consecrate our work to the spirit of national independence, and we wish that the light of peace may rest upon it for ever.

2. We rear a memorial of our conviction of that unmeasured benefit which has been conferred on our own land, and of the happy influences which have been produced by the same events on the general interests of mankind. We come, as Americans, to mark a spot, which must for ever be dear to us and our posterity.

3. We wish that whosoever, in all coming time, shall turn his eye hither, may behold that the place is not undistinguished, where the first great battle of the revolution was fought. We wish that this structure may proclaim the magnitude and importance of that event to every class and every age. We wish that infancy may learn the purpose of its erection from maternal lips, and that weary and withered age may behold it, and be solaced by the recollections which it suggests.

4. We wish that labor may look up here, and be proud, in the midst of its toil. We wish that, in those days of disaster, which, as they come on all nations, must be expected to come on us also, desponding patriotism may turn its eyes hitherward, and be assured that the foundations of our national power still stand strong. We wish that this column, rising towards heaven, among the pointed spires of so many temples dedicated to God, may contribute also to produce, in all minds, a pious feeling of dependance and gratitude.

5. We wish, finally, that the last object on the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the lib-

erty and the glory of his country. Let it rise, till it meet the sun in his coming; let the earliest light of the morning gild it, and parting day linger and play on its summit.

QUESTIONS.—What was the object of erecting the monument on the heights of Bunker? To rear a memorial of what? To mark what? Would it not be *very* WRONG to do any thing which would tend to PERPETUATE NATIONAL HOSTILITY or a MERE MILITARY SPIRIT? We wish that infancy may do what? That desponding patriotism may do what? We wish that the Bunker Hill Monument may contribute also to produce what? What do we wish finally?

### SPELLING LESSON XLVIII.

- Ac a dem ic (ák á dèm' ík), *a. pertaining or belonging to an academy, a college, or university; n. a student; a Platonic philosopher.*
- Ac qui si tions (ák kvè zîsh' únz), *n. plu. of Acquisition, an acquirement; any thing gained; act of gaining or acquiring.*
- As per i ties (ás pèr' è 'tíz), *n. plu. of Asperity, roughness, harshness; ruggedness of temper.* [or drawing.
- At trac tions (át trák' shúnz), *n. plu. of Attraction, the power or act of alluring*
- Co-op er a tion (kò-òp èr á' shún), *n. joint, united, or concurrent operation, effort, or labor; that which contributes to the same end.*
- Dè part' éd, *pre. of Depart, to part, leave this world; to decease, die; to go away, to leave; to forsake, to desert; to deviate.* [banish.
- Dis pel led (dís pèld'), *pre. of Dispel, to disperse, drive away; to dissipate; to*
- En dear ed (èn dèèrd'), *pre. of Endear, to make dear or beloved.*
- Guest (gèst), *n. one entertained by another; a visiter; a stranger.*
- Height en (hl' tn), *v. to increase, to raise higher; to improve; to elevate; to meliorate; to aggravate.*
- Hon ors (ón' úrz), *n. plu. and pres. t. of Honor, reputation, respect, reverence; dignity; magnanimity; chastity; regard to reputation: v. to esteem, to regard; to reverence; to exalt or dignify.*
- Il lu sor y (íl lù' sùr 'rè), *a. deceiving, fallacious; fraudulent; imposing on.*
- Land scape (lánd' skápe), *n. the view or prospect of a country or portion of land; a picture; a region.* [bitrary will; intention.
- Pleas ures (plèzh' úrez), *n. plu. of Pleasure, delight, gratification; choice; ar-*
- Pro ject ed (prò jèkt' éd), *pre. of Project, to contrive, to form; to scheme; to jut out; to shoot forward; to throw out.* [truth.
- Re al i ties (rè ál' lè 'tíz), *n. plu. of Reality, fact, certainty; real existence;*
- Sca led (skáld), *pre. of Scale, to mount or climb, as on ladders; to strip or take off scales; to weigh: n. gradation, graduated scheme or figure; a part of the crusty covering of some kinds of fish; a balance; means of ascent, a ladder; a line of distances, a gamut.*
- Sim i lar i ty ('sím è lár' è 'tè), *n. resemblance; likeness.*
- Smooth ed (smòòthd), *pre. of Smooth, to soften, palliate; to make level, even, calm, or easy: a. soft, not rough; level, even on the surface.*
- Sof ten ing (sòf' fn 'ing), *par. of Soften, to become or make soft or more mild, to relent; to mollify; to make or become less hard, harsh, or severe.*
- Suc ces sive ly (súk sès' sív 'lè), *ad. in regular or uninterrupted order or succession.*



Sweëts, *n. plu.* of Sweet, *something pleasing or grateful*; sweetness; a perfume; a word of fondness.

Tan tlings (tân' tlingz), *n. plu.* of Tantling, *a hoping for*, or a person who hopes for *pleasure which can not be attained.* [fatigue; a snare or net.

Tôil' ing, *par.* of Toil, *to labor or work hard*; to drudge: *n.* hard labor;

Tran quil (trăng' kwil), *a. quiet, peaceful*; calm, undisturbed.

Wyt ten bach (wít' tn 'bák), *n. prop.* a man's name.

## READING LESSON XLVIII.

### *The Life of Wyttenbach.*

1. The life of Wyttenbach was one of those rare and happy exceptions to the usual lot of humanity, on which the mind loves to dwell. At an age when the visions of hope are too frequently dispelled by gloomy realities, he was blessed with the full accomplishment of schemes, projected by the fond enterprise, and adorned with all the brilliant coloring of youthful enthusiasm.

2. He early gained the friendship and esteem of those who, in his eyes, had been favored by nature with every gift that can confer dignity and importance upon man; and, in his onward career, successively scaled all the heights of intellectual ambition to which his aspirations had ever soared. His life, it is true, was one of labor; but his labors and pleasures were the same. He was toiling up an eminence where, at each successive step, the difficulty of the ascent was repaid by a landscape constantly spreading out before him in extent, and softening in beauty.

3. Even the evils of old age were unfelt, or were attended by comforts that smoothed their asperities. He saw his merit universally appreciated and honored; he had many faithful friends endeared to him by similarity of tastes and pursuits, and a learned wife to heighten, by her sympathy and co-operation, the sweets of literature, without which he scarcely considered life as vital. Especially was he one of those happy characters who fully knew the value of the blessings which Providence has placed before them. The pleasures which were dearest to his youthful fancy lost none of their attractions with time.

4. No tantlings of ambition, no illusory hopes of higher happiness ever tempted him to cast a longing eye on enjoyments, acquisitions, or honors, beyond the tranquil shades of his academic bowers. He had pursued the career which was most delightful; he had acquired the fame which was most enviable; he had attained to the honors which were most elevated, in his estimation. Thus blessed with whatever to him was desirable, his days flow

ed on with content, and he departed from life like a guest well pleased with the entertainment.

PROFESSOR NOTT.—SOUTHERN REVIEW.

QUESTIONS.—What was the life of Wytttenbach? With what was he blessed? What did he early gain? What did he successively scale? What were unfelt by him? What did he see appreciated? What had Wytttenbach to heighten the sweets of literature? By what? Can any thing be more *admirable* and *SOUL-INSPIRING* than the *SYMPATHIES* and *CO-OPERATION* of an *affectionate*, *DEVOTED*, and *INTELLIGENT WIFE*? *Can* any husband *prosper* in *any* undertaking unless he *HAS* the *sympathy* and *co-operation* of his *WIFE*? Of what did he fully know the value? What lost none of their attractions? What never tempted him? To do what? He had pursued what? Acquired what? Attained to what? How did his days flow on? How did he depart from life?

### SPELLING LESSON XLIX.

- Ad ja cent (ád já' sént), *a. lying close or near to, contiguous*; bordering on.  
 Ad vi sed (ád vîzd'), *pre. of Advise, to counsel, give advice*; to inform, give notice; to consult; to deliberate, consider.  
 Af fect (áf fêkt'), *v. to move or act upon the mind* or passions; to aim at; to try; to make a show; to be fond of.  
 Al a can ta ra (ál á kân' tá 'rà), *n. prop. the name of a river*.  
 Al i cu di (ál é kù' dî), *n. prop. the name of an island*.  
 Be wil der ed (bè wîl' dúrd), *pre. of Bewilder, to perplex, confuse*; to entangle; to lose in pathless places; to mislead.  
 Bot tom less (bôt' tûm 'lès), *a. not having a bottom, fathomless*.  
 Bôûnd' éd, *pre. of Bound, to limit*; to terminate; to restrain; to spring, fly back; to jump; to rebound: *n. a limit*; a spring, a leap; a restraint.  
 Brink (brîngk), *n. the edge or verge of any thing or place*; the side, the border; a precipice.  
 Bry done's (brî' dônéz), *n. prop. posses. case of Brydone, a man's name*.  
 Catch ing (kâtsh' íng), *par. of Catch, to receive*; to seize, lay hold of; to in-snare; to take infection; to be contagious; to overtake; to take hold; to stop: *n. seizure, act of seizing*; any thing that catches; a snare; a song sung in succession; a snatch; an advantage taken.  
 Ce res (sé' réz), *n. prop. the ancient pagan name of the inventor or goddess of agriculture or corn*; the name of a planet.  
 Cha os (ká' ôs), *n. an irregular or confused mass*; disorder; confusion.  
 Chart (tshârt), *n. a map, a delineation of coasts, islands, rocks, entrances into harbors, &c.*  
 Com pletes (kôm plêtes'), *pres. t. of Complete, to finish, to end*; to perfect; to fulfil; to perform: *a. finished, ended*; perfect; entire; full.  
 Com pre hend ing (kôm prè hênd' íng), *par. of Comprehend, to comprise, include*; to contain; to conceive; to understand.  
 Con spire (kôn spîr'), *v. to unite or meet for any purpose*; to concert a crime, to plot; to unite or agree to do evil.  
 Corn-fields (kôrn'-fêldz), *n. plu. of Corn-field, a field where corn is growing*.  
 Cra ter (krá' tûr), *n. the mouth, aperture, or vent of a volcano*.  
 Cra ters (krá' túrz), *n. plu. of Crater*.

Dè lîn' è 'à tèt, *pre. of Delineate, to describe, to draw; to design; to paint; Dènsè, a. close, compact; thick.* [to sketch.

Den ser (dèn' sùr), *a. closer, more compact; thicker.* [sight.

Dim ly (dīm' lè), *ad. not brightly, obscurely; not with a quick but imperfect*

Dis ap pear (dīs' āp pèr'), *v. to vanish from the sight; to be lost to view.*

Dis char ges (dīs' tshār' jíz), *pres. t. and n. plu. of Discharge, to emit, throw out; to unload, disburden; to dismiss, break up; to release, to free; to perform, execute; to pay; to let off a gun; to give vent to: n. vent; an unloading; dismissal; explosion; ransom; release, liberation; payment; performance, execution.* [or proceed from.

E mer ging (è mèr' jīng), *par. of Emerge, to rise out of any thing; to issue*

En chant ment (èn' tshānt' mēnt), *n. highest degree of delight; irresistible influence, fascination; magical charms, sorcery.*

En lar ges (èn' lār' jíz), *pres. t. of Enlarge, to become or make greater, to increase; to extend; to swell; to expand; to amplify, expatiate.*

E rup tions (è rúp' shūnz), *n. plu. of Eruption, act of bursting or breaking forth; emission; pustule; efflorescence.*

Et na (èt' ná), *n. prop. the name of a volcanic mountain in Europe; the name of a village and town.* [pand.

Ex tend (èks' tēnd'), *v. to stretch or spread out; to enlarge; to increase; to ex-*

Ex tends (èks' tēndz'), *pres. t. of Extend.*

Ex tract (èks' trākt'), *v. to take from; to select; to draw out of.*

Fer tile (fèr' tīl), *a. fruitful, rich, productive; abundant; prolific; inventive.*

Flāke, *n. a layer, a stratum; any thing that appears loosely held together, a scale; a particle or lock of snow: v. to form or break into flakes.*

Fri gid (frīj' id), *a. cold, wanting heat; dull; lifeless, insensible; impotent; wanting zeal.*

Gir dle (gèr' dl), *n. an enclosure; a belt or band; any thing drawn around the waist: v. to gird; to bind; to enclose, shut in; to make a circular incision in the bark of a tree to kill it.*

Gūlf, *n. plu. of Gulf, an abyss; a large bay, a deep recess in the sea or ocean, or opening into land; a whirlpool.*

Il lu mi nate (īl lū' mē' nāte), *v. to enlighten, supply with light; to adorn with festal lamps, &c., or, with pictures, &c.; to illustrate.*

Im men si ty (īm mēn' sē' tē), *n. vastness in extent, unlimited extension; unbounded greatness, infinity.*

Im per fec tion ('īm pēr' fēk' shūn), *n. a defect, a fault; failure.*

In ter ve ning ('īn tēr' vē' nīng), *part. a. being or coming between: par. of Intervene, to come, happen, or be situated between.*

Judg ing (jūd' jīng), *par. of Judge, to form an opinion; to pass sentence upon; to decide; to discern; to hear and determine: n. one who presides in, or is authorized to hear and determine causes in a court; one skilled in decisions.* [exasperate, provoke.

Kin dles (kīn' dlz), *pres. t. of Kindle, to light; to inflame; to set on fire; to*

Lī pá' rī, *n. prop. the name of an island.*

Māl' tā, *n. prop. the name of an island.* [circle in the heavens, the galaxy.

Mi ky-way (mīl' kē' wā), *n. a long, broad, white, luminous track, path, or*

No where (nō' hwāre), *ad. not in any place.*

Ob scr ver (ōb zēr' vūr), *n. one who observes, looks on, or remarks.*

Pá ná' rī, *n. prop. the name of an island.*

Ra rer (rá' rūr), *a. thinner, more subtle; more excellent, more valuable; more uncommon or scarce, less frequent; less cooked or more raw.*

Rears (rèr' rz), *pres. t. and n. plu. of Rear, to raise; to bring up; to educate: n. the hinder troops of an army; the part behind; last class.*

Re gi one Cūl ta (rē' jē' ōnc kūl' tā), *n. prop. the cultivated region.*

- Re gi one De ser ta (rè' jè 'ònc dè zér' tâ), *n. prop.* the uncultivated, frigid region. [obsequious follower or dependant.
- Sát' èl' lites, *n. plu.* of Satellite, a small planet revolving around a larger; an
- Sè mè' tús, *n. prop.* the name of a river. [sever.
- Sép' á' rà' tíng, *par.* of Separate, to divide, to part; to disunite, disjoin; to
- Sep a ra tion (sép' á' rà' shùn), *n. act of separating, disunion; a parting; a* disjunction; a divorce. [curtail.
- Shor ten ed (shòr' tnd), *pre.* of Shorten, to make short or shorter; to lop; to
- Sì ci ly (sís' sè' lè), *n. prop.* the name of an island.
- Sin gu lar (sín' gù' lâr), *a. unusual, remarkable; particular, rare; eminent;* odd; alone; single, not plural; not complex.
- Stròm bór' lò, *n. prop.* the name of an island. [environ.
- Sur rounds (súr' ròundz'), *pres. t.* of Surround, to encompass; to enclose; to
- Syl vo sa (síl' vò' sá), *n. prop.* the woody region. [book.
- Tract (trákt), *n. a region; a quantity of land; a course; a treatise; a small*
- Tracts (trákts), *n. plu.* of Tract.
- Treads (trèdz), *pres. t. and n. plu.* of Tread, to set the foot, to walk on; to step; to trample; to beat: *n.* a stepping; a step with the foot.
- Un ac cus tom ed (ún' ák' kús' túmd), *a. not accustomed, not used.*
- U nites (yà' ntes'), *pres. t.* of Unite, to join two or more into one; to adhere; to agree. [ance.
- Va ri e ga ted (vá' rè' 'è' gá' 'tèd), *pre.* of Variegate, to diversify in appear-
- Vine yards (vín' yúrdz), *n. plu.* of Vineyard, a ground planted with vines which produce grapes.
- Well-known (wél'-nòne), *a. generally known or understood.*
- Wi den (wí' dn), *v.* to become or make wide or wider; to extend.
- Wind ings (wind' íngz), *n. plu.* of Winding, a turn or turning, a meander; a bend; a flexure.
- Wood y (wúdd' dè), *a. consisting of or abounding with wood.*
- Zòne, *n. a belt, a girdle; a division of the earth:*

## READING LESSON XLIX.

### Mount Etna.

1. The man who treads Mount Etna, seems like a man above the world. He generally is advised to ascend before daybreak; the stars now brighten, shining like so many gems of flames; others appear which were invisible below. The milky-way seems like a pure flake of light lying across the firmament, and it is the opinion of some that the satellites of Jupiter might be discovered by the naked eye.

2. But when the sun arises, the prospect from the summit of Etna is beyond comparison the finest in nature. The eye rolls over it with astonishment and is lost. The diversity of objects; the extent of the horizon; the immense height; the country like a map at our feet; the ocean around; the heavens above; all conspire to overwhelm the mind, and affect it with sensations of astonishment and grandeur.



3. We must be allowed to extract Mr. Brydone's description of this scene. "There is not," he says, "on the surface of the globe, any one point that unites so many awful and sublime objects. The immense elevation from the surface of the earth, drawn as it were to a single point, without any neighboring mountain for the senses and imagination to rest upon and recover from their astonishment, in their way down to the world.

4. "This point or pinnacle, raised on the brink of a bottomless gulf, as old as the world, often discharges rivers of fire, and throws out burning rocks, with a noise that shakes the whole island. Add to this the unbounded extent of the prospect, comprehending the greatest diversity, and the most beautiful scenery in nature, with the rising sun advancing in the east, to illuminate the wondrous scene.

5. "The whole atmosphere by degrees kindles up, and shows dimly and faintly the boundless prospect around. Both sea and land appear dark and confused, as if only emerging from their original chaos, and light and darkness seem still undivided; till the morning, by degrees advancing, completes the separation. The stars are extinguished, and the shades disappear.

6. "The forests, which but now seemed black and bottomless gulfs, from whence no ray was reflected to show their form or colors, appear a new creation rising to sight, catching life and beauty from every increasing beam. The scene still enlarges, and the horizon seems to widen and expand itself on all sides; till the sun, like the great Creator, appears in the east, and with his plastic ray completes the mighty scene.

7. "All appears enchantment; and it is with difficulty we can believe we are still on earth. The senses, unaccustomed to the sublimity of such a scene, are bewildered and confounded; and it is not till after some time, that they are capable of separating and judging of the objects that compose it.

8. "The body of the sun is seen rising from the ocean, immense tracts both of sea and land intervening; the islands of Lipari, Panari, Alicudi, Strombolo, and Volcano, with their smoking summits, appear under your feet; and, you look down on the whole of Sicily as on a map, and can trace every river through all its windings, from its source to its mouth.

9. "The view is absolutely boundless on every side; nor is there any one object within the circle of vision to interrupt it, so that the sight is everywhere lost in the immensity; and I am persuaded, it is only from the imperfection of our organs, that the coasts of Africa, and even of Greece, are not discovered, as they

are certainly above the horizon. The circumference of the visible horizon on the top of Etna, can not be less than 2000 miles.

10. "At Malta, which is near 200 miles distant, they perceive all the eruptions from the second region; and that island is often discovered from about one half the elevation of the mountain; so that, at the whole elevation the horizon must extend to near double that distance, or 400 miles, which makes 800 miles for the diameter of the circle, and 2400 for the circumference; but this is by much too vast for our senses, not intended to grasp so boundless a scene.

11. "The most beautiful part of the scene is certainly the mountain itself, the island of Sicily, and the numerous islands lying around it. All these, by a kind of magic in vision, that I am at a loss to account for, seem as if they were brought close around the skirts of Etna; the distances appearing reduced to nothing.

12. "Perhaps this singular effect is produced by the rays of light passing from a rarer medium into a denser, which, (from a well-known law in optics), to an observer in the rare medium appears to lift up objects that are at the bottom of the dense one, as a piece of money placed in a basin appears lifted up as soon as the basin is filled with water.

13. "The Regione Deserta, or the frigid zone of Etna, is the first object that calls your attention. It is marked out by a circle of snow and ice, which extends on all sides to the distance of about eight miles. In the centre of this circle, the great crater of the mountain rears its burning head, and the regions of intense cold, and of intense heat, seem for ever to be united in the same point.

14. "The Regione Deserta is immediately succeeded by the Sylvosa, or the woody region, which forms a circle or girdle of the most beautiful green, which surrounds the mountain on all sides, and is certainly one of the most delightful spots on earth. This presents a remarkable contrast with the desert region.

15. "It is not smooth and even, like the greatest part of the latter; but is finely variegated by an infinite number of those beautiful little mountains, that have been formed by the different eruptions of Etna. All these have now acquired a wonderful degree of fertility, except a very few that are but newly formed, that is, within these five or six hundred years; for it certainly requires some thousands, to bring them to their greatest degree of perfection. We looked down into the craters of these, and attempted, but in vain, to number them.

16. "This zone is everywhere succeeded by the vineyards, orchards, and corn-fields that compose the Regione Culta, or the

fertile region. This zone makes a delightful contrast with the other two regions. It is bounded by the sea to the south and southeast, and on all its other sides, by the rivers Sometus and Alacantara, which run almost around it. The whole course of the rivers is seen at once, and all their beautiful windings through these fertile valleys, looked upon as the favorite possession of Ceres herself.

17. "Cast your eyes a little farther, and you embrace the whole island; all its cities, rivers, and mountains, delineated in the great chart of nature; all the adjacent islands, and the whole coast of Italy, as far as your eye can reach; for it is nowhere bounded, but everywhere lost in the space. On the sun's first rising, the shadow of the mountain extends across the whole island, and makes a large tract visible even in the sea and in the air. By degrees this is shortened, and in a little time is confined only to the neighborhood of Etna."—LONDON ENCYCLOPEDIA.

QUESTIONS.—Like what does it seem to tread Mount Etna? What seems like a pure flake of light? What is the finest prospect in nature? What conspire to overwhelm the mind? There is no one point on the surface of the globe that unites what? What does this point or pinnacle often discharge? And throw out what? With a noise that does what? What illuminates? What kindles up by degrees? What appear dark and confused? What are extinguished? What appear a new creation? What completes the mighty scene? What is it difficult to believe? What are bewildered and confounded? What is seen rising from the ocean? What appear under your feet? You look down on what? And trace what? What is absolutely boundless? What is lost everywhere? What is the circumference of the visible horizon on the top of Etna? What is too vast for our senses? What is the most beautiful part of the scene? How is this singular effect produced? How does it appear? What is the first object that calls attention? How is it marked? What rears in the centre of this circle? What seem to be united? What forms a circle of the most beautiful green? What does this present? How is it variegated? What was it vain to attempt to number? How is this zone succeeded? How is it bounded? What is seen at once? What is delineated? What extends across the whole island? And makes what? Can any thing be more sublime and grand than this view from Mount Etna?

### SPELLING LESSON L.

Ash-holes (ăsh' hōlez), *n. plu.* of Ash-hole, *a place to deposit ashes; the lower part of a forge or furnace.*

[one who stands near.

By-stand-ers (bl' stănd 'ărz), *n. plu.* of By-stander, *a spectator, a looker on;*

Cas-tine (kăs' tīne), *n. prop.* the name of a place. [heavy; without readiness.

Clum-sy (klăm' zē), *a. badly constructed, ill-made; awkward, unhandy;*

Cook-ing (kōōk' īng), *part. a. preparing victuals: par.* of Cook, *to dress or prepare victuals for the table: n.* one who dresses or prepares victuals.

Des-ti-tute (dēs' tē 'tūte), *a. needy, wanting; abject, comfortless; friendless, forsaken; in want of, not possessing.*

- Dol lar (dôl' lâr), *n.* a silver coin, in the United States, value 100 cents; in Europe of different values. [another for a new residence.]
- Em i grate (èn' è 'grâte), *v.* to remove from one State, place, or country to
- En cum brance (èn kûm' brânse), *n.* useless addition or clog; impediment; load, burden; burden or legal claim on an estate.
- Fu el (fû' il), *n.* wood, coal, &c. to be burnt; the matter or aliment of fire; that which feeds or excites passion.
- Ga zette (gâ zêt'), *n.* a newspaper: *v.* to insert or publish in a gazette.
- In clem ent (in klèm' ènt), *a.* severe, rigorously cold; not mild, harsh; boisterous, rough, stormy; unmerciful. [or set; to designate; to select.]
- Lo cate (lô' kâte), *v.* to settle in a particular place, spot, or position; to place
- Maine (mâne), *n.* prop. the name of one of the United States.
- Mi' grâte, *v.* to remove from one State, place, or country to a distant one in which to reside; to change place. [by miracle.]
- Mi rac u lous ly (mè râk' à 'lûs lê), *ad.* by extraordinary means, wonderfully;
- Nèèd' lèss, *a.* unnecessary; not wanted, not requisite.
- Pas sers (pâs' sûrz), *n. plu.* of Passer, one who passes; a passenger.
- Pit y ing (pit' tè 'ing), *part. a.* having sympathy for: *par.* of Pity, to sympathize with, to compassionate; to have sympathy or be pained for: *n.* compassion, sympathy with misery, or pain for the distresses of others.
- Pre dic a ment (prè dik' â 'mènt), *n.* condition, particular state, or situation; a class or kind. [vail; to surpass in influence.]
- Pre dom i nate (prè dôm' è 'nâte), *v.* to be superior, to be ascendant; to pre-
- Pûl' ling, *par.* of Pull, to draw out or forcibly; to pluck up; to drag: *n.* act of drawing. [part, portion; dividend; the blade of a plough.]
- Shâ' ring, *par.* of Share, to partake, to have a part; to divide, to portion: *n.* a
- Shiv er ing (shîv' ûr 'ing), *par.* of Shiver, to shake, to tremble; to quake; to break into many parts: *n.* a small piece; a shaking or trembling fit.
- Suf fer ers (sûf' fûr 'ûrz), *n. plu.* of Sufferer, one who suffers or endures.
- Un var nish ed (ûn vâf' nîsht), *a.* plain; not adorned; not varnished.
- U ten sils (yû tèn' sîlz), *n. plu.* of Utensil, a vessel, instrument, or tool for use in a kitchen or for farming purposes.
- Ward robes (wârd' rôbez), *n. plu.* of Wardrobe, a place or room where clothes are kept; wearing apparel in general. [to others.]
- Well-wish ers (wêl-wîsh' ûrz), *n. plu.* of Well-wisher, one who wishes good
- Wood piles (wûd' plîlz), *n. plu.* of Woodpile, a pile or quantity of wood to be burnt.

## READING LESSON L.

"I pity them."

1. WE were about making another appeal to our readers in behalf of the unfortunate and suffering poor of our city, when the following anecdote presented itself to us in the columns of the United States Gazette. We commend it to the careful attention of our readers.

2. It appears that a poor man once undertook to emigrate from Castine, in Maine, to some new town in Illinois; and, when he had reached about half way, in passing a clumsy bridge, was unfortunate enough to lose his horse in the river. He had but this



one animal to convey all his worldly property, consisting of a bed, one trunk of clothes, a few cooking utensils, a sick wife, and sick young children.

3. These were miraculously saved from sharing the same fate as the poor horse, but the loss of him was enough. By his aid the family, it may be said, had lived and moved, and now that they were left helpless in a land of strangers, without the ability to go on or return; without money, or a single friend to whom to appeal; the case was a pretty hard one.

4. There were a great many passers by on the other side; some even laughed at the odd predicament the man was placed in, but by degrees a group of various kinds of people began to collect, all of whom pitied him.

5. Some pitied him a great deal, some considerably, and some did not pity him much, because they said he might have known better than to try to cross the bridge, when his horse might swim over the river; but pity, however, seemed rather to predominate with them all. Some pitied the man, and some the horse, and most all of them pitied the poor helpless mother and her six more helpless children.

6. Amidst this pitying party stood a rough, unvarnished son of the West; one who knew what it was to migrate some hundreds of miles over new roads, to locate a destitute family in the woods. Seeing the old man's forlorn situation, and looking around on the by-standers, he said, "All of you seem to pity these poor people very much, but I would beg leave to ask each of you how much?"

7. "There," said he, "old gentleman," pulling out a ten dollar bill, "there is the amount of my pity; and if others will do as I do, you may soon get another pony, and so God bless you." It is needless to say the effect that this active charity produced. In a short time the happy emigrant arrived at his destined home, and is now a thriving farmer, and a good neighbor to the benevolent stranger, who was his "friend in need, and a friend indeed."

8. "I have related this story for the benefit of the suffering poor in this city. There are plenty of well-wishers to the unfortunate, and thousands who profess to pity the poor sufferers who are shivering for the want of fuel at this inclement season. If they really do pity them, I would ask how much? Have they nothing that they can spare from their wardrobes, or woodpiles, which would serve the poor better at this time than merely saying, 'be ye warm and be ye clothed.' Many families would be thankful for the mere cinders that are an encumbrance to the ash-holes of the rich."—BADGER'S (NEW YORK) MESSENGER.

QUESTIONS.—Who emigrated to Illinois ? From what place ? What happened to this emigrant ? Where ? Without what were this emigrant and his family left ? What did a great many persons do who passed that way ? What did some others do ? Is it not one of the most MEAN and CONTEMPTIBLE acts to LAUGH at the *sufferings* or *calamities* of others ? What did others do ? What seemed to predominate ? Who stood amidst this "PITYING" party ? What did he say ? What did he then do ? Was not his conduct *most* NOBLE, as well as *most* GENEROUS ? What effect did his act of charity produce upon the other by-standers ? Will all of my young friends remember that it is their *duty* always to aid others in distress as they have *ability* to do it ; and, also remember that it is "*more blessed to GIVE than to RECEIVE* ?"

## SPELLING LESSON LI.

An chor (ángk' úr), *n.* a heavy iron instrument for holding a ship or other vessel at rest in the water, generally by its being fixed in the ground ; any thing firm, secure, or stable as support : *v.* to cast at anchor, to lie at anchor ; to fix or rest on ; to stop at.

Blééd' íng, *part. a.* letting or losing blood : *par.* of Bleed, to lose, draw, take from, or let blood ; to drop as blood.

Bree zy (bréé' zè), *a.* full of, fanning, or fanned with gales. [mindful.

Care less (kàrè' lès), *a.* unconcerned, having no care ; negligent ; heedless, un-

Cost ly (kòst' lè), *a.* dear, of great price ; expensive ; sumptuous.

Dew y (dà' è), *a.* moist or wet with dew ; like or resembling dew.

Dim pled (dím' pld), *part. a.* set or marked with dimples : *pre.* of Dimple, to sink in, or to form small cavities, hollows, or dimples : *n.* a small cavity, hollow, or depression in the cheek or chin.

Flee cy (fléé' sé), *a.* soft, resembling wool ; woolly, covered with wool.

For giv en (fòr gív' vn), *per. par.* of Forgive, to pardon ; to remit ; to overlook an offence.

Mír ror ed (mír' rúrd), *a.* like or resembling a mirror.

Moon beams (mòón' bèémz), *n. plu.* of Moonbeam, a ray of lunar light, or light from the moon.

Múr' múr' íng, *part. a.* making a low, continued noise : *par.* of Murmur, to complain ; to grumble ; to utter discontent ; to give a low, muttering, shrill sound : *n.* a complaint generally in a low voice ; a low, buzzing, continued noise.

Night-bird (níte' bárd), *n.* a bird which flies in the night only.

Ríll, *n.* a small stream or brook.

Sol o mon (sól' ó' mán), *n. prop.* the name of one of the kings of Israel ; a man's or boy's name.

Spir it-voi ces (spír' ít-vóis íz), *n. plu.* voices like or resembling those of spirits.

Strain (stráne), *n.* a song ; a sprain ; style ; a great effort ; turn : *v.* to filter or squeeze through something ; to stretch, to force ; to sprain ; to make tense. [up ; to furrow.

Up turn ed (áp túrnd'), *part. a.* turned up : *pre.* of Upturn, to turn or throw

Wár blíng, *part. a.* singing, quavering the voice : *par.* of Warble, to sing ; to quaver notes ; to utter musically. [by uniting threads.

Weave (wéév), *v.* to unite or form by texture or intermixture ; to form cloth

Where fore (hwér' fòre), *ad.* for what or which reason

## READING LESSON LI.

*Musings.*

1. I wandered out one summer night  
    'T was when my years were few,  
    The breeze was singing in the light  
    And I was singing too.  
    The moonbeams lay upon the hill  
    The shadows in the vale,  
    And here and there a leaping rill  
    Was laughing at the gale.
2. One fleecy cloud upon the air  
    Was all that met my eyes,  
    It floated like an angel there  
    Between me and the skies.  
    I clapped my hands and warbled wild,  
    As here and there I flew,  
    For I was but a careless child  
    And did as children do.
3. The waves came leaping o'er the sea,  
    In bright and 'glittering bands,  
    Like little children wild with glee,  
    They linked their dimpled hands.  
    They linked their hands—but ere I caught  
    Their mingled drops of dew,  
    They kissed my feet as quick as thought—  
    Away the ripples flew!
4. The twilight hours like birds flew by,  
    As lightly and as free;  
    *Ten thousand* stars were in the sky,  
    *Ten thousand* in the sea.  
    For every wave with dimpled cheek,  
    That leaped upon the air,  
    Had caught a star in its embrace,  
    And held it trembling there.
5. The young moon, too, with upturned sides,  
    Her mirrored beauty gave,  
    And as a bark at anchor rides  
    She rode upon the wave.

The sea was like the heaven above,  
As perfect and as whole,  
Save that it seemed to thrill with love,  
As thrills the immortal soul.

6. The leaves, by spirit-voices stirred,  
Made murmurs on the air,  
Low murmurs—that my spirit heard,  
And answered with a prayer.  
For 't was upon the dewy sod,  
Beside the moaning seas,  
I learned at first to worship God,  
And sing such strains as these.
7. The flowers all folded to their dreams,  
Were bowed in slumber free,  
By breezy hills and murmuring streams,  
Where'er they chanced to be.  
No guilty tears had they to weep,  
No sins to be forgiven—  
They closed their eyes and went to sleep,  
Right in the face of heaven.
8. No costly raiment round them shone,  
No jewels from the seas,  
Yet Solomon upon his throne  
Was ne'er arrayed like these.  
And just as free from guilt and art,  
Were lovely human flowers,  
Ere sorrow set her bleeding heart  
On this fair world of ours.
9. I heard the laughing wind behind  
A-playing with my hair,  
The breezy fingers of the wind,  
How cool and moist they were!  
I heard the night-bird warbling o'er  
Its soft enchanting strain ;  
I never heard such sounds *before*,  
And never shall *again*.
10. Then wherefore weave such strains as these,  
And sing them day by day,  
When every bird upon the breeze,  
Can sing a sweeter lay ?



I'd give the world for their sweet art,  
 The simple—the divine ;  
 I'd give the world to melt *one* heart,  
 As *they* have melted *mine*.—AMELIA B. WELBY.

QUESTIONS.—What was singing in the light ? When ? What lay upon the hill ? What was laughing at the gale ? What floated ? Where ? What came leaping over the seas ? What were in the sky ? What gave mirrored beauty ? What was answered with a prayer ? What closed their eyes and went to sleep ? What had no costly raiment ? Who was not arrayed like these ? What was heard laughing ? What warbling ? What can be more delightful than the singing of birds ? What more heart-cheering than the contemplation of the works of God in the field and grove ?

### SPELLING LESSON LII.

Ab hor rence (áb hǒr' rēnse), *n.* great hatred or aversion ; detestation ; act of abhorring. [principles.

A pos ta cy (á pǒs' tá 'sè), *n.* a departure or falling from profession, faith, or

Ap pro ba tion (áp prǒ bá' shún), *n.* the act of approving ; support ; attestation.

As sim i late (ás sím' è 'lâte), *v.* to grow, make, or bring to a likeness, to cause to resemble ; to convert to the same nature.

As sim i la ted (ás sím' è 'lâ téd), *pre.* of Assimilate.

Bonds (bǒndz), *n. plu.* of Bond, that which binds or holds, obligation ; union, connexion ; cord or chain ; ligament : *v.* to secure by bond.

Char ac te ris tics (kâr 'âk tè rís' tîks), *n. plu.* of Characteristic, that which constitutes the character : *a.* constituting the character.

Dis crim i na tion (dîs 'krím è nâ' shún), *n.* distinction ; act or faculty of distinguishing ; a mark.

En join ed (èn jǒind'), *pre.* of Enjoin, to prescribe, to command ; to order, to direct ; to urge upon.

En throne (èn thrǒne'), *v.* to place on a throne ; to exalt.

Ex tols (èks tǒlz'), *pres. t.* of Extol, to exalt, magnify ; to celebrate ; to praise.

Fel low ship (fèl' lô 'shíp), *n.* society, companionship, association ; intercourse ; partnership ; establishment in a college. [enemy ; Satan.

Fiends (fèndz), *n. plu.* of Fiend, an infernal being ; a malicious foe or

For bid den (fǒr bîd' dn), *per. par.* of Forbid, to prohibit ; to hinder ; to oppose.

Im pu ri ty (ím pû' rè 'tè), *n.* act of unchastity, lewdness ; foulness, filthiness.

In jus tice (ín jûs' tîs), *n.* want of equity, wrong ; iniquity ; injury to rights.

O di ous (ô' dè 'ûs), *a.* hateful, detestable ; very offensive ; disgusting.

Out cast (ǒût kâst), *n.* one who is cast out or expelled ; an exile, one driven from home : *a.* expelled, cast out ; rejected.

Pre cepts (prè' sèpts), *n. plu.* of Precept, a command, a rule given authorita-tively ; an order, a mandate. [licial directions.

Pre scri bed (prè skrib'), *pre.* of Prescribe, to set down, to order ; to give med-

Pro hib' it' èl, *pre.* of Prohibit, to forbid, to interdict ; to hinder ; to debar.

Pu ri ty (pû' rè 'tè), *n.* chastity, innocence ; cleanness ; clearness ; freedom from foulness.

Scrip tures (skrip' tshùrez), *n. plu.* of Scripture, the Bible, the Old and New Testament, sacred writing.

Self' ish 'ness, *n.* a disregard for the interest or happiness of others ; self-love.

Sev er (sév' úr), *v.* to disunite, to separate; to disjoin, part by violence.

Sin' fâi 'nêss, *n.* neglect or violation of the duties of religion; wickedness; iniquity.

Sub mis sive (súb mîs' sîv), *a.* yielding; humble; obedient.

Sub se quent (súb' se 'kwênt), *a.* coming after; following in train. [loved.

Un a mi a ble (ún à' mè 'à bl), *a.* not lovely, not pleasing; not worthy to be

Un er ring (ún èr' rîng), *a.* certain, not liable to err; not mistaking.

U ni form (yû' nè 'fôrm), *a.* even, regular, unvaried in form; having the same form, similar to itself: *n.* a like dress for a company, regiment, &c. of soldiers. [tion.

Un ion (yûne' yûn), *n.* concord, the act of joining; a confederacy; conjunc-

Wri ter's (rl' târz), *n.* posses. case of Writer, an author; one who writes

## READING LESSON LII.

### *Purity of the Bible.*

1. WHEN you look into the Bible, you see holiness and purity its great characteristics. It bears on every page "Holiness to the Lord." When it speaks of God, it represents him as the greatest and holiest Being in the universe, and extols his character as above all praise. When it speaks of man, it speaks of his primitive integrity with approbation, and of his subsequent apostasy and sinfulness, with pity and abhorrence. Everywhere it draws a discrimination between holiness and sin, between good men and bad, and in such a way as to leave the impression, that in the writer's view, the difference is awfully wide, and the consequences of it everlasting.

2. The precepts of the Bible are all holy. They begin by requiring holiness in the thoughts and affections; then in the words; then in the conduct. The Scriptures require nothing less than perfect holiness. Universal, uniform, persevering holiness alone will bear a comparison with this unerring standard. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." This is its first and great Commandment.

3. You open the Bible, and you find yourself in the presence of God. Him you are directed to worship in spirit and in truth; to exalt him above every rival; to enthrone him in your heart; to give him all honor and praise; to delight in his character; to be thankful for his mercies; to be submissive to his will; to rejoice in his government; to serve him with the whole heart, and to be assimilated to his moral image.

4. And the second command is like unto the first: "Thou shalt love thy neighbor as thyself." Here every grace and vir-

tue is required, and every unamiable and unkind affection and action is forbidden. Every act of purity, justice, honesty, and benevolence is required; every act of impurity, injustice, hatred, and selfishness is forbidden. Every thing that can render man honorable and useful is enjoined; every thing that can render him mean, base, and injurious is forbidden.

5. All that can diffuse peace and happiness in his own bosom and throughout the world is required; all that can rob him of peace and joy within, and diffuse disaster and calamity without is forbidden. All that can assimilate a creature of yesterday to his Maker, and prepare him for the family and fellowship of angels is prescribed; all that can render him deformed and odious, that can sever the bonds of moral union, and fit him to be the companion of foul and miserable fiends, and the eternal outcast from God and holiness, is prohibited.—DR. GARDINER SPRING.

QUESTIONS.—What do you see, when you look into the Bible? How does the Bible represent God? What does it say of man? Between what does the Bible draw a discrimination? In what way? What are all holy? What do the Scriptures require? Which is the first and great Commandment of the Bible? Which is the second? Would not this be a *most* LOVELY WORLD, if these two commandments were obeyed? Should we then see as much SELFISHNESS, AVARICE, INTEMPERANCE, or hear that WORST, BASEST, and *most* CONTEMPTIBLE of all things, SLANDER, as now? What is required, and what forbidden in the Bible? What is enjoined? What is still farther required, and what forbidden? What is prescribed? What prohibited? Will all my young friends remember that the BIBLE is the *best* of all BOOKS, and read it *often, carefully, and attentively*, so as to be influenced by its precepts and injunctions?

### SPELLING LESSON LIII.

Ac cu mu la tion (ák 'kù mù là' shùn), *n.* the act of accumulating; the collecting together.

A dopt ed (á dōpt' éd), *pre.* of Adopt, to pursue as a method or plan; to copy; to select; to embrace; to take or receive as one's own the daughter or son of another person.

Al lude (ál lùde'), *v.* to refer to a thing; to hint at indirectly; to insinuate.

A mours (á mōōrz'), *n. plu.* of Amour, intrigue; an affair of love; gallantry.

Ar gu ment (ār gù 'mènt), *n.* a reason offered for or against an opinion or measure; the subject of any discourse; debate.

Ar rest ed (ār rēst' éd), *pre.* of Arrest, to check, restrain; to obstruct, to hinder; to stop; to stay; to seize, lay hands on: *n.* a stay or stop; a hinderance; a restraint; a seizure by legal process.

As sem blies (ás sēm' bliz'), *n. plu.* of Assembly, a company met or assembled together; a convention or council; in some of the United States a branch of the legislature.

As serts (ás serts'), *pres. t.* of Assert, to maintain, affirm; to vindicate.

Bards (bārdz), *n. plu.* of Bard, a poet.

Bā' sèst, *a.* meanest, lowest; most worthless; vilest.

- Cal cu la tion (kâl kù là' shûn), *n.* a computation, an estimate; a reckoning; the art or practice of computing. [South and West of Europe.
- Celts (sêlts), *n. prop. plu.* of Celt, one of the primitive inhabitants of the Ci mon (sî' môn), *n. prop.* the name of a celebrated Athenian.
- Con tro vert (kôn' trô' vêrt), *v.* to oppose, to dispute; to deny; to debate.
- De fi cient (dê fîsh' ênt), *a.* wanting, imperfect; defective; failing.
- De ni ed (dê nîde'), *pres. of Deny*, to contradict; to disown; to refuse, not to yield; to withhold. [causes, active cause.
- Ef fi cient (êf fîsh' ênt), *a.* that causes or produces the effect: *n.* the agent that Fas ci na ting (fâs' sê' nâ' ting), *par. of Fascinate*, to enchant, captivate; to charm; to bewitch.
- Fer til i zed (fêr' til' 'lîzd), *pres. of Fertilize*, to make fruitful or productive.
- Fic tion (fîk' shûn), *n.* a feigned or invented story or tale; act of feigning; a falsehood.
- Games (gâmez), *n. plu. and pres. t. of Game*, amusement, sport; jest, insolent merriment; birds or animals hunted: *v.* to play, to sport; to gamble, play for money.
- Ge ni us es (jê' nê' 'ûs' îz), *n. plu. of Genius*, a person of superior intellectual faculties; a particular natural talent; peculiar character, nature; disposition; mental powers or faculties; power of invention.
- His tor i cal (hîs' tôr' ê' kâl), *a.* pertaining or relating to, or containing history.
- In di cates (în' dê' kâtes), *pres. t. of Indicate*, to show, exhibit; to point out.
- In im i cal (în' îm' ê' kâl), *a.* contrary, hurtful; hostile, unfriendly; adverse, repugnant; unkind.
- In or di nate (în' ôr' dê' nâte), *a.* excessive, immoderate; irregular.
- In spire (în' spîrê'), *v.* to infuse into the mind; to draw in the breath; to breathe into. [to exasperate, provoke.
- Kin dle (kîn' dl), *v.* to rouse, to animate; to light; to inflame; to set on fire;
- Loath (lôth), *a.* reluctant, unwilling; not ready; not inclined.
- Lux u ri ous (lûg' zû' rê' 'ûs), *a.* voluptuous, softening by or enslaved to pleasure; abounding with luxuries. [at the celebrated battle of Marathon.
- Mil ti a des (mîl' tî' â' dêz), *n. prop.* an Athenian who commanded the Greeks
- Oc cu pies (ôk' kù' 'pîze), *pres. t. of Occupy*, to engage, to employ; to hold, to possess; to use; to keep.
- O lym pic (ô' lîm' pîk), *a.* relating to Olympia, a town in ancient Greece, and to the games celebrated there. [the world.
- Pe las gi (pê' lâs' jî), *n. plu.* a people of Greece, supposed the most ancient in
- Per i cles (pêr' ê' kîz), *n. prop.* a celebrated commander, statesman, and orator of Athens. [fully.
- Pe ru sal (pê' rû' zâl), *n.* the act of reading or examining attentively and care-
- Pre sent (prê' zênt'), *v.* to exhibit, introduce; to offer; to give; to prefer.
- Prose (prôze), *n.* language not in verse or confined to poetical measure: *v.* to make or give a prolix and tedious relation. [tion.
- Re ci ta tions (rêz' sê' tâ' shûnz), *n. plu. of Recitation*, a rehearsal; a repetition.
- Rîse, *n.* beginning, first appearance; act of rising, ascent; increase; original; elevation.
- Rô' ving, *part. a.* wandering: *par. of Rove*, to wander; to ramble; to range.
- Ru ling (rû' lîng), *part. a.* governing, controlling; predominant; chief: *par. of Rule*, to govern, manage; to command, to direct; to draw lines: *n.* government; sway; what is fixed or established for direction.
- Scan di na vi ans ('skân' dê' nâ' vê' 'ânz), *n. prop. plu.* the name of the inhabitants of Scandinavia, the ancient name given to that territory which contains the modern kingdoms of Norway, Sweden, Denmark, &c.
- Sci en tif ic ('sî' ên' tîf' îk), *a.* relating to or according to the principles of science; versed in science; producing knowledge.



Tribe, *n.* a distinct race or body of people; a family; a division of vegetables, &c.  
 Verse, *n.* a certain number of measured lines, in poetry; a distinct portion or division of a subject or composition, a paragraph, in prose.

Warriors (wâr' yûrz), *n. plu.* of Warrior, a brave soldier; a military man.

Wyandots (wî'ân 'dôts), *n. prop. plu.* the name of a tribe of American Indians.

Xenophon (zên' ô' fûn), *n. prop.* an Athenian, celebrated as a general, an historian, and a philosopher.

### READING LESSON LIII.

#### *Importance of the Study of History.*

[Extract from a discourse, delivered before the Ohio Historical Society, by Gen. William Henry Harrison.]

1. GENTLEMEN OF THE HISTORICAL SOCIETY:—No opinion has been more generally entertained in every civilized community, than that which asserts the importance of the study of history, as a branch of education. And although there are few, if any, who would controvert this proposition, it will scarcely be denied, that there is no study, at this day, so much neglected. We everywhere meet with men possessed of much intelligence, great scientific attainments, high standing in those professions which require profound study and deep research, who have neglected to inform themselves, not only of the circumstances which influenced the rise and progress, the decline and fall, of the most celebrated nations of antiquity, but who are extremely deficient in the knowledge of the history of their own country.

2. If we search for the causes which have produced this state of things, one, perhaps the most efficient, will be found in the great increase of works of fiction, and the fascinating character with which they have been clothed, by the great geniuses who have been employed upon them. It is the perusal of these, which occupies the attention of the wealthy, and fills the leisure moments of the man of business.

3. I am loath to give another reason for this decline in the taste for historical reading, because it indicates, also, a decline in patriotism. I allude to the inordinate desire for the accumulation of riches, which has so rapidly increased in our country, and which, if not arrested, will ere long effect a deplorable change in the character of our countrymen.

4. This basest of passions, this "meanest of amours," could not exhibit itself in a way to be more destructive of republican principles, than by exerting an influence on the course of education adopted for our youth. The effects upon the moral condition of the nation would be like those which would be produced

upon the verdant valley of our State, if some quality inimical to vegetable life, were to be imparted to the sources of the magnificent river by which it is adorned and fertilized.

5. It is in youth, and in early youth, that the seeds of that patriotism must be sown, which is to continue to bloom through life. No one ever began to be a patriot in advanced age; that holy fire must be lighted up when the mind is best suited to receive, with enthusiasm, generous and disinterested impressions. If it is not then the "ruling passion" of the bosom, it will never be at an age when every action is the result of cool calculation, and the basis of that calculation too often the interest of the individual. This has been the prevailing opinion with every free people throughout every stage of civilization, from the roving savage tribe, to the numerous and polished nation; from the barbarous Pelasgi to the glorious era of Miltiades and Cimon, or the more refined and luxurious age of Pericles and Xenophon. By all, the same means were adopted.

6. With all, it was the custom to present to their youth the examples of the heroic achievements of their ancestors, to inspire them with the same ardor of devotion to the welfare of their country. As it regards the argument, it matters not whether the history was written or unwritten, whether in verse or prose, or how communicated; whether by national annals, to which all had access; by recitations in solemn assemblies, as at the Olympic and other games of Greece; in the songs of bards, as among the Celts and Scandinavians; or in the speeches of the aged warriors, as was practised by the Wyandots, Delawares, Shawanese, and other tribes of our own country. Much fiction was, no doubt, passed off on these occasions as real history; but as it was believed to be true, that was sufficient to kindle the spirit of emulation in the cause of patriotism among those to whom these recitations, songs, and speeches were addressed.

QUESTIONS.—What opinion has not been more generally entertained? What study is so much neglected? Whom do we everywhere meet? In what are these persons deficient? What are the most efficient causes which produce these effects? What occupies the attention of the wealthy and the man of business? Is it not *most* DEPLORABLE that so much *time* and *money* are wasted and *worse than thrown away* particularly by the young in the purchase and perusal of works of mere FICTION instead of *scientific, philosophical, biographical, historical, &c.* works by the reading of which their minds would be much improved and benefited? What other reason may be given for the decline in the taste for historical reading? Can any thing be more *destructive* to the MORAL CHARACTER of any person than *an inordinate desire* for the ACCUMULATION OF RICHES? In what way can this BASEST OF PASSIONS be *most destructive* of REPUBLICAN PRINCIPLES? What would the effects upon the moral condition of the nation then be like? When should

the seeds of patriotism be sown? When does no person ever *begin* to be a patriot? With whom has this been the prevailing opinion? Is it not the duty of every youth to become thoroughly acquainted with the civil and political institutions of our country?

### SPELLING LESSON LIV.

- Av er age (áv' úr' 'lje), *n.* a medium, a mean proportion: *v.* to reduce to medium. [embellish
- Beau ti fy (bù' tè' 'fl), *v.* to make beautiful or add beauty to; to adorn, to deck,
- Black ness (blák' nès), *n.* dark or black color; darkness; atrociousness.
- Caf fre (káf' frè), *n. prop.* the name of one of the race of natives in Africa.
- Cal um ny (kál' ùm' 'nè), *n.* false charge or accusation of a fault, offence, or crime maliciously reported or made; slander. [sculls.
- Car ib (kâr' 'ib), *n. prop.* the name of one of a race of people having flat
- Cir cas sian (sêr kâsh' 'ân), *n. prop.* a native of Circassia, one of the seven Caucasian nations between the Black and Caspian Seas. [hend.
- Con ceive (kôn sêév'), *v.* to imagine, think; to form in the mind; to comprehend
- Con tig u ous (kôn tîg' ú' 'ús), *a.* adjacent, adjoining, meeting so as to touch.
- Cu ti cle (kù' tè' 'kl), *n.* the thin, exterior or outer skin; scarf-skin.
- Dis cre pance (dîs' krè' 'pânse), *n.* difference; contrariety. [riety.
- Di ver si ties (dè' vèr' sè' 'tîz), *n. plu.* of Diversity, difference, unlikeness; variety.
- Dwârfs, *n. plu.* of Dwarf, a person, animal, or plant below the common or ordinary size. [inhabit the coast of Labrador, North America.
- Es qui maux (ès' kwè' 'mòze), *n. prop. plu.* the name of the people who chiefly
- Ex cur sive (èks kûr' sîv), *a.* wandering; rambling; deviating.
- Ex traor di na ry (èks trôtr' dè' 'ná rê), *a.* remarkable, wonderful; uncommon, not ordinary; eminent.
- Geor gi an (jôr' jè' 'ân), *n. prop.* a native of Georgia, a country between the Black and Caspian Seas, remarkable for its beautiful women.
- Glan ced (glânst), *pre.* of Glance, to hint; to view with a quick cast of the eye; to fly off in an oblique direction; to shoot or dart a sudden ray of splendor: *n.* a quick view; a cast of the sight; a sudden shoot of light
- Glôb' ú' 'lâr, *a.* spherical, like a globe; round. [or splendor.
- Gra da tions (grá' dà' shûnz), *n. plu.* of Gradation, regular progress, process, or order; series; arrangement.
- Grea sy (grèè' zè), *a.* oily, unctuous; fat, smeared with fat; gross.
- In ter est ed (în' tèr' 'èst èd), *part. a.* having an interest, engaged; concerned; affected, moved: *pre.* of Interest, to affect, to concern; to move; to have a share: *n.* excited feeling; concern; advantage; regard to profit, personal benefit; share; influence; premium paid for the use of money.
- Lap land ers (lâp' lând' 'ûrz), *n. prop. plu.* of Laplander, a native of Lapland, the most northern country of Europe.
- Mag ni fi ed (mâg' nè' 'fîde), *pre.* of Magnify, to make great; to exalt; to extol, to praise greatly. [called Moguls.
- Mô gûl', *n. prop.* the name of an emperor or prince of the nation in Asia
- Nè' grò, *n.* one of the black or African race, or a descendant from that race.
- Nice ly-turn ed (nîsè' lê-'tûrnd), *a.* delicately or finely formed.
- Pat a go ni an (pât' á' gò' nè' 'ân), *n. prop.* a native of Patagonia, a large country in the most southern part of South America.
- Scull (skûl), *n.* the bone which encloses or incases and defends the brain; a small boat; a short oar.
- Stat ure (stâtsh' 'ûre), *n.* the height of a man; or, of any animal.

Târ târ, *n. prop.* a native of *Tartary*; an acid; concrete salt; wine lees; a person of an irritable temper.

Un an gu lar (ún áng' gù 'lâr), *a.* having no angles.

## READING LESSON LIV.

### *On the Varieties of the Human Race.*

1. IF we throw an excursive glance over the globe, and contemplate the different appearances of mankind in different parts of it, and especially if we contrast these appearances where they are most unlike, we can not but be struck with astonishment, and feel anxious for information concerning the means by which so extraordinary an effect has been produced.

2. The height of the Patagonian and the Caffre is seldom less than six feet, and it is no uncommon thing to meet with individuals among them that measure from six feet seven to six feet ten: compared with these, the Laplanders and Esquimaux are real dwarfs; their stature seldom reaching five feet, and being more commonly only four.

3. Observe the delicate cuticle, and the exquisite rose and lily, that beautify the face of the Georgian or Circassian: contrast them with the coarse skin and greasy blackness of the African negro, and imagination is lost in the discrepance. Take the nicely-turned and globular form of the Georgian head, or the elegant and unangular oval of the Georgian face: compare the former with the flat scull of the Carib; and the latter with the flat visage of the Mogul Tartar, and it must, at first sight, be difficult to conceive that each of these could have proceeded from one common source.

4. Yet the diversities of the intellectual powers are, perhaps, as great as those of the corporeal; though I am ready to admit, that for certain interested purposes of the worst and most wicked description, these diversities, for the last half century, have, even in our own country, been magnified vastly beyond their fair average, though the calumny has of late begun to lose its power.

5. The external characters thus glanced at form a few of the extreme boundaries: but all of them run into each other by such nice and imperceptible gradations in contiguous countries, and sometimes even among the same people, as to constitute innumerable shades of varieties, and to render it difficult, if not impossible, to determine occasionally to what region an individual may belong when at a distance from his own home.

GOOD'S BOOK OF NATURE.



QUESTIONS.—We shall be struck with astonishment and feel anxious for information about what, if we glance over the globe and contrast what? What is the height of the Patagonian and Caffre? What is the height of the Laplanders and Esquimaux? Observe what? That beautify what? Contrast them with what? Take what? Compare the former with what? And the latter with what? What would it be difficult to conceive, at first sight? The diversities of the intellectual powers are, perhaps, as great as what? What run into each other by imperceptible gradations? What is rendered difficult? Is it not one of the most *wonderful* as well as one of the **BEST** and **WISEST** PROVISIONS of Providence that the different varieties of the human race are so admirably fitted for every variety of climate and region on the globe

### SPELLING LESSON LV.

- Ab rupt ly (áb rúpt' lé), *ad. suddenly; hastily, without notice.*  
 Ad ven ture (ád vén' tshùre), *n. a bold undertaking; an accident, a chance; a hazard; an enterprise. v. to hazard; to try the chance; to dare.*  
 Ad ven tu rer (ád vén' tshù 'rùr), *n. one who adventures, hazards, or tries.*  
 Arch ed (ártsht), *pre. of Arch, to cover or build with arches: n. part of a circle or curve line; any thing in the form of a circle; a chief: a. chief; mirthful, waggish; shrewd.*  
 Barge (bårje), *n. a boat for pleasure, or for burden.*  
 Blást' ing, *par. of Blast, to split with powder; to injure; to blight; to cause to wither; to confound: n. explosion of powder; any destructive or pernicious influence; blight; sound; gust of wind; the entire blowing of a forge or furnace to melt a certain quantity of ore.*  
 Bláze, *n. a flame, the light of a flame; publication; light: v. to publish, make known; to flame, to burn; to be conspicuous.*  
 Caus ing (káwz' íng), *par. of Cause, to influence; to effect; to make to exist; to produce: n. what produces or effects any thing; a reason, motive; object; side; suit in law.*  
 Cav ern (káv' úrn), *n. a deep, hollow place in the earth, a large cave.*  
 Cle o pa tra's (klé ó pá' tráz), *n. prop. posses. case of Cleopatra, queen of Egypt, celebrated for her beauty and cunning.*  
 Crawl ing (kráwl' íng), *par. of Crawl, to creep; to move slowly; to cringe.*  
 Dark er (dárk' úr), *a. with less light; more obscure, more opaque; more blind; more gloomy.*  
 Dis cov er (dís kúv' úr), *v. to espy, to find out; to detect; to reveal; to disclose, bring to light.* [tion; plainness; precision.  
 Dis tinct ness (dís tíngkt' nès), *n. clearness; nice discrimination or observation.*  
 Ech o (ék' kò), *n. a sound reverberated, returned, or reflected: v. to be sounded back or reverberated.*  
 En trance (èn' tránse), *n. the passage, avenue, door, or gate by which a place may be entered; act of entering; initiation; commencement.*  
 Ex claim (èks kláme'), *v. to cry out, declare; to vociferate, make an outcry.*  
 Fire work (fíre' wùrk), *n. preparations of gunpowder, &c. for making explosions.* [determine; to rest; to become firm or hard.  
 Fix ing (fíks' íng), *par. of Fix, to fasten or make fast; to settle firmly; to*  
 For ci bly (fòr' sé' blé), *ad. strongly, powerfully; by force.*  
 Gay e ty (gá' è' tè), *n. cheerfulness, airiness; mirth; finery, show.* [gard.  
 Hear ken ed (hår' knd), *pre. of Harken, to listen, give ear; to attend; to re-*  
 Hew ing (hù' íng), *par. of Hew, to cut or hack off with an edged instrument; to make or form a smooth surface.*

Hewn (hùe), *per. par.* of Hew.

Hor i zon tal ly ('hòr è zôn' tál 'lè), *ad.* in a horizontal direction ; on a level.

Il lu mi na ted (lì lù' mē 'nà tēd), *pre.* of Illuminate, to supply with light ; to adorn with festal lamps, &c., or, with pictures, &c. ; to enlighten ; to illustrate.

[ing great weights ; a mechanical power.

Le ver (lè' vûr), *n.* a bar or instrument of iron or wood used in raising or lift-

Liv' id, *a.* black and blue, of a lead color ; discolored as by a blow or bruise.

Mar vel lous (mâr' vèl 'lûs), *a.* wonderful, exciting surprise ; strange ; incredible.

Mean time (mèen' tîme), *ad.* in the intervening time. [ear, harmonious.

Me lo di ous (mè lôr' dè 'ûs), *a.* musical, containing melody ; agreeable to the

Mi ners (mì' nûrz), *n. plu.* of Miner, one who digs canals or passages, &c. ; one who digs in mines or for metals.

Ore (ôre), *n.* metal unrefined or in its fossil state. [to bake bread, &c.

Ov en (ôv' vn), *n.* an arch or arched place or cavity, usually of brick, in which

Palm (pâm), *n.* victory ; triumph ; a tree ; the inner part of the hand ; a measure of 3 inches : *v.* to impose by fraud ; to conceal in the hand.

Pegs (pègz), *n. plu.* and *pres. t.* of Peg, a small, pointed, wooden pin or piece of wood : *v.* to fasten with a wooden peg or pin.

Per for mance (pêr fôr' mânse), *n.* a work, thing done ; completion or execution of any thing ; act of performing ; action, deed ; composition, work written. [merrily.

Pleas ant ly (pléz' ánt 'lè), *ad.* in an agreeable or pleasant manner ; gayly ;

Press es (prês' íz), *pres. t.* and *n. plu.* of Press, to bear or force ; to urge ; to crowd ; to squeeze ; to distress ; to encroach ; to straiten ; to compel ; to impress : *n.* an instrument or machine for pressing or printing ; a crowd ; a throng ; a case, frame, or closet for clothes ; act of forcing men into service.

Pûsh' ing, *par.* of Push, to press forward ; to thrust ; to urge or impel ; to drive : *n.* a thrust ; an impulse ; an assault ; attack ; a trial, vigorous effort.

Reck on ing (rèk' kn 'íng), *par..* of Reckon, to compute, calculate ; to number ; to esteem ; to count ; to cast ; to reason, consider.

Rec re a tion (rèk' ré' á' shún), *n.* amusement, diversion ; refreshment ; relief from toil, sorrow, or pain.

Reg u lar i ty (règ' ù' lâr' è 'tè), *n.* order, exactness ; method ; conformity to certain principles or rules.

Re spects (rè' spèkts'), *n. plu.* and *pres. t.* of Respect, consideration, regard, view taken ; reverence, regard to worth ; esteem ; honor ; relation ; attention : *v.* to regard, to esteem ; to have relation or relate to.

Rò tún' dò, *n.* a building formed round both inside and outside.

Râb' bish, *n.* any thing worthless, waste matter ; ruins ; fragments.

Seize (sèéz), *v.* to take possession ; to lay hold of ; to take suddenly ; to catch, to grasp ; to take by force.

Stûn' nîng, *part. a.* confounding or making dizzy by a loud noise : *par.* of Stun, to confound or make dizzy or senseless by loud and mingled sounds or noise, or with a blow.

Ut ter ed (ût' târd), *pre.* of Utter, to pronounce ; to speak ; to publish ; to vend.

Vault ed (vâwlt' êd), *part. a.* arched, concave : *pre.* of Vault, to arch, to shape or form with a vault ; to leap, to tumble : *n.* a continued arch ; a cellar ; a cave or cavern ; a repository for the dead ; a leap.

Vôld, *n.* an empty space, vacancy ; emptiness : *a.* vacant ; empty ; unoccupied ; vain ; free ; destitute : *v.* to vacate ; to evacuate : to quit ; to emit : to annul.

Wa ter fall (wă' tûr 'făll), *n.* a fall or perpendicular descent of a river or stream; a cascade; a cataract. [elements.

Wa ter's (wă' tûrz), *n.* posses. case of Water, a transparent fluid, one of the

## READING LESSON LV.

### *Description of the Speedwell Mine in England.*

1. WE entered a wooden door, placed in the side of a hill, and descended one hundred and six stone steps, laid like those of a set of cellar stairs. The passage was regularly arched with brick, and was in all respects convenient. Having reached the bottom of the steps, we found a handsome vaulted passage cut through solid limestone.

2. The light of our candles discovered that it extended horizontally into the mountain, and its floor was covered with an unruffled expanse of water, four feet deep. The entrance of this passage was perfectly similar in form to the mouth of a common oven, only it was much larger. Its breadth, by my estimation, was about five feet at the water's surface, and its height four or five feet, reckoning from the same place.

3. On this unexpected, and to me, at that moment, incomprehensible canal, we found launched a large, clean, and convenient boat. We embarked, and pulled ourselves along, by taking hold of wooden pegs, fixed for that purpose in the walls. Our progress was through a passage wholly artificial, it having been all blasted and hewn out of the solid rock.

4. You will readily believe that this adventure was a delightful recreation. I never felt more forcibly the power of contrast. Instead of crawling through a narrow, dirty passage, we were now pleasantly embarked, and were pushing along into I knew not what solitary regions of this rude earth, over an expanse as serene as summer seas.

5. We had not the odors or the silken sails of Cleopatra's barge, but we excelled her in melody of sound and distinctness of echo; for when, in the gayety of my spirits, I began to sing, the boatman soon gave me to understand that no one should sing in his mountain without his permission; and, before I had uttered three notes, he broke forth in such a strain that I was contented to listen, and yield the palm without a contest.

6. His voice, which was strong, clear, and melodious, made all those silent regions ring; the long, vaulted passage augmented the effect; echo answered with great distinctness, and had the genii of the mountain been there, they would doubtless have ta-

ken passage with us, and hearkened to the song. In the meantime we began to hear the sound of a distant waterfall, which grew louder and louder as we advanced under the mountain, till it increased to such a roaring noise that the boatman could no longer be heard.

7. In this manner we went on a quarter of a mile, till we arrived in a vast cavern formed there by nature. The miners, as they were blasting the rocks, at the time when they were forming the vaulted passage, accidentally opened their way into this cavern.

8. Here I discovered how the canal was supplied with water ; I found that it communicated with a river running through the cavern at right angles with the arched passage, and falling down a precipice twenty-five feet into a dark abyss. After crossing the river, the arched way is continued a quarter of a mile farther on the other side, making in the whole half a mile from the entrance. The end of the arch is six hundred feet below the summit of the mountain.

9. When it is considered that all this was effected by mere dint of hewing and blasting, it must be pronounced a stupendous performance. It took eleven years of constant labor to effect it. In the meantime the fortune of the adventurer was consumed, without any discovery of ore, except a very little lead ; and, to this day, this great work remains only a wonderful monument of human labor and perseverance.

10. During the whole period of five years that they continued this work, after they crossed the cavern, they threw the rubbish into the abyss, and it has not sensibly filled it up. They have contrived to increase the effect of the cataract by fixing a gate along the ledge of rocks over which the river falls.

11. This gate is raised by a lever, and then the whole mass of water in the vaulted passage, as well as that in the river, presses forward towards the cataract. I ascended a ladder made by pieces of timber fixed in the sides of the cavern, and, with the aid of a candle elevated on a pole, I could discover no top ; my guide assured me that none had been found, although they had ascended very high.

12. This cavern is, without exception, the most grand and solemn place that I have ever seen. When you view me in the centre of a mountain, in the midst of a void, where the regularity of the walls appears like some vast rotundo ; when you think of a river as flowing across the bottom of this cavern, and falling abruptly into a profound abyss, with the stunning noise of a cataract ; when you imagine, that, by the light of a firework of gunpowder, played off on purpose to render this darkness visible, the foam



of the cataract is illuminated even down to the surface of the water in the abyss, and the rays, emitted by the livid blaze of this preparation, are reflected along the dripping walls of the cavern, till they are lost in the darker regions above, you will not wonder that such a scene should seize on my whole soul, and fill me with awe and astonishment, causing me to exclaim, as I involuntarily did, "Marvellous are thy works, Lord God Almighty!"

PROF. SILLIMAN.

QUESTIONS.—What did they enter? What did they descend? What did they find at the bottom of the steps? What did they discover by the light of the candles? Similar to what was the entrance to this passage? What is its breadth? What the height? What did they then find? Through what was their progress? Over what did they push along? What did they excel? What did the boatman do and say? What made those silent regions ring? What did they then begin to hear? How and by whom was this way opened into this cavern? What communicated with a river? How far is the arched way continued? What must this be pronounced? How many years of labor to perform it? What does the work still remain? What was done during the five years? What have they contrived to do? How is the gate raised? What did he ascend? Like what do the walls appear? What is illuminated? What did the scene cause him to exclaim?

## SPELLING LESSON LVI.

As sem bled (ás sém' bld), *pre. of Assemble, to meet or collect together; to bring or call together.*

Bar ba rism (bâr bâ 'rîzm), *n. brutality, barbarity, cruelty; ignorance of arts, want of learning; an uncivilized state, savagism; an impropriety of speech.*

Ca pa ci ty (kâ pás' sè 'tè), *n. state, condition; powers of the mind, ability; sense; room, space; contents; character; profession.*

Church es (tshûrtsh' iz), *n. plu. and pres. t. of Church, a particular or the collective body of Christians; a place where Christians worship: v. to return thanks in church.*

Com mi tee (kôm mît' tè), *n. a number of persons elected or appointed to whom any business is referred or intrusted for management or to examine and consider and report thereon.*

De liv er (dè lîv' ûr), *v. to save, to rescue; to yield, to surrender; to give, hand over; to speak, to utter; to release.* [pulsion; excision.

Ex ter mi na tion (êks 'tèr mè nâ' shûn), *n. total destruction, extirpation; excision, v. to satiate, overload; to cloy, fill beyond sufficiency; to disgust; to devour: n. more than enough; a kind of wooden wedge.*

Hea then (hé' thn), *a. gentile, pagan: n. a gentile; a pagan, one who worships idols; one unacquainted with the true God, or has not revelation; a rude, barbarous person.* [cheat; imposition.

In pos ture (în pòs' tshûre), *n. deception practised by a false pretender; fraud, In con cèi va bly (în kôn sèé' vá 'blé), ad. beyond comprehension or conception.* [man's or boy's name.

Is ra el (iz' rá 'èl), *n. prop. the name of one of the ancient patriarchs; or, a Love li est (lûv' lè 'èst), a. most highly exciting love or admiration; most amiable.*

- Má hóm' è 'tán, *a. relating to Mahomet: n. one who professes the religion of Mahomet, a mussulman.*
- Mu ses (mù' ziz), *n. plu. and pres. t. of Muse, the power of poetry; deep thought, close attention: v. to ponder, to study in silence; to think on, to meditate.*
- O ver throw ('ò vúr thrò'), *v. to subvert, demolish; to throw down; to defeat; to ruin.*
- Pil grims (píl' grímz), *n. plu. of Pilgrim, one who removes or travels on a religious account; one who visits a holy or sacred place.*
- Plead (pléed), *v. to urge, supplicate; to reason with another; to discuss; to defend or argue before a court of justice.*
- Res cue (rès' kù), *v. to deliver, set free from oppression, danger, confinement, or violence: n. a deliverance from oppression, danger, violence, or arrest.*
- Sham bles (shám' blz), *n. plu. a flesh-market; a butchery, place where butcher's meat is sold.* [or, of several towns in the United States.
- Smyr na (smèr' nà), *n. prop. the name of a large seaport city in Asia Minor;*
- Thrób, *v. to palpitate, beat forcibly; to heave: n. a beat, a heave; a strong pulsation.*
- Tri umphs (trí' úmfs), *n. plu. and pres. t. of Triumph, success, prosperity; conquest, victory; joy or pomp for success: v. to exult, rejoice for, or celebrate a victory; to conquer.*
- Urge (úrje), *v. to solicit, importune; to press; to incite; to provoke.*
- Ván' dál, *a. ferocious, cruel; barbarous: n. a cruel, ferocious man.*

## READING LESSON LVI.

### *Claims of Greece upon America.*

Extract from an Address, delivered in Boston, in behalf of the Greeks, by the Rev. S. E. Dwight.

1. **THOUGH** not called to plead the cause of Greece before my assembled countrymen, yet, at the request of your committee, I am at this time allowed, my friends and fellow-citizens, to urge her claims on you. But need I urge them? What heart does not throb, what bosom does not heave, at the very thought of Grecian Independence? Have you the feelings of a man; and do you not wish that the blood of Greece should cease to flow, and that the groans and sighs of centuries should be heard no more?

2. Are you a scholar; and shall the land of the muses ask your help in vain? With the eye of the enthusiast do you often gaze at the triumphs of the arts; and will you do nothing to rescue their choicest relics from worse than Vandal barbarism? Are you a mother, rejoicing in all the charities of domestic life; are you a daughter, rich and safe in conscious innocence and parental love; and shall thousands more, among the purest and loveliest of your sex, glut the shambles of Smyrna, and be doomed to a capacity inconceivably worse than death?

3. Are you a christian; and do you cheerfully contribute your

property to christianize the heathen world? What you give to Greece is to rescue a nation of Christians from extermination, to deliver the ancient churches, to overthrow the Mahometan imposture, to raise up a standard for the wandering tribes of Israel, and to gather in the harvest of the world.

4. Are you an American citizen, proud of the liberty and independence of your country? Greece, too, is struggling for these very blessings, which she taught your fathers to purchase with their blood. And when she asks your help, need I urge you to bestow it? Where am I? in the land of the Pilgrims, in a land of Independence, in a land of Freemen. Here, then, I leave the Grecian cause.

QUESTIONS.—What should throb and heave? For what? Who are doomed to a capacity worse than death? That which was given in behalf of Greece was to aid in overthrowing whose imposture? To aid in raising a standard for what? For what did Greece struggle? I hope all my young friends will realize the *great* BLESSINGS which they enjoy in this, their *happy* COUNTRY, and so conduct themselves that, in the eyes of their Creator and of the world, they will not appear *unworthy* of them?

### SPELLING LESSON LVII.

Bare foot (bàrè' fû't), *a.* having neither stockings nor shoes.

Ce leb ri ty (sè lèb' rè 'tè), *n.* fame, publicity; renown; distinction; honor publicly bestowed.

Com pa tri ot (kôm pà' trè 'ût), *n.* a fellow patriot; one of the same country.

Crowds (krôûdz), *n. plu.* and *pres. t.* of Crowd, a multitude, a throng; a great number collected together without order, or pressed together; the populace: *v.* to press close together; to urge; to swarm, to be numerous and confused; to squeeze; to encumber.

De tail (dè tàlè'), *n.* a particular and minute statement, account, or narration: *v.* to relate or narrate particulars; to select.

Doc u ments (dôk' ù 'mènts), *n. plu.* of Document, a record, written evidence or proof; instruction; direction.

Em pov er ish ed (èm pôv' èr 'îsht), *pre.* of Empoverish, to make poor, reduce to poverty; to lessen or exhaust fertility.

Ex pres sions (èks prèsh' ûnz), *n. plu.* of Expression, declaration; utterance; act of expressing; representation; a phrase; a form or mode of speech; act of squeezing or pressing out.

France (frânse), *n. prop.* the name of a country in Europe.

Grèèt' èd, *pre.* of Greet, to salute in kindness; to congratulate; to address.

In debt ed (în dèt' tèt), *part. a.* being under obligation; having incurred a debt.

Irk some (èrk' sùm), *a.* unpleasant, troublesome; tedious, wearisome.

La fay ette (là fâ' èt'), *n. prop.* the name of a wealthy, patriotic nobleman in France, who, during the American Revolution, came to this country and expended his fortune and jeopardized his life in the cause of liberty.

Mu ni tions (mù nîsh' ûnz), *n. plu.* of Munition, ammunition, provisions, materials for war; fortification, strong hold.

Op po si tion (ôp pô zîsh' ún), *n.* *obstacle, attempt to defeat; contrariety; hostile resistance; the party that opposes.*

Ow ed (ôde), *pre.* of Owe, *to be obliged or bound; to be indebted.*

Re gi ment (rêj' è 'mènt), *n.* *a body of soldiers or troops consisting of several companies under or commanded by a colonel.*

Sat is fi ed (sât' îs 'fîde), *pre.* of Satisfy, *to be content, to gratify wishes to the full extent; to content; to please; to convince; to pay, to recompense; to atone; to free from doubt.*

Self-gov ern ment (sêlf-gûv' ùrn 'mènt), *n.* *government of one's self.* [skill.

Sol dier y (sòl' jûr 'rè), *n.* *a body of soldiers; or, of military men; martial*

Sub stan tial (sûb stân' shâl), *a.* *real, strong; solid; corporeal; material; true.* [to rage, to rave: *n.* *a rent; a fissure.*

Tò re, *pre.* of Tear, *to separate or remove; to rend or pull in pieces; to spoil;*

## READING LESSON LVII.

### *The Obligations of America to Lafayette.*

Extract from Mr. Hayne's Speech in the Senate of the United States, upon the Bill making provision for Gen. Lafayette, Dec., 1824.

1. I DID hope, Mr. President, that this bill would meet with no opposition. I had hoped that the world would see, that against a proposition for showing our gratitude, as a nation, in something more than mere words to General Lafayette, not a voice would be raised. But, sir, I am disappointed; and, it is, therefore, the irksome task of this committee to go into detail, and to show how much we are absolutely indebted to this great man.

2. It appears from some documents, sir, in possession of the committee, that the general, during six years of our revolutionary war, sacrificed one hundred and forty thousand dollars of his private fortune, in the service of this country. And how, sir, was this sacrifice made? Under what circumstances? Was he one of our own citizens? one of those whose lives and fortunes were necessarily exposed during the vicissitudes of a contest for the right of self-government?

3. No, sir, no such thing. He tore himself away from his country and his home, to fight the battles of freedom in a foreign land, and to make common cause with a people to whom he owed no duty. Nor was he satisfied with the devotion of his personal services.

4. It is a matter of record on the pages of your history, that he armed a regiment for you; that he sent a vessel laden with arms and munitions of war for you; that he put shoes on the feet of your barefoot and suffering soldiery. For all these services he asked no recompense; he received none. He spent his fortune



for you ; he shed his blood for you ; and, without acquiring any thing but a claim upon your gratitude, he impoverished himself.

5. And now, sir, what would be thought of us in Europe, if, after all that has passed, we should fail to make a generous and liberal provision for our venerable guest ? We have, under circumstances calculated to give to the event great celebrity, invited him to our shores. We have received him with the utmost enthusiasm. The people have everywhere greeted him in the warmest terms of gratitude and affection.

6. Now what will be thought of us in Europe, and, what is much more important, how will we deserve to be thought of, if we send back our venerable guest without any more substantial proof of our gratitude, than vague expressions of regard ? You have made him a spectacle for the world to gaze on. He can not go back to France, and become the private citizen he was when he left it.

7. You have, by the universal homage of your hearts and tongues, made his house a shrine, to which every pilgrim of liberty, from every quarter of the world, will repair. At least, let him not, after this, want the means of giving welcome to the Americans, who, whenever they visit the shores of France, will repair in crowds to his hospitable mansion, to testify their veneration to the illustrious compatriot of their fathers.

8. I regret, sir, that I have been compelled to say thus much upon the subject. But, sir, I have full confidence that there can not in this house, there can not in this nation, be but one universal feeling of gratitude and affection for Lafayette.

QUESTIONS.—Who was Gen. Lafayette ? For what and when did he first visit this country ? How many years did he spend in the American Revolution ? What did he sacrifice ? He made common cause with whom ? What is a matter of record ? Did Lafayette ask or receive any recompense for his services and sacrifices ? What, only, did he acquire ? By whom was he greeted ? How and when ? Was there ever a *more* NOBLE and GENEROUS PATRIOTISM exhibited by *any* human being than that by GEN. LAFAYETTE ? Should not the people of this country for ever *revere* the name of their most *worthy* FRIEND, LAFAYETTE, who, with the greatest degree of *disinterested* BENEVOLENCE, and at the greatest peril, hazarded his fortune and his life ?

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### SPELLING LESSON LVIII.

A dop tion (â dôp' shûn), *n.* the act of adopting ; the state of being adopted.  
Ad vise (âd vlze'), *v.* to counsel, give advice ; to inform, give notice ; to consult ; to deliberate, consider.

A mend ments (â mënd' ments), *n. plu.* of Amendment, an alteration or change for the better ; reformation of life ; recovery.

- A ny where (én' nê 'hwàre), *ad.* at or in any place. [parts.
- Ap por tion ment (áp pòrê' shûn 'mênt), *n.* a dividing into portions, shares, or
- Bank rupts (bángk' rûpts), *n. plu.* and *pres. t.* of Bankrupt, one who is unable to pay his debts; one who fails in trade; one who defrauds his creditors: *v.* to fail in payment, make insolvent: *a.* unable to make payment; insolvent.
- Bránd' éd, *part. a.* stigmatized, disgraced; burnt or marked with a hot iron: *v.* to mark with a brand or stigma: *n.* a piece of wood partly burnt or burning; an iron with which to mark or burn figures or letters; a mark made; a sword; a stigma.
- Bub ble (búb' bl), *v.* to rise in bubbles; to run gently, or with a gurgling noise; to cheat, impose on: *n.* a small bladder or vesicle of water, &c. filled with air; any thing which wants solidity and firmness; a vain project; a fraud; a cheat.
- Cat i line (kát' è 'líne), *n. prop.* the name of the Roman conspirator.
- Con tract ing, (kôn trákt' íng), *par.* of Contract, to bargain, make a bargain; to lessen, shorten, shrink up; to draw together; to abridge.
- Dà' víd, *n. prop.* the name of one of the kings of Israel; a man's or boy's name.
- Death-war rant (dêth-wôr' ránt), *n.* a warrant authorizing or requiring the death of a person.
- De fect (dê fêkt'), *n.* a fault, imperfection; a blemish; want, failing. [bat.
- De fy (dê fl'), *v.* to dare, to challenge; to brave; to slight; to provoke to combat.
- Des per ate ly (dês' pêr 'âte lê), *ad.* hopelessly; rashly, furiously; madly; irretrievably.
- De vi sed (dê vízd'), *pre.* of Devise, to contrive, to plan; to invent; to project; to scheme; to bequeath, grant by will: *n.* the act of bequeathing, or a gift by will. [lines; a circuit: *v.* to divide into circuits.
- Dis trict (dís' tríkt), *n.* a division, region, or territory within given limits or
- Ed i fice (éd' è 'fís), *n.* a structure, a fabric; a building.
- En tries (ên' tríz), *n. plu.* of Entry, the act of committing any thing to writing or recording in a book; the act of entering, entrance; passage, ingress; account of a ship's cargo given at the custom-house.
- Ex pen sive (êks pên' sív), *a.* costly, dear; lavish, extravagant; given to or incurring expense. [bors in the same cause or for the same end.
- Fel low-la bor ers (fêl lò-lá' búr 'úr), *n. plu.* of Fellow-laborer, one who la-
- Flat ter (flát' túr), *v.* to praise falsely, to caress; to sooth with praise; to please; to raise false hopes.
- Fôr' mù 'lá, *n.* a prescribed form, order, or rule. [right.
- Frêé' hòld, *n.* land, tenement, or estate held by free tenure or in perpetual
- Grín, *n.* the act of closing or setting and showing the teeth in anguish, laughter, or scorn: *v.* to show the teeth set close together in laughter, scorn, or anguish. [dissatisfied or murmurs at the laws.
- Male con tent (mále' kôn 'tênt), *a.* discontented, dissatisfied: *n.* one who is
- Of fice-hunt ing (ôf' fîs-hûnt íng), *n.* the business of planning or scheming to obtain office. [perform.
- Op er ate (ôp' êr 'âte), *v.* to have or produce effect; to act; to have agency; to
- Pan der (pán' dûr), *v.* to be subservient to passion or lust: *n.* a pimp, a mean wretch or bawd; a procurer.
- Par ti sans (pár' tê 'zânz), *n. plu.* of Partisan, an adherent of a party, a party man; the commander or head of a party; a kind of pike. [vates a farm.
- Plan ter (plán' túr), *n.* one who owns a plantation; one who plants or culti-
- Rep re sen ta tion (rêp rê zên tá' shûn), *n.* a body or collection of representatives elected; image, likeness; account given; exhibition; appearance for another. [from evil.
- Sal va tion (sál vá' shûn), *n.* preservation from eternal death; deliverance

Sar don ic (sâr dôn' ik), *a.* relating to or denoting a kind of convulsive involuntary laugh.

Vôte, *v.* to express one's mind or will by vote, ballot, or voice : *n.* ballot or suffrage given at an election ; voice, preference, will, or wish given or expressed.

Will' ling, *part. a.* being desirous, free to do, prompt, or disposed : *par.* of Will, to desire ; to direct ; to determine ; to dispose by testament : *n.* choice ; disposition ; command ; the faculty of choosing ; inclination ; a testament.

Wits, *n. plu.* of Wit, *invention, intellect ;* thought ; quickness of fancy ; sense, judgment ; humor ; a man of genius.

## READING LESSON LVIII.

### *Change is not Reform.*

1. SIR, I see no wisdom in making this provision for future changes. You must give governments time to operate on the people, and give the people time to become gradually assimilated to their institutions. Almost any thing is better than this state of perpetual uncertainty.

2. A people may have the best form of government that the wit of man ever devised, and yet, from its uncertainty alone, may, in effect, live under the worst government in the world. Sir, how often must I repeat, that CHANGE IS NOT REFORM. I am willing that this new constitution shall stand as long as it is possible for it to stand, and that, believe me, is a very short time. Sir, it is in vain to deny it.

3. They may say what they please about the old constitution ; the defect is not there. It is not in the form of the old edifice, neither in the design nor the elevation : it is in the material, it is in the people of Virginia. To my knowledge that people are changed from what they have been. The four hundred men who went out to David were in debt. The partisans of Cesar were in debt. The fellow-laborers of Catiline were in debt.

4. And I defy you to show me a desperately indebted people, anywhere, who can bear a regular sober government. I throw the challenge to all who hear me. I say that the character of the good old Virginia planter, the man who owned from five to twenty slaves, or less, who lived by hard work, and who paid his debts, is passed away. A new order of things is come. The period has arrived of living by one's wits ; of living by contracting debts that one can not pay ; and, above all, of living by office-hunting.

5. Sir, what do we see ? Bankrupts, branded bankrupts, giving great dinners, sending their children to the most expensive

schools, giving grand parties, and just as well received as any body in society. I say, that in such a state of things, the old constitution was too good for them; they could not bear it. No, sir, they could not bear a freehold suffrage and a property representation.

6. I have always endeavored to do the people justice; but I will not flatter them; I will not pander to their appetite for change. I will do nothing to provide for change. I will not agree to any rule of future apportionment, or to any provision for future changes, called amendments to the constitution. They who love change, who delight in public confusion, who wish to feed the caldron, and make it bubble, may vote, if they please, for future changes.

7. But, by what spell, by what formula are you going to bind the people to all future time? You may make what entries upon parchment you please. Give me a constitution that will last for half a century; that is all I wish for. No constitution that you can make will last the one half of half a century.

8. Sir, I will stake any thing short of my salvation, that those who are malecontent now, will be more malecontent three years hence than they are at this day. I have no favor for this constitution. I shall vote against its adoption, and I shall advise all the people of my district to set their faces, ay, and their shoulders against it. But if we are to have it, let us not have it with its death-warrant in its very face; with the sardonic grin of death upon its countenance.—RANDOLPH.

QUESTIONS.—What may cause people to live under the worst form of government? What is not reform? Who were in debt? Who can not bear a regular sober government? What period did Mr. Randolph say had arrived? What did he say was to be seen? Is it not *exceedingly* IMMORAL for a person who is IN DEBT to spend *large sums of money* in giving GREAT DINNERS and GRAND PARTIES? Would it not be better even for those who are *not* in debt, but who are wealthy, to give more to the SUFFERING POOR around them, instead of *foolishly* expending their money in *extravagant living* and in *expensive* and *gaudy* clothing? What did Mr. Randolph say he had always done? What did he say he would not do? What did he say he would advise his people to do? Why? Is it not a noble trait in every public man's character that he thus plainly, candidly, and fearlessly expresses his opinion of measures of public importance and utility?

### SPELLING LESSON LIX.

Ash es (ásh' íz), *n. plu. the remains of a dead body*; or, of any thing burnt.  
 Ba yon ets (bá' yún 'êts), *n. plu. and pres. t. of Bayonet, a short, broad dagger, fixed at the end of a musket*: *v. to stab or pierce with a bayonet.*  
 Bil low (bíl' lò), *n. a large swell, surge, or wave of the sea*; or, of a river.



Bit ter ly (bít' tár' lè), *ad.* sorrowfully; sharply; severely, cruelly; with a  
Brit on (brít' tn), *n. prop.* a native of Britain. [bitter taste.

Carv ed (kârvd), *pre.* of Carve, to cut or engrave letters or figures in stone or  
wood; to cut meat at the table.

Cof fin (kôf' fín), *n.* a kind of chest or box in which a dead human body is  
buried; a kind of mould: *v.* to enclose or put in a coffin.

Corse (kôrse), *n.* the dead body of a human being, a corpse; a carcass.

Dark ly (dârk' lè), *ad.* without light; obscurely, blindly; imperfectly.

Fl' ring, *par.* of Fire, to discharge any firearms; to take or set on fire; to  
kindle; to inflame: *n.* any thing burning; heat and light; flame; con-  
flagration; ardor of passion; spirit; vigor of fancy; intellectual activity.

Fú' nêr 'ál, *a.* used at the burial of the dead, mourning: *n.* a burial, interment;  
obsequies.

Go ry (gó' rè), *a.* covered or stained with congealed blood; bloody; murderous.

Heap ed (hèèpt), *pre.* of Heap, to throw or pile up; to amass, accumulate; to  
lay up: *n.* many things thrown together without order; a mass; a clus-  
ter, number; accumulation. [trepidity.

Hè' rò, *n.* a great and brave warrior; a man distinguished for valor and in-

Mar tial (mâr' shâl), *a.* warlike, bold; given to or suiting war or battle.

Mis ty (mís' tè), *a.* filled with or raining in fine drops; clouded; obscure;  
dark. [light, or light from the moon.

Moon beam's (môôn' bêémz), *n. posses.* case of Moonbeam, a ray of lunar

Mor row (môr' rò), *n.* the next day after the present.

Râm' párts, *n. plu.* of Rampart, a wall around a place, that which secures  
safety, or fortifies and defends from assaults.

Reck (rèk), *v.* to care, to heed; to mind.

Rè' tl' ring, *par.* of Retire, to retreat; to withdraw; to recede.

Shrôdd, *n.* the dress of the dead, a winding sheet; a cover, a shelter; a range  
or number of large ropes to support the mast of a ship: *v.* to cover, to

Stead fast ly (stèd' fâst' lè), *ad.* firmly, with constancy. [shelter; to hide.

Sul len ly (súl' lín' lè), *ad.* obstinately, morosely; sourly; gloomily.

Up braid (úp' brâde'), *v.* to reproach, to chide; to rebuke.

## READING LESSON LIX.

### *The Burial of Sir John Moore.*

Sir John Moore, a gallant British general, who was killed in battle at Co-  
runna, in Spain, Jan. 16, 1809, by the French.

1. Not a drum was heard nor a funeral note,  
As his corse to the ramparts we hurried,  
Not a soldier discharged his farewell shot,  
O'er the grave where our hero we buried.  
We buried him darkly at dead of night,  
The turf with our bay'nets turning,  
By the struggling moonbeam's misty light,  
And our lanterns dimly burning.

2. Few and short were the prayers we said,  
And we spoke not a word of sorrow,

But we steadfastly gazed on the face of the dead !  
 And we bitterly thought on the morrow.  
 No useless coffin confined his breast,  
 Nor in sheet nor in shroud we bound him,  
 But he lay like a warrior taking his rest,  
 With his martial cloak around him.

3. We thought as we heaped the narrow bed,  
 And smoothed down his lonely pillow,  
 That the foe and the stranger would tread o'er his head,  
 And we far away on the billow.  
 Lightly they'll talk of the spirit that's gone,  
 And o'er his cold ashes upbraid him,  
 But nothing he'll reck if they let him sleep on,  
 In the grave where a Briton has laid him.

4. But half our heavy task was done,  
 When the clock told the hour for retiring,  
 And we heard the distant and random gun,  
 That the foe was sullenly firing.  
 Slowly and sadly we laid him down,  
 From the field of his fame, fresh and gory,  
 We carved not a line, we raised not a stone,  
 But we left him alone with his glory.—WOLFE.

QUESTIONS.—Who was Sir John Moore? Where was he killed? By whom? When? What was not heard where the hero was buried? When was he buried? By what? On what did they bitterly think who buried him? Like what did he lay? Without what? What was around him? What did they think? What did they then hear? How did they lay him down? What did they not do? How did they leave him? Can any thing be more *deplorably* MELANCHOLY than the destruction of *brave* and *noble* men by the CRUEL and MURDEROUS *practice* of WAR?

### SPELLING LESSON LX.

A cres (â' kûrz), *n. plu.* of Acre, a quantity of land, 160 square rods.  
 Ad ams (âd' âmz), *n. prop.* the name of a Mount in the State of New Hampshire; the name of one of the Presidents of the United States; or, of a person, town, or county.  
 Am mo noo suc (âm mô nõô' sūk), *n. prop.* the name of a river.  
 Ap pre ci ate (âp prê' shê 'âte), *v.* to estimate; to value, set a price on.  
 Ap proach ed (âp prôtsht'), *pre.* of Approach, to come to; to draw near or to: *n.* act of drawing near; access.  
 Ar du ous (âr' jû 'ûs), *a.* difficult, hard to climb or attain; laborious; lofty.  
 Back stays (bâk' stâze), *n. plu.* long ropes or stays to assist the shrouds in supporting the mast of a ship.

- Beach (bèetsh), *n.* the shore of the sea; or, of a lake; the strand. [circle.
- Bèlt, *n.* an enclosure; a girdle, a cincture; a sash; a zone; a strait: *v.* to enclose.
- Bùg, *n.* an insect of various kinds.
- Cau tion ed (kăw' shûnd), *pre.* of Caution, to warn, give notice of danger; to admonish: *n.* foresight, provident care; prudence; warning.
- Check ed (tshèkt), *pre.* of Check, to restrain, to curb; to hinder, repress; to interfere; to reprove: *n.* hinderance, stop; curb, restraint; a reproof; an order for money; a kind of linen.
- Co gi ta ting (kôj' è' tà' tîng), *par.* of Cogitate, to think, meditate.
- Con vex (kôn' vèks), *n.* a spherical or convex body: *a.* rising in or to a circular or round form.
- Cu bic (kû' bîk), *a.* having the form or properties of a cube. [manent.
- De cid u ous (dè' std' jû' 'ûs), *a.* falling as in autumn; not perennial or perennial.
- Drea ry (drèé' rê), *a.* dismal, gloomy; sad, mournful.
- Drùg, *n.* any ingredient or substance used in medicine or physic; any thing without worth or value, or of slow sale.
- Ex al ta tion (ègz' àl' tà' shûn), *n.* the state or act of being elevated or raised on high; elevation; a raising or lifting up.
- Ex pel (èks' pèl'), *v.* to drive out, eject; to force away; to banish.
- Ex po sure (èks' pò' zhûre), *n.* the state of being exposed or laid open; act of exposing.
- Firs (fèrz), *n. plu.* of Fir, a kind of tree. [posing; exhibition; manifestation.
- For est-trees (fôr' èst-'trèéz), *n. plu.* of Forest-tree, a tree growing in the forest.
- Glimpse, *n.* a short, slight view; a weak, faint light. [est or wood.
- Gnarl ed (nârld), *a.* knotty, full of knots. [feldspar, and quartz.
- Gran ite (grán' ít), *n.* a hard stone or rock, formed of concretions of mica.
- Grá' ving, *part. a.* carving, engraving: *par.* of Grave, to carve, to cut: *n.* a place where the dead are deposited: *a.* solemn, serious; not showy; not acute or sharp in sound.
- Gûsts, *n. plu.* of Gust, a sudden blast of wind; sense of tasting, taste; liking.
- Head long (hèd' lông), *a.* precipitous, very steep; rash, thoughtless, precipitate: *ad.* rashly, precipitately; with the head foremost.
- Hem lock-trees (hè'n' lôk-'trèéz), *n. plu.* of Hemlock-tree, a kind of tree.
- In di rect ('în' dè' rèkt'), *a.* oblique, not straight; not honest; not fair.
- Jef fer son (jèf' fèr' 'sn), *n. prop.* the name of a Mount in the State of New Hampshire; the name of one of the Presidents of the United States; or, of a person, town, or county. [as a juror.
- Ju ry men (jû' rè' 'mèn), *n. plu.* of Juryman, one who is on a jury, or serves on a jury.
- Leaf y (lèéf' è), *a.* full of or like leaves.
- Lôose, *a.* unbound, not fast; not close or tight; not connected; remiss; lax; wanton; vague; not strict or rigid; untied: *v.* to unbind; to untie; to relax; to release; to open: *n.* liberty, freedom from restraint.
- Ma chines (mâ' shèenz'), *n. plu.* of Machine, an artificial engine or work which serves to aid or save human strength or power; a complicated work produced by super-human agency.
- Mad i son (mâd' è' 'sn), *n. prop.* the name of a Mount in N. Hampshire; the name of one of the Presidents of the U. S.; or, of a person, town, or county.
- Mois ten ed (môis' 'snd), *pre.* of Moistened, to make damp or humid; to wet.
- Mon roe (môn' rô'), *n. prop.* the name of a Mount in N. Hampshire; the name of one of the Presidents of the U. S.; or, of a person, town, or county.
- Moun tain ous (môûn' tîn' 'ûs), *a.* full of or abounding with mountains; hilly; hilly.
- Nod ule (nôd' jûle), *n.* a little lump or knot. [huge.
- Peak (pèék), *n.* the top of a mountain or hill; a point.
- Pres i dents (prèz' è' 'dènts), *n. plu.* of President, the chief magistrate or officer of the United States; one at the head of others, a chief officer of a society, corporation, &c.

Qual i fy (kwôl' lè 'fî), *v.* to modify, abate; to fit, make suitable; to soften; to accomplish.

Rè frêsh' ñg, *part. a.* reviving, cooling; giving spirits: *par.* of Refresh, to revive; to cool; to relieve; to cheer, recreate. [ness of.

Re sem bling (rè zêm' bling), *par.* of Resemble, to be like or to have the like-  
Rol led (rôld), *pre.* of Roll, to revolve, to turn; to move in a circle; to fold:  
*n.* a thing made round or rolled; a turn; a register.

Shrouds (shrôûdz), *n. plu. and pres. t.* of Shroud, a range or number of large  
ropes to support the mast of a ship; the dress of the dead, a winding sheet;  
a cover, a shelter: *v.* to cover, to shelter; to hide. [exceed.

Sâr mûnt' êd, *pre.* of Surmount, to overcome; to rise above; to conquer; to

Swêl' ñg, *part. a.* enlarging or growing in dimensions; growing larger or  
louder: *par.* of Swell, to grow or become larger; to extend: *n.* extension  
of bulk, increase. [a want of drink; to be dry.

Thirst (thûrst), *n.* pain from want of drink; dryness; eager desire: *v.* to feel

Trick ling (trik' ling), *par.* of Trickle, to fall in drops or flow gently.

U ni form ly (yû' nè 'fôrm lè), *ad.* without variation, in a uniform manner.

Vi o lent ly (vî' ô 'lènt lè), *ad.* with great force; vehemently; forcibly; furiously.

Vôl' ûn tîêr', *a.* free, acting from choice or free will: *n.* a soldier or other person  
who serves or acts of his own choice or of his own accord: *v.* to en-  
gage in any service voluntarily.

## READING LESSON LX.

*Ascent of Mount Washington.*—"Things as they are."

1. THE ascent of Mount Washington is a very laborious task, although a great part of its elevation above the sea and of Connecticut river, is, of course, surmounted before arriving at its base. I was not prepared to find this noble eminence rising so abruptly as it does from the side on which we approached it.

2. After leaving our resting-place a few yards, and entering a thicker shade of forest-trees, we began a steep ascent, over a surface broken by roots, and occasionally by loose stones, which soon checked the ardor with which we commenced it. It was nearly as steep, I believe, as the side of the cone of Vesuvius, though not as smooth.

3. How little do we think, in our towns and cities, in the midst of our indolent habits, of what the muscles are able to perform, or of the pleasure we may derive from their exercise. Three or four men were now toiling up this ascent. Over them the physicians had often bent, I dare say, cogitating what names to give the forms of debility by which they had been stretched upon their beds, and what nauseous drug they should apply to expel once more the evil spirit of luxury.

4. Now, like a vessel just from the graving beach, after setting up her shrouds and backstays, on they went, over stones and roots and every obstacle, apparently as insensible to fatigue as so many machines.



5. No opening through the forest is afforded during the ascent by which a glimpse may be caught of the world beneath ; and it was long before we had any relief from the sight of close and leafy trees around and above us. The first change which we noticed was that in the species of the trees. This was instantaneous.

6. We left, as it were with a single step, the deciduous forest, and entered a belt of tall firs, nearly equal in size and thickness. After walking among these for a few minutes, they became suddenly diminished in size, one half or more, and speedily disappeared entirely, leaving us exposed to the heat of an unclouded sun.

7. Our guide now cautioned us to look to our steps ; but we did not fully appreciate the value of his warning, until we had two or three times sunk with one foot into deep crevices between the loose rocks on which we were treading, concealed by thick evergreen bushes, which were now the only vegetable production remaining.

8. Although these gradually became reduced in size, it was not until they had disappeared that we could walk with security. The surface had ere this become less steep, but the large size of the rocks, in many places, with their ragged points and edges, rendered the passage still arduous, and more slow than we could have desired.

9. Before us rose a vast nodule, of a uniformly gray color, whose summit appeared at but a short distance ; but when we had reached the point, we found another swelling convex before us, and another beyond that ; so that, having exclaimed that the highest peak in the Union was, after all, not so very mighty a thing, we at last had to qualify the expression, and to say with respect, that Mount Washington had some claim to its name.

10. Indeed, when we began to perceive that we were already above the inferior summits, named after several of the other Presidents, which had appeared so great from below and at a distance, we felt that we were in the region of real exaltation ; and although Washington was still above us, could look down upon Adams, Jefferson, Madison, Monroe, and what not.

11. When we find a spot where man can not exist, we want to see what can ; and I began to look around for any thing with legs. Black flies, of course, like volunteer jurymen, will not stay where the absence of mankind does not allow them to find employment. Nothing with life could I catch or see but one miserable black bug.

12. One of the earliest accounts of the ascent of this noble em-

inence which I ever read, represented, I remember, that the summit was scattered with fragments of the limbs of pine or hemlock-trees, bleached by long exposure, and resembling stags' horns. The comparison was a very apt one. These bits of wood have, no doubt, been carried up by some of the violent gusts of wind which are common in mountainous regions.

13. A gentleman once described one which he saw some years ago. A roaring was first heard, soon after the tops of the forest-trees on the summit of the opposite mountain were bent violently down, and then many of their gnarled branches were seen flying in the air. The wood found on Mount Washington has proved convenient to visitors suffering with cold, as it will make an excellent fire.

14. For ourselves, we suffered most from thirst; and could hardly allow our eyes their expected feast upon the boundless landscape, until we had demanded of our obliging guide to be conducted to the icy springs of which he had spoken. He soon brought us to a hole in the rocks, where, only three or four feet down, we saw a small bed of ice, which was slowly trickling away in tears, under the indirect heat of the sun.

15. We caught these pure drops, and found them a most refreshing draught. This was the highest head of the Ammonoo-suc river, which we could discover, and we had saved, at least, a portion of its intended current a rough and headlong descent down a dreary mountain.

16. We had seen the landscape below several times beginning to reveal itself through the mist; but now, when we had prepared ourselves to enjoy it, and taken our seats on the highest blocks of ragged granite between the Rocky Mountains, the Ocean, and the North Pole, we found it all concealed from our eyes.

17. Clouds of gray mist and vapor began to drive by us, which moistened our garments, scarcely yet dry, and soon chilled us to an uncomfortable degree. Now and then acres, nay, cubic miles of clouds seemed suddenly to be rolled away from beneath us, leaving frightful gulfs thousands of feet down, yet bottomless; and these in another moment would be filled with mist, heaped up higher than Mount Jefferson, Adams, Washington, and even ourselves, who were last enveloped again, and often concealed from each other's view.—THEODORE DWIGHT, JUN.

QUESTIONS.—What was a very laborious task? Where is Mount Washington? As steep as what is this Mount? Who had often bent? Over whom? Cogitating what? How did they go on? What is not afforded during the ascent? To what were they exposed? Into what did their feet sink? What rendered the passage arduous and slow? What rose before

them? What will not stay in the absence of mankind? What did the earliest account of the ascent of this noble eminence represent? By what have the bits of wood been carried? Where? What was seen flying in the air? What has proved convenient? Why? From what did they suffer most? What did they see slowly trickling away? What did they find a refreshing draught? What did they find concealed from their eyes? Why? In what way were they chilled? What seemed suddenly to be rolled away from beneath them? What were often enveloped and concealed?

### SPELLING LESSON LXI.

- Al le gha ny (‘ál lè gá’ nê), *n. prop. the name of a river, mountain, county, &c.*  
 Bap tism (báp’ tizm), *n. a christening, a naming; a rite, sacrament, or ordinance of the Christian church, administered by the use of water.*  
 Bring’ éth, *third per. sin. of the pres. t. of Bring, to fetch, bear to; to conduct, induce; to drive.*  
 Cab ins (káb’ inz), *n. plu. of Cabin, a hut, a cottage; a small room; an apartment or room in a ship, steamboat, &c., for the officers, &c., or for passengers: v. to live or confine in a cabin.* [a tree hollowed out.  
 Ca noes (ká nōōz’), *n. plu. of Canoe, a boat made of bark, or of the body of*  
 Car a van (kár á ‘vân), *n. a company or body of travellers, pilgrims, or merchants, passing from one place to another, generally across uninhabited regions.*  
 Clus ter ed (klús’ túrd), *pre. of Cluster, to collect into bodies; to grow in bunches: n. a bunch, a number of things growing together; a collection*  
 Cone-like (kōne’-like), *a. like or resembling a cone.* [of persons.  
 Crest ed (krést’ éd), *a. adorned with or wearing a crest or plume.*  
 Crush ed (krúsh’t), *pre. of Crush, to beat down, subdue; to depress, dispirit; to squeeze; to press with violence; to bruise; to conquer: n. a collision; a bruising; act of rushing together.*  
 Curl ed (kúrl’d), *pre. of Curl, to ripple, rise in waves; to turn, bend, or form the hair into ringlets: n. an ornament or ringlet of hair; a wave; a flexure.* [of language.  
 Di a lect (dì á ‘lèkt), *n. language, speech; style, manner of expression; idiom*  
 E ter nal’s (è tēr nālz), *n. posses. case of Eternal, an appellation of God: a. endless, everlasting; perpetual; without beginning or end, endless;*  
 Hoar (hōre), *a. white, whitish, or gray with frost, snow, or age.* [ceaseless.  
 Hun ter (hún’ túr), *n. one who hunts, chases, or pursues game or animals.*  
 Ken tuck y (kén túk’ kè), *n. prop. the name of one of the United States; or, of a river.* [insolently.  
 Lord ly (lórd’ lè), *a. proud; haughty, insolent: ad. proudly; imperiously,*  
 Mas sa chu setts (más sá tshù’ sèts), *n. prop. the name of one of the United States.* [States.  
 Mis sou ri (mís sōō’ ré), *n. prop. the name of a river; or, of one of the United*  
 Mo nadnock (mò nád’ nōk), *n. prop. the name of a mountain in the State of New Hampshire.* [river; or, of a county, &c.  
 Ni ag a ra’s (nì ág’ á ‘ráz), *n. prop. posses. case of Niagara, the name of a*  
 Nōtē lèss, *a. not attracting notice; not conspicuous.*  
 On ta ri o’s (ōn tār’ è ‘ōze), *n. prop. posses. case of Ontario, the name of one of the lakes lying between the United States and Canada.*  
 Rap pa han nock (‘ráp pá hàn’ nōk), *n. prop. the name of a river.*  
 Red-brow ed (rèd’-brōūd), *a. having red brows.*  
 Roam ed (rōmd), *pre. of Roam, to rove, to ramble; to wander over; to range.*

Shóút, *n.* a loud cry of joy, triumph, or exultation: *v.* to utter or cry out in joy, exultation, or triumph.

Slèep' lèss, *a.* wanting, giving, or having no sleep, wakeful; having no rest.

Soul's (sòlez), *n.* posses. case of Soul, the rational, immortal part of man; the

Toil some (tòil' sùm), *a.* laborious, wearisome.

[vital principle.

Track less (trák' lès), *a.* untrodden, having no path or footsteps.

Tríb' ùte, *n.* something contributed or given; an annual or stated sum paid by, or imposed on a conquered or subjected country.

Un re sist ing ('ùn rè zíst' ing), *a.* not making resistance; not opposing.

Vir gin i a's (vèr jín' è 'áz), *n. prop. posses. case of Virginia, the name of one of the United States.*

[Massachusetts.

Wa chu set (wá tshù' sèt), *n. prop. the name of a mountain in the State of Yòre, ad. of old time, long ago, long time past.*

## READING LESSON LXI.

### Indian Names

"How can the red men be forgotten, while so many of our States and Territories, Bays, Lakes, and Rivers, are inevitably stamped by names of their giving?"

1. YE say they all have passed away,  
That noble race and brave,  
That their light canoes have vanished  
From off the crested wave;  
That midst the forests where they roamed  
There rings no hunter shout,  
But their name is on your waters,  
Ye may not wash it out.
2. 'Tis where Ontario's billow  
Like Ocean's surge is curled,  
Where strong Niagara's thunders wake  
The echo of the world.  
Where red Missouri bringeth  
Rich tribute from the west,  
And Rappahannock sweetly sleeps  
On green Virginia's breast.
3. Ye say their cone-like cabins,  
That clustered o'er the vale,  
Have fled away like withered leaves  
Before the autumn gale;  
But their memory liveth on your hills,  
Their baptism on your shore,  
Your everlasting rivers speak  
Their dialect of yore.



4. Old Massachusetts wears it,  
    Within her lordly crown,  
And broad Ohio bears it,  
    Amidst his young renown ;  
Connecticut hath wreathed it  
    Where her quiet foliage waves,  
And bold Kentucky breathed it hoarse  
    Through all her ancient caves.
5. Wachuset hides its lingering voice  
    Within his rocky heart,  
And Alleghany graves its tone  
    Throughout his lofty chart ;  
Monadnock on his forehead hoar  
    Doth seal the sacred trust,  
Your mountains build their monument,  
    Though ye destroy their dust.
6. Ye call these red-browed brethren  
    The insects of an hour,  
Crushed like the noteless worm amidst  
    The regions of their power ;  
Ye drive them from their fathers' lands,  
    Ye break of faith the seal,  
But can ye from the court of Heaven  
    Exclude their last appeal ?
7. Ye see their unresisting tribes,  
    With toilsome step and slow,  
On through the trackless desert pass,  
    A caravan of wo ;  
Think ye the Eternal's ear is deaf?  
    His sleepless vision dim ?  
Think ye the *soul's blood* may not cry  
    From that far land to Him ?—MRS. SIGOURNEY.

QUESTIONS.—Who have passed away ? What have vanished ? From what ? What rings not ? What may not be washed out ? The Indian name is where ? What have fled away ? Like what ? What liveth ? Where ? What wears it ? What bears it ? What hath wreathed it ? What breathed it ? Through what ? What is hidden ? Where ? What seals the sacred trust ? Like what have the red-browed brethren been crushed ? From what have the Indians been driven ? What has been broken ? What can *not* be excluded ? What have passed through the trackless desert ? How ? Is it not a *melancholy* and almost *heart-sickening* reflection to every *sensitive* and *generous* mind that the Indians have, in such a great number of cases, been *cruelly* and *faithlessly* treated and *WRONGED* by many of the *white people* of this country ?

## SPELLING LESSON LXII.

- A dieu (á dū'), *ad. farewell*: *n.* a farewell; a departure; an expression of kind wishes at parting.
- Ad vi sers (ád ví' zûrs), *n. plu.* of Adviser, one who advises or counsels.
- Al lure ment (ál lûre' mënt), *n. temptation*, that which allures or entices; enticement.
- A mass (á mäs'), *v. to accumulate*; to collect into a heap or mass.
- As so ci ates (äs sö' shë 'àtes), *n. plu.* and *pres. t.* of Associate, a companion; a confederate, a partner: *v.* to unite with, join in, or keep company; to accompany.
- A stray (á strá'), *ad. out of*, or from the right way or place.
- Beg gar y (bèg' gûr 'rè), *n. poverty, indigence*; great want.
- Blas phe mies (bläs' fë 'miz), *n. plu.* of Blasphemy, irreverent or contemptuous words, or an indignity offered to God by words or writing.
- Bu sies (biz' ziz), *pres. t.* of Busy, to engage; to employ: *a.* employed, active; bustling; officious.
- Catch es (kâtsh' iz), *pres. t.* and *n. plu.* of Catch, to take, receive; to seize, lay hold of; to insnare; to take infection; to be contagious; to overtake; to take hold; to stop: *n.* seizure, act of seizing; any thing that catches; a snare; a song sung in succession; a snatch; an advantage taken.
- Char nel-house (tshâr' nêl-hôûse), *n.* the place where the bones of the dead are repositied.
- Con sents (kôn sents'), *pres. t.* of Consent, to yield, to assent; to agree to: *n.* assent; permission; agreement, concord; compliance. [of a crime.
- Con vict (kôn' víkt), *n.* a person convicted or legally proved or found guilty
- Coun try-home (kún' trë-hòme), *n.* a residence or home in the country.
- Dream ed (drëemd), *pre.* of Dream, to imagine, have ideas of; to think in sleep; to think idly: *n.* thoughts in sleep; idle fancy.
- En tice ment (èn tise' mënt), *n.* the act, practice, or means of enticing to evil; allurement; instigation. [proof of any thing; essay: *v.* to make trial.
- Ex per i ment's (ëks pë'r è 'mënts), *n. posses.* case of Experiment, trial or Filth, *n.* foul or dirty matter, dirt; nastiness; pollution.
- Friend less (frënd' lës), *a.* destitute of or wanting friends.
- Gan gre ne (gáng' grëne), *n.* a mortification of some part of a living body: *v.* to mortify or become mortified.
- Gârb, *n.* clothes, dress; exterior appearance.
- Grôg'-shôp, *n.* a house where grog or liquor is sold.
- Hence forth (hënsë' fôrth), *ad.* from this time forward.
- Hud dled (hûd' dld), *pre.* of Huddle, to throw together in confusion; to do in a hurry; to press or crowd together confusedly or without order: *n.* a crowd without order; tumult; confusion.
- Ir res o lute (ír rëz' ô 'lûte), *a.* not determined, not firm in purpose; wavering.
- Jeers (jëërz), *n. plu.* and *pres. t.* of Jeer, a scoff, taunt; mockery; biting jest: *v.* to scoff, deride; to mock. [to forfeit; to bewilder; to fail.
- Lo sing (lôô' zîng), *par.* of Lose, to deprive or be deprived of; to suffer loss;
- Nur ture (nú'r tshûre), *n.* instruction; education; food, diet: *v.* to bring up; to train; to educate; to nourish.
- Oaths (ôths), *n. plu.* of Oath, an irreverent and impious mention of, or appeal to God, profane language; a solemn declaration, affirmation, or promise, made with an appeal to God for its truth or faithful fulfilment.
- Out ward (ôút' wârd), *a.* external; apparent, visible; foreign; not spiritual: *ad.* towards the outside or outer parts; to foreign parts.
- Pënt, *a.* shut up, closely confined. [of defiling.
- Pol lu tion (pôl' lû' shûn), *n.* defilement, impurity; state of being defiled; act

- Póór-hóóse, *n.* a house in which the poor are supported by public expense.  
 Por ter-house (pór tár-hóóse), *n.* a house where porter, beer, &c. are sold.  
 'Prè má tûre', *a. happening too soon, too early; ripe too soon; too hasty.*  
 Rid i cule (ríd é 'kûle), *n.* that which provokes wit or contempt with laughter: *v.* to laugh at; to deride.  
 Ru ral (róó' râl), *a. belonging to, existing in, or suiting the country*  
 Scru ples (skrôó' plz), *n. plu. and pres. t. of Scruple, hesitation, reluctance to decide; backwardness; doubt; a weight of 20 grains: v. to hesitate; to doubt; to question.*  
 Se ren i ty (sè rén' è 'tè), *n. calmness, stillness, quietness; clearness; peace.*  
 Sis ter ly (sís' tár 'lè), *a. like or becoming a sister; affectionate.*  
 Squal id (skwól' lîd), *a. very dirty, extremely filthy; foul, nasty.*  
 Sti' fling, *part. a. suffocating; suppressing: par. of Stifle, to suffocate, to choke; to suppress; to extinguish: n. the joint of the hinder leg of a horse next to the body.*  
 Straits (strâtes), *n. plu. of Strait, pressing or distressing necessity; difficulty; distress; a narrow pass or passage; violent effort.*  
 Swells (swêlz), *pres. t. and n. plu. of Swell, to become or grow larger; to extend: n. extension of bulk, increase. [fiction; disturbance.*  
 Troub ling (trûb' blîng), *par. of Trouble, to disturb, to vex; to afflict: n. af-*  
 Un bless ed (ûn blêst'), *a. not blessed; unhappy, wretched.*  
 Un hon or ed (ûn ôn' nûrd), *a. not treated with honor or respect.*  
 Un wept (ûn wêpt'), *a. not wept, lamented, or mourned for.*  
 Wâste' fûl, *a. lavish, prodigal; destructive.*  
 Yawns (yâwnz), *pres. t. and n. plu. of Yawn, to open wide; to gape, to be drowsy and dull: n. a gaping; an opening wide.*

## READING LESSON LXII.

### *Temptations of Large Cities.*

Extract from a discourse delivered in the City of New York.

1. How many youth are there, alas! and must we say of both sexes? who came from their native hills, pure as the streams that gush forth at their side, and have found in our city, allurements, enticement, pollution, poverty, disease, and premature death. Look at that young man, if indeed vice and misery have left him yet young; look at him as he stands in the early morning, perhaps, at the entrance of some porter-house or grog-shop, pale, irresolute, destitute, friendless, not knowing where to go, or what to do; fix your eye, ay, and a compassionate eye, upon him for one moment, and I will tell you his history.

2. A few years only have passed over him, since he was the cherished member of a happy country-home. It was at that period that his own inclination, or family straits, led him to seek his fortune abroad in the world. What a moment is that, when the first great tie of nature is broken; the tie to home! The long pent-up and quiet tenderness of family affection swells in the eye of the mother, and trembles at her heart, as she busies herself with

the little preparations necessary for the departure of her son ; her charge, till now, from infancy.

3. At length the day comes for him to bid adieu to the scenes of his early life.\* Amidst the blessings and prayers of kindred, with many precious words spoken to him, he turns away, himself moved to tears perhaps, as he catches the last glance of the holy roof of his childhood. He comes to the great city ; and for a time, probably, all is well with him. Home is dear at his heart, and the words of parental caution and of sisterly love are still in his ears ; and the new scenes seem strange, and almost sad to him. But, left alone in the city throng, he must seek companions.

4. And here, alas ! is his first great peril. Could he have been acquainted with but two or three virtuous and agreeable families, with whom to pass his leisure hours, all might still have been well. But left to chance for his associates, chance is but too likely to provide him with associates that will tempt him to go astray. Their apparently honest wonder at his country simplicity, their ridicule of his fears, their jeers at his doubts and scruples, ere long wear off the first freshness of virtue.

5. He consents, for experiment's sake, it may be, to take one step with his evil advisers. That step sets the seal of doom upon his whole after career. Now, and from henceforth, every step is downward—downward—downward—till, on earth, there is no lower point to reach. And what though for a while he maintain some outward decency ! What though he dress well and live luxuriously, and amass wealth to pamper his vices ! It is but a cloth of gold spread over the fatal gangrene, that is eating into his vitals, and his very heart !

6. But, often, instead of that cloth of gold, are the rags of beggary, or the garb of the convict. Vice is expensive and wasteful. It wants means at the same time that it is losing credit. It must, without a rare fortune, descend to beggary or crime. How often does it find both mingled in its bitter cup ! How many are there in this city who have descended from the high places of honor and hope, to a degradation of which once they never dreamed as possible !

7. Alas ! how sad is the contrast between what that man is, and what he once was ! But a little time ago, and he knew gentle nurture, and the music of kind words, and the holy serenity of nature, and quiet rural labor ; the peace and plenty of a country-home were around him ; and a mother's gentle tone, and a sister's kind voice, were in his ears ; and words of sweet and solemn prayer rose each morning and evening, perhaps, beneath the



venerable roof where he dwelt ; and now—in the prison or the poor-house, or in some dwelling more desolate, pent up with stifling filth and squalid wretchedness, amidst oaths, and blows, and blasphemies, he is pursuing his dark and desperate way to a grave, that already yawns to receive him !

8. And when he is buried—"his pale form shall *not* be laid with many tears" beneath the green fresh sod of his native fields ; but he shall be hurried and huddled into some charnel-house, unwept, unhonored, unblessed, even there, where "the wicked cease from troubling, and the weary are at rest !"

REV. ORVILLE DEWEY.

QUESTIONS.—Who came from their native hills ? Pure as what ? Is it not a *melancholy thought* that so many young men are RUINED in large cities ? At whom look ? Where ? What have passed over ? Who sought his fortune ? Where ? What swelled and trembled ? When ? Is not the scene of leaving the home of parents most affecting ? What scene more touching to a *sensitive* mind than a departure from the PARENTAL ROOF ? When is the young man moved to tears ? What is dear to him ? What are still in his ears ? What seem almost sad to him ? Where is the young man's *first* GREAT PERIL who goes from the country to the city to reside ? How might all have been well with him ? Is not every person, having an *inexperienced* young man in his employment in a city, who leaves him to CHANCE for his ASSOCIATES, VERY GUILTY ? If left to temptation and chance, what will soon wear off ? What does the young man, thus circumstanced, often consent to do ? Upon what does that ONE STEP with his EVIL ADVISERS set the seal ? From henceforth *every step* is what ? Till what ? [AWFUL THOUGHT !] Will not every father and every mother pause, reflect, and consider ; and, in all cases, make it a SACRED DUTY not to permit a son or daughter, who has been kindly and tenderly brought up in the country, to be thus left to CHANCE for ASSOCIATES in a city where TEMPTATION and EVIL ADVISERS appear continually to *seduce* and *mislead* the young and inexperienced ? What if the *vicious* young man dress fashionably, will he not soon exchange that for the dress of a beggar or of a convict ? Is not VICE so expensive and wasteful that he must, ere long, descend to beggary or crime ? Is not the contrast then most *lamentably deplorable* ? What did he know a little time ago ? What does he now pursue ? Amidst what ? When dead, where and how will he be buried ? Will all my young friends beware of the FIST STEP in an EVIL COURSE ?

### SPELLING LESSON LXIII.

- Ab stract (áb' strákt), *a. pure, separate or distinct from something else ; refined : n. a summary ; a smaller quantity ; an epitome, an abridgment.*  
 Ac ci den tal (ák sè dèn' tál), *a. casual, happening by chance, or unexpectedly ; fortuitous ; non-essential.*  
 A gen cy (á' jèn 'sé), *n. action, operation ; business performed by an agent ; instrumentality ; the quality of acting or exerting.*  
 Al ter na ted (ál tēr' ná 'téd), *pre. of Alternate, to change or perform reciprocally, or by turns : a. being by turns ; reciprocal : n. that which happens by turns ; vicissitude.*

Beau ties (bà' tîz), *n. plu.* of Beauty, a particular excellence; that which pleases the eye; symmetry, grace; a very handsome person; an assemblage of ornaments; elegance; harmony.

Bê sêts', *v. to perplex*; to harass; to waylay; to besiege, to hem in.

Com pla cent (kôm plâ' sênt), *a. civil, affable*; mild; cheerful.

De jec tion (dê jêk' shûn), *n. depression of mind, melancholy*; lowness of spirits, caused by misfortune.

Dis con tent ed (dîs kôn têt' êd), *part. a. uneasy, dissatisfied*: *pre.* of Discontent, to make uneasy, to dissatisfy: *n.* uneasiness, want of contentment.

Dis cre tion (dîs krêsh' ûn), *n. nice discernment and judgment*; prudence and knowledge; wise or judicious management; liberty of acting at pleasure.

Dis eas es (dîz êez' îz), *n. plu. and pres. t. of Disease, distemper, malady*; sickness: *v.* to afflict with sickness, pain, or disease; to pain; to infect.

Dis gust (dîz gûst'), *v. to offend, to displease*; to produce aversion or dislike: *n.* aversion; dislike; disrelish, distaste.

Dis gust ed (dîz gûst' êd), *part. a. displeased, offended*: *pre.* of Disgust.

Dul ler (dûl' lâr), *a. more stupid, less bright*; slower; more blunt; more sad.

Em bry o (êm' brê' ô), *a. relating or pertaining to an unfinished state or rudiments*: *n.* the rudiments of any thing before the several members are distinctly formed; any thing unfinished.

En thu si asts (ên thû' zhê 'asts), *n. plu. of Enthusiast, a person of elevated fancy, ardent zeal, heated imagination, exalted ideas, or excessive credulity.*

Ep ic (ép' îk), *a. heroic*; narrative; rehearsing: *n.* a kind of poem.

Ex e cutes (êks' ê' kûtes), *pres. t. of Execute, to perform, to effect*; to do, carry into effect; to put in act; to finish, to complete; to put to death.

Ex ploits (êks plôits'), *n. plu. of Exploit, a great, heroic, or noble act, deed, or achievement*; a successful attempt.

Fa mil iar i zed (fâ mîl' yâr 'îzd), *part. a. made familiar*; accustomed: *pre.* of Familiarize, to accustom, habituate; to make familiar or easy by habit.

Feeds (fêédz), *pres. t. of Feed, to delight, entertain*; to supply with or give food to; to nourish, cherish; to furnish; to keep; to graze, to pasture; to take food, eat: *n.* food; pasture; meat.

Feign (fâne), *v. to assume, pretend*; to dissemble; to invent, to devise; to represent falsely, to counterfeit.

Fi red (fîrd), *pre. of Fire, to animate, excite*; to take or set on fire; to kindle; to inflame; to discharge any firearms: *n.* any thing burning; heat and light; flame; conflagration; ardor of passion; spirit; vigor of fancy; intellectual activity.

Hap pi ly (hâp' pè' lè), *ad. fortunately, luckily*; successfully.

Hâr' mò' nî zîng, *par. of Harmonize, to be in peace, &c.*; to make or be in concord, to agree in sounds; to correspond; to adjust in fit proportions.

I de al (î dè' âl), *a. visionary, imaginary*; existing in idea; mental, intellectual. [ble; not fitting.]

In con gru ous (în kông' grû 'ûs), *a. unsuitable, not consistent*; not agreea-

Ir re cov er a bly (îr rê kûv' ûr 'â blé), *ad. beyond recovery or remedy.*

Jâr' rîng, *part. a. agitating, discordant*; shaking: *par. of Jar, to clash, interfere*; to dispute; to shake; to strike harshly: *n.* a kind of shaking, rattling sound; discord; a clash; a kind of earthen, glass, or stone vessel.

Lov er (lûv' ûr), *n. one who loves or is in love*; a friend. [multiplied.]

Man i fold (mân' ê' fôld), *a. many, numerous*; of different kinds, diverse; Math e mat i cal (mâth ê' mât' ê' kâl), *a. pertaining, relating, or belonging to mathematics.* [attention.]

Med i ta tion ('méd ê' tâ' shûn), *n. deep thought, serious contemplation*: close

- Met a phor (mêt' á 'fûr), *n.* a similitude, comparison; a word expressing similitude or not its original import. [wrong or in a wrong way.
- Mis leads (mîs lêédz'), *pres. t.* of Mislead, to deceive, lead into error; to guide
- Out strip (ôút stríp'), *v.* to exceed, leave behind; to outgo, go beyond.
- Pitt, *n. prop.* the name of one of the greatest and most celebrated English statesmen.
- Po ems (pô' êmz), *n. plu.* of Poem, a metrical composition.
- Pre dis po sed ('prê dîs pôzd'), *pre.* of Predispose, to incline beforehand; to adapt to any thing previously.
- Prôf' its, *n. plu.* and *pres. t.* of Profit, advantage, gain; advance in price: *v.* to gain or give advantage; to benefit; to advance; to improve.
- Pure ly (pûrê' lê), *ad. merely*; in a pure manner; completely.
- Quer u lous (kwêr' ú 'lûs), *a. habitually complaining*; expressing complaint.
- Ra pha el (rà' fá 'êl), *n. prop.* a very celebrated and distinguished painter.
- Râtes, *pres. t.* and *n. plu.* of Rate, to value, to estimate; to tax; to chide: *n.* degree; price, value; portion; tax. [revolting.
- Rêb' êl, *n. one who opposes*, revolts from, or resists lawful authority: *a.* rebellious,
- Rî' vâ 'lîng, *par.* of Rival, to strive or compete for the same thing, to emulate: *n.* a competitor; an antagonist: *a.* standing in competition, emulous; having like claims. [denly; to catch, to grasp; to take by force.
- Seiz es (sêéz' îz), *pres. t.* of Seize, to take possession, lay hold of; to take sud-
- Sôn' nêts, *n. plu.* of Sonnet, a small or short poem.
- Sound er (sôund' ûr), *a. more profound, less disturbed*; more healthy; stouter; less hurt; less decayed; firmer. [qualities.
- Têm' pêr 'â mên't, *n. constitution of body*; medium; due mixture of different
- Thence for ward (thên'se fôr' wârd), *ad.* from that time. [move.
- Trâns fêr', *v.* to convey from one place to another; to sell or make over; to re-
- Un let ter ed (ûn lét' târd), *a.* not lettered, unlearned.
- Un sus tain ed ('ûn sús tând'), *a.* not supported; not maintained.

### READING LESSON LXIII.

#### *The Advantages and the Dangers of the American Scholar.*

Extract from a Discourse delivered on the day preceding the Annual Commencement of Union College, July 26, 1836. By GULIAN C. VERPLANCK.

1. There is yet a danger that sometimes besets and misleads the American literary man. Familiarized from youth with the glories and beauties of European literature, his ambition is early fired to imitate or to rival its excellence. He forms to himself grand plans of intellectual exploits, all of them probably incongruous with the state and taste of his country, and most of them doubtless beyond his own ability. The embryo author projects epic poems, and in the mean while executes sonnets in quantities; the artist feeds his imagination with ideal historical compositions on the scale and above the excellence of those of Raphael; the young orator dreams of rivalling the younger Pitt, and of ruling the nation by his eloquence, at the age of four-and-twenty.

2. These enthusiasts enter the living world, and soon find that

their expectations are but a dream. They discover either that the world rates their talent very differently from their own estimate of it, or else that the state of society about them is wholly adverse to its exercise in the direction or on the scale their ambitious fancy had anticipated. The coarse matter-of-fact character of our world begins to disgust them. They see duller school-fellows outstrip them in worldly success. They see the honors and profits of public office bestowed upon some whom they know to be unworthy. The profits of trade and speculation are gathered before their eyes by the unlettered.

3. Disappointed and disgusted, they are now tempted to ascribe their disappointment to the republican institutions of their country; not reflecting that it is impossible to enjoy all kinds of good at the same time; that whatever is administered by men must be subject to abuse; and that to be happy and successful, every man must some how or other conform himself to the sphere where Providence has placed him.

4. If the scholar gives way to this temptation, he becomes a discordant, jarring thing in society, harmonizing with nothing near or around him. He dwells with a sort of complacent disgust upon every imperfection of our social state. He gradually becomes a rebel in heart to our glorious institutions. His affections and secret allegiance transfer themselves to some other form of government and state of society, such as he dreams to have formed the illustrious men and admirable things of his favorite studies—forms of government or states of society, such as he knows only by their accidental advantages without a glimpse of their real and terrible evils.

5. When this mental disease, for so it may be called without a metaphor, seizes irrecoverably upon the thoughts of the retiring, the sensitive, and timid lover of books and meditation, his capacity for useful exertion is ended; he is thenceforward doomed to lead a life of fretful restlessness alternated with querulous dejection. On the other hand, should he be naturally a man of firmer temperament and sounder discretion, time and experience will sober down his fancies, and make him join in the labors of life with cool submission. Still he is in danger of being a soured and discontented man, occasionally compelled to feign what he does not feel, and always unsustained by that glad confidence, that eager zeal and gay hope, which ever cheer him who loves and honors his country, feels her manifold blessings, and is grateful for all of them.

6. As various bodily diseases are observed to be specially incident to their several particular arts, trades, and professions, so



the malady I have just described seems in this country to be that to which men of purely literary cultivation are specially predisposed. The men of daily toil seem happily to live quite below the level of its agency, those of abstract inquiry, of mathematical study, physical observation and high science, as much above it.

QUESTIONS.—With what is the American literary man sometimes beset? What is early fired? To what? What does he form to himself? What does the author project? With what does the artist feed his imagination? Of what does the young orator dream? What do the enthusiasts soon find? What do they see? What are gathered before their eyes? What are they tempted to do? Why? When does the scholar become a discordant thing in society? Upon what does he dwell? How? And gradually becomes what? What are transferred? To what? When is his capacity for useful exertion ended? To what is he then doomed? In what and when will the man of learning act and labor with cool submission? Of what is he still in danger? Should not all LITERARY YOUNG MEN, therefore, in this country, by *proper* *BODILY EXERCISE*, and above all, by *habits* of *STRICT TEMPERANCE*, both in *EATING* and *DRINKING*, avoid all the ills of *RESTLESSNESS*, *PEEVISHNESS*, and *DEJECTION*, above described, so as to become useful members of society, and *BLESSINGS* to their friends?

## SPELLING LESSON LXIV

- Ac qui si tion (ák kwé zish' ún), *n.* *act of gaining or acquiring*; an acquirement; any thing gained. [*of anticipating*; a taking before.
- An ti ci pa tions (án 'tis sè pá' shúnz), *n. plu.* of Anticipation, *foretaste, the act*
- Com mand ed (kóm mãnd' éd), *pre.* of Command, *to direct, engage*; to order; to govern; to lead: *n.* right or act of commanding; order; message; injunction. [*the knowledge of*; to hide; to secrete; not to divulge.
- Con ceals (kón sèèlz'), *pres. t.* of Conceal, *to keep secret or close, to withhold*
- Con so ling (kón só' ling), *part. a.* *comforting*; cheering; reviving: *par.* of Console, *to comfort*; to cheer; to revive; to alleviate grief.
- Con trib u ting (kón tríb' à 'tìng), *par.* of Contribute, *to impart, give, to lend aid, power, or influence*; to bear a part; to give for a common purpose; to have a share in any act.
- Dis tinc tions (dís tìngk' shúnz), *n. plu.* of Distinction, *note of superiority, eminence of character*; difference made; quality; discernment; elevation of rank, &c.
- Ex haust ed (égz hâwst' éd), *pre.* of Exhaust, *to expend the whole by exertion, to consume*; to draw out entirely or totally; to drain; to take away or
- Fòre sèè', *v.* *to see beforehand, to divine*; to foreknow. [*diminish.*
- Hum blest (úm' blést), *a.* *lowest, most lowly*; least proud; most modest, meekest; most submissive. [*into*; to find out; to examine.
- In ves ti ga ted (ín vès' tè 'gà téd), *pre.* of Investigate, *to search out, inquire*
- Ma tu ri ty (má tú' rè 'tè), *n.* *completion, state of perfection*; ripeness. [*nostic.*
- Pres a ges (près' á 'jíz), *n. plu.* of Presage, *something that foreshows*; a prog-
- Rev e la tions (rèv è lá' shúnz), *n. plu.* of Revelation, *communication of sacred truths, disclosure of truth to men by God*; discovery; act of disclosing.
- Sen su al (sèn' shù 'ál), *a.* *pertaining or belonging to the senses*; consisting in or pleasing to the senses; carnal; lewd. [*style, or excellence.*
- Sub li mer (súb lì' mâr), *a.* *more lofty, more elevated, grander*; high in place,

Tǝr pǝd, *a. having lost the power, or destitute of feeling ; motionless, numb ; dull, sluggish ; stupid ; inactive.*

U til i ty (yǝ tǝl' lǝ 'tǝ), *n. usefulness, production of good ; profit ; convenience.*

Wǝll-bǝ' ǝng, *n. welfare, happiness ; prosperity.* [ence.

Wǝll-ed u ca ted (wǝl-'ǝd' jǝ 'kǝ tǝd), *a. educated, taught, or instructed well.*

## READING LESSON LXIV.

### *On the Pleasure of Acquiring Knowledge.*

1. IN every period of life, the acquisition of knowledge is one of the most pleasing employments of the human mind. But in youth, there are circumstances which make it productive of higher enjoyment. It is then that every thing has the charm of novelty ; that curiosity and fancy are awake ; and that the heart swells with the anticipations of future eminence and utility.

2. Even in those lower branches of instruction which we call mere accomplishments, there is something always pleasing to the young in their acquisition. They seem to become every well-educated person ; they adorn, if they do not dignify humanity ; and, what is far more, while they give an elegant employment to the hours of leisure and relaxation, they afford a means of contributing to the purity and innocence of domestic life.

3. But in the acquisition of knowledge of the higher kind, in the hours when the young gradually begin the study of the laws of nature, and of the faculties of the human mind, or of the magnificent revelations of the Gospel, there is a pleasure of a sublimer nature. The cloud, which, in their infant years, seemed to cover nature from their view, begins gradually to resolve.

4. The world in which they are placed, opens with all its wonders upon their eye ; their powers of attention and observation seem to expand with the scene before them ; and, while they see, for the first time, the immensity of the universe of God, and mark the majestic simplicity of those laws by which its operations are conducted, they feel as if they were awakened to a higher species of being, and admitted into nearer intercourse with the Author of Nature.

5. It is this period, accordingly, more than all others, that determines our hopes or fears of the future fate of the young. To feel no joy in such pursuits ; to listen carelessly to the voice which brings such magnificent instruction ; to see the veil raised which conceals the counsels of the Deity, and to show no emotion at the discovery, are symptoms of a weak and torpid spirit, of a mind unworthy of the advantages it possesses, and fitted only for the humility of sensual and ignoble pleasure.

6. Of those, on the contrary, who distinguish themselves by

the love of knowledge, who follow with ardor the career that is open to them, we are apt to form the most honorable presages. It is the character which is natural to youth, and which, therefore, promises well of their maturity. We foresee for them, at least, a life of pure and virtuous enjoyment, and we are willing to anticipate no common share of future usefulness and splendor.

7. In the second place, the pursuits of knowledge lead not only to happiness, but to honor. "Length of days is in her right hand, and in her left are riches and honor." It is honorable to excel even in the most trifling species of knowledge, in those which can amuse only the passing hour. It is more honorable to excel in those different branches of science which are connected with the liberal professions of life, and which tend so much to the dignity and well-being of humanity.

8. It is the means of raising the most obscure to esteem and attention ; it opens to the just ambition of youth, some of the most distinguished and respected situations in society ; and it places them there with the consoling reflection, that it is to their own industry and labor, in the providence of God, that they are alone indebted for them. But, to excel in the higher attainments of knowledge, to be distinguished in those greater pursuits which have commanded the attention and exhausted the abilities of the wise in every former age, is, perhaps, of all the distinctions of human understanding, the most honorable and grateful.

9. When we look back upon the great men who have gone before us in every path of glory, we feel our eye turn from the career of war and of ambition, and involuntarily rest upon those who have displayed the great truths of religion, who have investigated the laws of social welfare, or extended the sphere of human knowledge. These are honors, we feel, which have been gained without a crime, and which can be enjoyed without remorse. They are honors also which can never die, which can shed lustre even upon the humblest head, and to which the young of every succeeding age will look up, as their brightest incentives to the pursuit of virtuous fame.—ALISON.

QUESTIONS.—What is one of the most pleasing employments ? When ? When has every thing the charm of novelty ? There is always something pleasing to the young in what ? To what does the acquisition of knowledge afford the means of contributing ? In what is there pleasure of a more sublime nature ? What opens with all its wonders ? They feel as if they were awakened to what ? What are symptoms of a weak and torpid spirit ? Of whom are we apt to form the most honorable presages ? We foresee what ? To what do the pursuits of knowledge lead ? It is honorable to excel in what ? In what is it still more honorable to excel ? Whom and to what does the acquisition of knowledge raise ? Can there be a *more* PLEASING SIGHT than

that of witnessing an OBSCURE and INDIGENT YOUNG MAN rise by his OWN EXERTIONS, unaided by WEALTH or ANCESTRY, to *eminence* and *usefulness*? To such a young man, what is the consoling reflection? What are, perhaps, the most honorable and grateful distinctions? When do we feel our eye turn from the career of *war* and *ambition*, and involuntarily rest upon what? Without what can these honors be enjoyed? What can never die? Can shed lustre upon what? Will be the brightest incentives to what? Will all my young friends remember that the way to *wealth*, *fame*, HONOR, *distinction*, and RESPECTABILITY, is, in this country, open to all who are *industrious*, PERSEVERING, KIND, *amiable*, *virtuous*, TEMPERATE, and, above all, OBEDIENT and KIND to their PARENTS, without which none may ever even *hope* to prosper?

### SPELLING LESSON LXV.

- All-be hold ing (‘ăl-bê hōld’ ing), *a. beholding all things.*  
 Bar can (băr’ kân), *a. belonging or pertaining to Barca, a country in Africa.*  
 Blight (blite), *n. any thing blasting or nipping; a mildew; a kind of disease in plants: v. to blast; to affect with blight, hinder fertility; to frustrate.*  
 Cham ber (tshâmê’ bûr), *n. a private or retired apartment or room; an apartment or room in the upper story of a house; a hollow or cavity; a court: v. to be wanton; to occupy, lodge, or be shut up as in a chamber.*  
 Clod (klōd), *n. a lump or mass of earth, or clay, a turf; a dolt or dunce: v. to collect into concretions or a mass; to pelt with clods.*  
 Con tin u ous (kôn tîn’ ū’ ūs), *a. closely joined or united together.*  
 Dash ings (dăsh’ ingz), *n. plu. of Dashing, a striking against; a breaking; an obliterating; a blotting; a mingling; a flying off. [cible necessity.]*  
 Des ti ny (dês’ tē’ nē), *n. ultimate fate; doom; condition appointed; invincible.*  
 Dra per y (dră’ pûr’ rē), *n. cloth-work, hangings, curtains, &c.; the dress of a picture or statue; cloth; stuffs of wool. [more jovial.]*  
 Gay er (gâ’ ūr), *a. more cheerful, more merry; more airy; finer, more showy;*  
 Glides (glidez), *pres. t. of Glide, to flow or move gently, smoothly, and silently: n. the act of passing or moving gently and smoothly.*  
 Gray-head ed (gră’ hêd’ êd), *a. having a gray head or hair.*  
 Hând’ fûl, *n. as much as the hand can hold, grasp, or contain.*  
 Hears (hêêrz), *pres. t. of Hear, to feel an impression of sound; to perceive by the ear; to listen; to hearken; to attend.*  
 Lapse, *n. flow, a passing or course; a glide; a slip; a fall; a petty error; a mistake: v. to slip; to fall; to glide; to fail in duty or fall from truth.*  
 Mead ows (mêd’ dōze), *n. plu. of Meadow, a tract of low land, grass land or field for mowing; or, from which hay is annually made.*  
 Mirth (mêrth), *n. merriment, hilarity, jollity; gayety.*  
 Mu sings (mû’ zingz), *n. plu. of Musing, a studying in silence, a pondering; a thinking, a meditating.*  
 Or e gon (ôr’ rê’ gôn), *n. prop. the name of a large territory, belonging to the United States, situated between the Rocky Mountains and the Pacific Ocean. [right; the father, head, or ruler of a family, or of a church.]*  
 Pa tri archs (pâ’ trê’ ârks), *n. plu. of Patriarch, one who governs by paternal*  
 Pen sive (pên’ sîv), *a. appearing serious or thoughtful; sorrowfully thoughtful; sad; serious. [veringly.]*  
 Plôd, *v. to toil, to drudge; to travel laboriously; to study closely and perse-*  
 Quar ry-slave (kwôr’ rê’ slăve), *n. a slave who works or digs in a quarry.*  
 Rock-rib bed (rôk’-rîbd), *a. having ribs or raised lines and channels of rocks or stones.*



Scour ged (skúrjd), *pre.* of Scourge, *to whip severely, lash with a whip; to punish, chastise; to afflict greatly; to harass: n.* a whip; a lash; a punishment, chastisement; affliction.

Seers (sèerz), *n. plu.* of Seer, *a prophet; one who sees.*

Shârp' nèss, *n.* keenness, severity; acuteness of intellect; ingenuity; acidity; painfulness; fierceness.

Shud der (shúd' dâr), *v.* *to quake with horror or fear; to quiver, to shiver; to tremble: n.* a tremor; a trembling or shaking with horror or fear.

Stretch ing (strétsh' ing), *par.* of Stretch, *to extend or be extended; to expand; to strain; to reach; to draw out or be drawn out: n.* extension; reach; effort; extent.

Sur ren der ing (sûr rén' dâr 'ing), *par.* of Surrender, *to yield, give, or deliver up: n.* act of yielding, giving, or delivering up to another.

Sus tain ed (sûs tând'), *pre.* of Sustain, *to support, uphold; to maintain; to*

Swain (swâne), *n.* a pastoral youth; a young man. [bear, endure; to help.

Teach ings (tèetsh' ingz), *n. plu.* of Teaching, *an instructing; a telling; a showing.* [mering.

Un fal ter ing (ûn fâl' tûr 'ing), *a.* not faltering, not hesitating; not stam-

Un heed ed (ûn hèèd' èd), *a.* not heeded, disregarded; neglected, slighted.

## READING LESSON LXV.

### *Thanatopsis.*

1. To him who in the love of Nature holds  
Communion with her visible forms, she speaks  
A various language; for his gayer hours  
She has a voice of gladness, and a smile  
And eloquence of beauty, and she glides  
Into his darker musings, with a mild  
And gentle sympathy, that steals away  
Their sharpness, ere he is aware.
2. When thoughts  
Of the last bitter hour come like a blight  
Over thy spirit, and sad images  
Of the stern agony, and shroud, and pall,  
And breathless darkness, and the narrow house,  
Make thee to shudder, and grow sick at heart;  
Go forth, under the open sky, and list  
To Nature's teachings, while from all around,  
Earth and her waters, and the depths of air,  
Comes a still voice; yet a few days, and thee  
The all-beholding sun shall see no more  
In all his course; nor yet in the cold ground,  
Where thy pale form was laid, with many tears,  
Nor in the embrace of ocean, shall exist  
Thy image.

3. Earth, that nourished thee, shall claim  
Thy growth, to be resolved to earth again ;  
And, lost each human trace, surrendering up  
Thine individual being, shalt thou go  
To mix for ever with the elements,  
To be a brother to the insensible rock  
And to the sluggish clod, which the rude swain  
Turns with his share, and treads upon.
4. The oak  
Shall send his roots abroad, and pierce thy mould.  
Yet not to thy eternal resting-place  
Shalt thou retire alone ; nor couldst thou wish  
Couch more magnificent. Thou shalt lie down  
With patriarchs of the infant world, with kings,  
The powerful of the earth ; the wise, the good,  
Fair forms, and hoary seers of ages past,  
All in one mighty sepulchre.
5. The hills,  
Rock-ribbed and ancient as the sun ; the vales,  
Stretching in pensive quietness between ;  
The venerable woods ; rivers that move  
In majesty, and the complaining brooks  
That make the meadows green ; and, poured round all,  
Old ocean's gray and melancholy waste ;  
Are but the solemn decorations all  
Of the great tomb of man.
6. The golden sun,  
The planets, all the infinite host of heaven,  
Are shining on the sad abodes of death,  
Through the still lapse of ages. All that tread  
The globe are but a handful to the tribes  
That slumber in its bosom. Take the wings  
Of morning, and the Barcan desert pierce ;  
Or lose thyself in the continuous woods  
Where rolls the Oregon, and hears no sound,  
Save his own dashings, yet, the dead are there ;  
And millions in those solitudes, since first  
The flight of years began, have laid them down  
In their last sleep ; the dead reign there alone.
- 7 So shalt thou rest ; and what if thou shalt fall  
Unheeded by the living ; and no friend  
Take note of thy departure ? All that breathe  
Will share thy destiny. The gay will laugh  
When thou art gone, the solemn brood of care

Plod on, and each one as before will chase  
His favorite phantom ; yet all these shall leave  
Their mirth and their employments, and shall come  
And make their bed with thee.

8. As the long train  
Of ages glide away, the sons of men,  
The youth in life's green spring, and he who goes  
In the full strength of years, matron, and maid,  
And the sweet babe, and the gray-headed man,  
Shall one by one be gathered to thy side,  
By those, who in their turn shall follow them.
9. So live, that when thy summons comes to join  
The innumerable caravan, that moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.—BRYANT.

QUESTIONS.—What speaks a various language? To whom? What is stolen away? When should we go forth, under the open sky, and listen to Nature's teachings? What shall be in a few days? What shall send roots abroad? With whom shalt thou lie down? All in one mighty what? What are but the solemn decorations of the tomb of man? What shine through the lapse of ages? What are but a handful? To what? Take the wings of the morning and pierce what? What are there? Who will share thy destiny? Is it not much more important to be *good* and leave an *unspotted* NAME and REPUTATION at death than to have *wealth* and *flattering* FRIENDS and a *pompous funeral* with not *one sigh* from a *virtuous bosom* at your departure? Who shall be gathered one by one to thy side after death? How, then, shouldst thou live? Will not all my young friends remember that, to be *happy* here and hereafter, they MUST BE GOOD?

## SPELLING LESSON LXVI.

- Ab sorb ed (áb sŏrbd'), *pre.* of Absorb, to engross or engage wholly; to swallow up; to suck up; to drink in.
- Ap pa rent (áp pá' rĕnt), *a.* seeming, visible; plain, open; evident; certain.
- Ap prove (áp prŏv'), *v.* to be pleased with, to commend; to be like; to allow or admit the propriety of; to prove; to make worthy, justify.
- Av a rice (áv á' rĭs), *n.* an inordinate or insatiable desire of gaining wealth, an excessive love of money; covetousness.
- Av o ca tions (áv ō ká' shúnz), *n. plu.* of Avocation, the business that calls; the act of calling off or aside.
- Blënd' ing, *par.* of Blend, to mingle or mix together.

- Com men ces (kõm mên' sîz), *pres. t.* of Commence, *to begin to be*; to enter upon, begin; to originate, take rise.
- Con fess ed (kõn fêst'), *pre.* of Confess, *to admit or consent to*; to own, acknowledge; to avow; to make confession of a crime or fault.
- Con junc tion (kõn jûngk' shûn), *n.* league, bond; union; a meeting; the name of one of the parts of speech.
- Con sid ers (kõn sîd' úrz), *pres. t.* of Consider, *to regard*; to suppose; to think or deliberate upon; to reflect, meditate on; to study.
- De gen er ates (dê jên' êr 'âtes), *pres. t.* of Degenerate, *to become worse, to decline or decay in good qualities, kind, or virtue*; to grow base: *a.* having decayed or declined in virtue or worth; base.
- Dê têts', *pres. t.* of Detest, *to abhor, to hate extremely*; to abominate.
- Dregs (drêgz), *n. plu.* refuse, feculence; the sediment of liquors; lees; worthless matter.
- El e ment (êl' ê 'mênt), *n.* the state of anything suited to one's temper; the rudiments of literature or science; the first or constituent principle of anything.
- En lar ging (ên lârl' jîng), *par.* of Enlarge, *to make or become greater, to increase, extend*; to expand; to swell; to amplify, expatiate.
- Ex as per a ted (êgz âs' pêr 'â têt), *pre.* of Exasperate, *to provoke, irritate*; to enrage, make very angry; to vex. [exempt; to object.
- Ex cept ed (êk sêpt' êd), *pre.* of Except, *to leave or take out, to exclude*; to Fâr' thêst, *a. most distant, most remote*: *ad.* at or to the greatest distance; most remotely. [ror, or failure.
- In fal li bly (în fâl' lê 'blê), *ad.* certainly, without a possibility of mistake, error.
- In flames (în flâmez'), *pres. t.* of Inflame, *to enkindle or excite*; to set on fire; to provoke, exasperate, or irritate; to aggravate; to grow hot, angry, and painful. [by instinct.
- In stinc tive (în stîngk' tîv), *a.* acting without reason, spontaneous; prompted
- Is sues (îsh' úze), *pres. t.* and *n. plu.* of Issue, *to proceed*; to pass out; to send or come out or forth: *n.* event, consequence; termination, conclusion end; egress; offspring; passage out; discharge; a vent.
- Ma lig ni ty (mâ lig' nê 'tê), *n.* evil disposition towards another, extreme enmity; malice; virulence; heinousness.
- Mem bers (mêm' bûrz), *n. plu.* of Member, *an individual of a community or society*; or, of a legislature or assembly; a part; a limb; a clause.
- Mîs ân' thrò 'pîst, *n.* a hater of mankind. [tunate event.
- Mis car riage (mîs kâr' rîje), *n.* failure; fault, ill conduct; abortion; unfortun.
- No to ri e ty ('nò tò rî' ê 'tê), *n.* public exposure; public knowledge.
- Per forms (pêr fôrmz'), *pres. t.* of Perform, *to do*; to execute; to discharge; to fulfil; to accomplish.
- Per se cutes (pêr' sê 'kâtes), *pres. t.* of Persecute, *to pursue with hatred, malice, malignity, or enmity*; to harass.
- Pub lic ly (pûb' lik' lê), *ad.* with exposure to popular notice; openly, without concealment. [to receive as a reward.
- Reaps (rêaps), *pres. t.* of Reap, *to obtain, to gather*; to cut grain with a sickle;
- Re cip ro cal (rê sîp' rò 'kâl), *a.* mutual, alternate.
- Re fer red (rê fêrd'), *pre.* of Refer, *to appeal or submit to*; to leave to; to allude; to direct to another; to have relation; to dismiss or leave for judgment or decision.
- Rê gârd' îng, *par.* of Regard, *to esteem*; to value; to observe; to mind, to heed; to respect; to notice: *n.* esteem, respect; attention; reverence; note.
- Rêst' lèss, *a.* uneasy, not quiet; being without sleep; turbulent; unsettled.
- Sem blan ces (sêm' blân' sîz), *n. plu.* of Semblance, *appearance, show*; likeness.
- Shuns (shûnz), *pres. t.* of Shun, *to avoid, keep clear of*; to decline; to escape.



Sub di vis ions ('súb dè vîzh' ûnz), *n. plu.* of Subdivision, *a portion or part of a division or larger part*; the act of subdividing.

Suc ceeds (súk sèédz'), *pres. t.* of Succeed, *to prosper, to be or make successful*; to follow in order; to be subsequent to. [another.

Sym pa thize (sím' pá 'thîze), *v.* *to have a common feeling*; to feel with or for

Taints (tânts), *pres. t. and n. plu.* of Taint, *to corrupt*; to sully; to infect; to poison: *n.* corruption; infection; a strain; a blemish on reputation.

The at ri cal (thè át' rè 'kâl), *a.* *suiting*, belonging, pertaining to, *or like a theatre.* [pardoned.

Un par don a ble (ún pâr' dn 'á bl), *a.* *not to be forgiven*; that can not be

Un so cial (ún sò shâl), *a.* *not social*, not adapted or beneficial to, *or agreeable in society.*

Vi ti ates (vîsh' è 'âtes), *pres. t.* of Vitiate, *to deprave, to corrupt, to spoil*; to render defective; to invalidate, make void; to injure the quality of.

## READING LESSON LXVI.

### Vanity.

1. THERE is, it will be confessed, a delicate sensibility to character, a sober desire of reputation, a wish to possess the esteem of the wise and good, felt by the purest minds, which is at the farthest remove from arrogance or vanity. The humility of a noble mind scarcely dares approve of itself, until it has secured the approbation of others. Very different is that restless desire of distinction, that passion for theatrical display, which inflames the heart and occupies the whole attention of vain men.

2. This, of all the passions, is the most unsocial, avarice itself not excepted. The reason is plain. Property is a kind of good which may be more easily attained, and is capable of more minute subdivisions, than fame. In the pursuit of wealth, men are led by an attention to their own interest to promote the welfare of each other; their advantages are reciprocal; the benefits which each is anxious to acquire for himself he reaps in the greatest abundance from the union and conjunction of society. The pursuits of vanity are quite contrary.

3. The portion of time and attention mankind are willing to spare from their avocations and pleasures to devote to the admiration of each other is so small, that every successful adventurer is felt to have impaired the common stock. The success of one is the disappointment of multitudes. For though there be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. Hence every vain man, every man in whom vanity is the ruling passion, regarding his rival as his enemy, is strongly tempted to rejoice in his miscarriage, and pine at his success.

4. Besides, as the passions are seldom seen in a simple, unmixed state, so vanity, when it succeeds, degenerates into arrogance ; when it is disappointed (and it is often disappointed), it is exasperated into malignity, and corrupted into envy. In this stage the vain man commences a determined misanthropist. He detests that excellence which he can not reach. He detests his species, and longs to be revenged for the unpardonable injustice he has sustained in their insensibility to his merits. He lives upon the calamities of the world ; the vices and miseries of men are his element and his food.

5. Virtues, talents, and genius are his natural enemies, which he persecutes with instinctive eagerness and unrelenting hostility. There are who doubt the existence of such a disposition ; but it certainly issues out of the dregs of disappointed vanity : a disease which taints and vitiates the whole character wherever it prevails. It forms the heart to such a profound indifference to the welfare of others, that, whatever appearances he may assume, or however wide the circle of his seeming virtues may extend, you will infallibly find the vain man is his own centre.

6. Attentive only to himself, absorbed in the contemplation of his own perfections, instead of feeling tenderness for his fellow-creatures as members of the same family, as beings with whom he is appointed to act, to suffer, and to sympathize, he considers life as a stage on which he is performing a part, and mankind in no other light than spectators. Whether he smile or frown, whether his path be adorned with the rays of beneficence, or his steps be dyed in blood, an attention to self is the spring of every movement, and the motive to which every action is referred.

7. His apparent good qualities lose all their worth, by losing all that is simple, genuine, and natural : they are even pressed into the service of vanity, and become the means of enlarging its power. The truly good man is jealous over himself lest the notoriety of his best actions, by blending itself with their motive, should diminish their value ; the vain man performs the same actions for the sake of that notoriety. The good man quietly discharges his duty, and shuns ostentation ; the vain man considers every good deed lost that is not publicly displayed. The one is intent upon realities, the other upon semblances : the one aims to be virtuous, the other to appear so.—ROBERT HALL.

QUESTIONS.—What is that, felt by the purest minds, which is the farthest remove from *arrogance* or *vanity* ? Should not every person strive to secure the approbation of the good and virtuous ? Can any one be a good citizen who *disregards* the *ESTEEM* and *GOOD OPINION* of his fellow-citizens ? What is the most unsocial of all the passions ? Can any thing be more *dis-*

*gusting* and worthy of the CONTEMPT of every sensitive mind than VANITY? Property is a kind of what? In the pursuit of wealth men are led to what? The success of one is what? Why? What must necessarily be the portion of but few? What is every vain man strongly tempted to do? Is it not one of the *meanest* acts to *rejoice* at the FAILURE or *repine* at the SUCCESS of another? When vanity is disappointed into what is it exasperated? Into what corrupted? The vain man then becomes a determined what? He detests what? He lives upon what? What are his element and his food? Can any person's life be more *lamentably deplorable* than that of the man who cherishes *malignity* and *envy* and lives upon the *calamities* of the world? What does he persecute? Disappointed vanity does what? With him what is the spring to every movement? Who is jealous over himself? Why? For what does the vain man perform the same actions? The *good* man does what? The *vain* man considers what? The *good* man aims at and is intent upon what? The *vain* man what? Will all my young friends avoid VANITY as most *destructive* to social and private HAPPINESS and as most DESPICABLE in the eyes of every INTELLIGENT person?

### SPELLING LESSON LXVII.

- A bound (â bôund'), *v. to be in great plenty, to have, or to be prevalent.*  
 Ab so lute (âb' sô 'lûte), *a. arbitrary, not limited; unconditional; complete; positive; certain.*  
 Ac cord (âk kôrd'), *n. an agreement, harmony; union; a compact: v. to agree to; to suit with; to unite; to adjust; to harmonize.*  
 Act ing (âkt' ing), *par. of Act, to do, perform; to be in action; to conduct, behave; to feign, represent; to imitate: n. a deed, achievement, or exploit; decree; the decision of a legislative body, &c.; part of a play.*  
 A do ring (â dô' ring), *part. a. loving, reverencing; honoring: par. of Adore, to reverence, to worship; to honor; to love intensely.*  
 Ban ner (bân' nûr), *n. a flag, a military standard; a streamer.*  
 Bids (bîdz), *pres. t. and n. plu. of Bid, to desire, invite; to command, to order; to offer a price; to propose: n. an offer of a price.*  
 Ca lum ni ous ly (kâ lûm' nê 'ûs lê), *ad. slanderously; injuriously.*  
 Char ter (tshâr' tûr), *n. a writing or instrument conferring or bestowing privileges, rights, or powers; a deed; a grant; immunity: v. to let or hire a ship, &c.; to establish by charter.*  
 Col lec tive (kôl lèk' tiv), *a. aggregated, gathered or formed by gathering into one mass, sum, or body; inferring.*  
 Com mon wealth (kôin' mûn 'wêlth), *n. a free and independent state; a republic; the general body of the people, the public.* [give a name to.  
 De nom i na ted (dê nôm' ê 'nâ têt), *pre. of Denominate, to call, to name; to*  
 En coun ter (ên kôûn' tûr), *v. to meet with; to engage in conflict, combat, or battle; to attack; to resist; to fight; to oppose: n. a meeting in contest; battle; a combat; a single fight; duel; engagement.*  
 En gine (ên' jîn), *n. means, that by which any effect is produced; an instrument, a kind of machine for throwing water to extinguish fire; an agent.*  
 Fair est (fâre' êst), *a. most beautiful, most handsome; most honest; frankest; whitest, purest; clearest; mildest, most gentle; most equitable; plainest.*  
 False ly (fâlse' lê), *ad. not truly, erroneously; perfidiously, treacherously.*  
 Folds (fôldz), *n. plu. and pres. t. of Fold, an embrace, an enclosure; a double; a plait; a pen for sheep: v. to double over or up; to enclose; to shut up or confine in a fold.*

- Fra ter ni ties (frâ tēr' nè 'tîz), *n. plu.* of Fraternity, *a body of men united, a society*; a corporation; a brotherhood; the quality of a brother.
- Hêr' mît, *n. one who retires from society and lives in solitude*; a devout recluse.
- Im pe ri al (îm pē' rê 'âl), *a. royal, regal, belonging or pertaining to a monarch, emperor, or empire*; monarchical. [verb.]
- Môôd, *n. disposition, temper*; state of mind; manner; form or variation of a
- Or ga ni zed (ôr gâ 'nîzd), *part. a. properly and duly systematized, reduced to form*: *pre.* of Organize, to systematize; to form properly or in regular
- Pô' êt, *n. one who writes poetry or poems*. [structure; to construct suitably.]
- Pris ons (prîz' znz), *n. plu. and pres. t. of Prison, a jail, a place of confinement*: *v.* to confine, shut up; to enchain.
- Prov ince (prôv' înce), *n. the proper office or business of any one*; a subjected or conquered distant country belonging to a kingdom or empire; a tract, region, or district.
- Rôôd, *n. the fourth part of an acre, 40 square rods*; a pole; a cross.
- Scaf folds (skâf' fûldz), *n. plu. and pres. t. of Scaffold, an elevated stage or platform on which a criminal is placed to be executed*; a temporary stage or support of wood used by builders to support the workmen: *v.* to furnish with a scaffold; to uphold.
- Star-span gled (stâr-spâng' gld), *a. adorned or set with stars*.
- Sway (swâ), *n. influence, power*; rule; dominion; direction: *v.* to influence, incline; to wield, govern, to rule; to bias; to have weight.
- Tram pled (trâm' pld), *part. a. trodden under foot*: *pre.* of Trample, to tread under foot; to treat with pride, contempt, and insult.
- Un fold ing (ân fôld' îng), *par. of Unfold, to lay open to view*; to display; to discover; to expand.
- Wars (wârz), *n. plu. and pres. t. of War, public contest, open hostility*; contention, act of opposition: *v.* to make war; to carry on hostilities or a contest; to contend, strive. [ordered well.]
- Well-or der ed (wêl-ôr' dûrd), *a. properly conducted, managed, or behaved*;
- Wrong ed (rôngd), *part. a. treated improperly or unjustly*; injured: *pre.* of Wrong, to injure, treat unjustly or with injustice; to deprive of some right: *n. crime, misdemeanor*; violation of right, injustice, injury: *a. not right*; not fit or proper; erroneous: *ad. amiss, not rightly*.

## READING LESSON LXVII.

*Extract from an Oration delivered at Cambridge, July 4, 1826.*

1. THE greatest engine of moral power which human nature knows, is an organized, prosperous state. All that man in his individual capacity can do; all that he can effect by his fraternities, by his ingenious discoveries and wonders of art, or by his influence over others, is as nothing, compared with the collective, perpetual influence on human affairs and human happiness, of a well constituted, powerful commonwealth.

2. It blesses generations with its sweet influence; even the barren earth seems to pour out its fruits under a system where property is secure, while her fairest gardens are blighted by despotism. Men, thinking, reasoning men, abound beneath its be-



nignant sway ; nature enters into a beautiful accord, a better, purer consent with man, and guides an industrious citizen to every rood of her smiling wastes ; and we see, at length, that what has been called a state of nature, has been most falsely, calumniously so denominated ; that the nature of man is neither that of a savage, a hermit, nor a slave ; but that of a member of a well-ordered family, that of a good neighbor, a free citizen, a well-informed, good man, acting with others like him.

3. This is the lesson which is taught in the charter of our independence ; this is the lesson which our example is to teach the world. The epic poet of Rome ; the faithful subject of an absolute prince, in unfolding the duties and destinies of his countrymen, bids them look down with disdain on the polished and intellectual arts of Greece, and deem their arts to be,

“To rule the nations with imperial sway ;  
To spare the tribes that yield ; fight down the proud ;  
And force the mood of peace upon the world.”

4. A nobler counsel breathes from the charter of our independence ; a happier province belongs to our free republic. Peace we would extend, but by persuasion and example ; the moral force, by which alone it can prevail among the nations.

5. Wars we may encounter ; but it is in the sacred character of the injured and the wronged ; to raise the trampled rights of humanity from the dust ; to rescue the mild form of Liberty from her abode among the prisons and the scaffolds of the elder world, and to set her in the chair of state among her adoring children ; to give her beauty for ashes ; a healthful action for cruel agony ; to put at last a period to her warfare on earth ; to tear her star-spangled banner from the perilous ridges of battle, and plant it on the rock of ages. There be it fixed for ever, the power of a free people slumbering in its folds, their peace reposing in its shade !—E. EVERETT.

QUESTIONS.—What is the greatest engine of moral power ? What is as nothing ? Compared with what ? With what are generations blessed ? What are blighted by despotism ? Beneath what do thinking, reasoning men abound ? Under an organized and prosperous state, what do we see, at length ? That the nature of man is not what ? But that he is what ? Where is this lesson taught ? What does the faithful subject of an absolute prince do ? A NOBLER COUNSEL than this breathes from what ? How should we extend peace ? How, alone, *can* peace prevail among the nations ? Should not every person cultivate a *peaceful* spirit, so that the *horrible*, DETESTABLE, and ABSURD *practice* of WAR may be for ever at an end ? Will every young American remember, that under Providence, it is for *our* country to set this noble example ?

## SPELLING LESSON LXVIII.

- Act ed (ák' éd), *pre. of Act, to exert power ; to perform ; to be in action ; to do ; to conduct, behave ; to imitate ; to feign, represent : n. a deed, achievement, exploit ; decree ; the decision of a legislative body ; part of a play.*
- Al i ment (ál' é 'mènt), *n. nourishment ; food ; support.* [ner.]
- As ton ish ing ly (ás tón' ish 'ing lè), *ad. in an astonishing or amazing manner.*
- Cer re spond ing ('kòr rè spònd' ing), *part. a. fitting, suitable ; agreeing ; answering : par. of Correspond, to suit ; to agree ; to fit, to answer ; to keep up intercourse by writing letters to each other alternately.*
- De nom i na tions (dè 'nòm é ná' shúnz), *n. plu. of Denomination, a class or society of individuals, called by the same name ; a name given to a thing ; a title.* [strike out.]
- Eff fa ced (éf fàste'), *pre. of Efface, to blot out, wear away ; to destroy ; to*
- En no bling (èn nò' bling), *part. a. dignifying, elevating ; exalting : par. of Ennoble, to dignify, make noble ; to elevate ; to exalt.*
- Flour ish ed (flúr rísh), *pre. of Flourish, to thrive, increase and enlarge ; to be in vigor ; to be prosperous ; to boast ; to adorn, embellish ; to brandish : n. bravery ; ostentatious parade of words ; showy splendor ; fanciful strokes of the pen, &c.* [age, to support.]
- Fos ter ed (fòs' túrd), *pre. of Foster, to cherish, to nurse ; to feed ; to encourage*
- Fos ter ing (fòs' túr 'ing), *part. a. cherishing, nursing ; encouraging : par. of Foster.*
- Guard ed (gárd' éd), *pre. of Guard, to watch, protect ; to defend ; to secure from harm : n. a watch ; security ; defence ; a man or body of men for defence ; protection ; care.* [cestor.]
- He red i ta ry (hé rēd' é 'tá rè), *a. descending by inheritance ; or, from an ancestor*
- Hov er (háv' úr), *v. to hang over or about ; to flap the wings, to flutter ; to wander near or about.* [spiration of the Scriptures.]
- In fi del (ín' fē 'dèl), *n. one who rejects or disbelieves Christianity or the in-*
- In ves ti ga tion (ín 'vès tè gá' shún), *n. examination, a searching for truth ; the action or process of searching minutely.*
- Nur ser y (núr' súr 'rè), *n. an apartment or room where children are nursed and brought up ; a plantation of young trees.* [to appear.]
- Oc curs (òk kúr'), *pres. t. of Occur, to come to the mind ; to arise ; to happen ;*
- Par ta ken (pár tá' kn), *per. par. of Partake, to participate, to have or take a part in or share of any thing ; to share.*
- Phil an thro pists (fíl án' thrò 'písts), *n. plu. of Philanthropist, one who loves and wishes well to his fellow-men, one of general benevolence.*
- Pre di lec tions (prè dè lēk' shúnz), *n. plu. of Predilection, a prepossession in favor of something ; a previous liking ; a preference.*
- Rare ly (ráre' lè), *ad. not often, seldom ; finely.*
- Ré fěr', *v. to have recourse, to appeal ; to leave to ; to allude ; to deliver, dis-*
- miss or submit for judgment or decision ; to direct to another ; to have relation.
- Rè spònd', *v. to answer, to reply ; to correspond ; to suit : n. a short anthem.*
- Sooths (sòðthz), *pres. t. of Sooth, to assuage, soften, mollify ; to quiet, to calm ; to flatter, to please.*
- Sòund' éd, *pre. of Sound, to make a noise ; to search for depth ; to examine ; to celebrate by sound : n. any thing audible, noise ; voice ; a narrow sea ; a. whole, firm ; unhurt ; healthy ; stout ; undecayed.*
- Un chán gíng (ún tsháne' jing), *a. suffering no alteration.*
- Vér bál, *a. spoken, uttered by the mouth, oral ; literal ; pertaining to verbs.*
- Way ward (wá' wúrd), *a. perverse, froward ; unruly.*
- Where in (hwáre ín'), *ad. in which ; in what or which place or thing.*

## READING LESSON LXVIII.

*Importance of well-directed Maternal Influence.*

1. The minds of children are easily interested, as every thing is new to them, and a new and most beautiful world is opening before them with all the attractions of nature and art. Their capacities expand astonishingly with even moderate instruction, if it be systematic and regular, as it leads them to investigation and inquiry far beyond the sphere of the instructions they receive: at this time how necessary it is, to endeavor to stamp upon their minds some salutary truths not to be effaced. The works of nature present an extensive field for instruction wherein a child may be soon taught to acknowledge the existence of a Supreme Being from the convictions of reason.

2. In connexion with the book of nature, the Bible should be the first book used from whence to draw our precepts as containing instruction suitable to the earliest age. It is not necessary to wait until the child is able to read for itself. The best mode of presenting instruction is by familiar verbal communication: its truths are better remembered, and in this manner too, a large portion of the Bible can be condensed into a small compass. Give the young minds subjects for thought; they are ever active, ever busy; and, if not provided with proper aliment by those who have the care of them, they will resort to something for themselves which may be adverse in its influence.

3. The precepts of the gospel are ennobling and refining in a high degree; and, they will ere long show their effects upon the mind trained in their discipline. I have often been led to observe the striking difference between children who have been brought up according to the wisdom of this world, and of those taught according to the gospel; how much more expanded is the young mind of one instructed in the gospel precepts; how much more elevated in its character; how much more ready to sympathize with suffering, and to respond to benevolent and noble sentiments: it has partaken of the true and proper food of the soul, and by it has flourished and become vigorous. It is in the fostering atmosphere of the nursery, where the form is given to the young and tender plant. A celebrated artist once said, my mother's kiss made me a painter; how many thousands might say, my mother's kiss made me a christian or an infidel, a useful or a useless member of society.

4. If mothers wish to know the extensive influence which their precepts and examples exert either for good or evil upon the career and destiny of their children, they need only refer to some

striking examples for proof sufficient to establish this fact. In observing and reading the history of great and good or bad men, the thought rarely occurs that they have once been children, and have passed through the helpless years of infancy, been acted upon by influences which have formed their characters; and yet, if we should trace their goodness or their crimes to the right source, we should find that for the most part the seeds of early influence had produced the corresponding fruit.

5. And I have no doubt that could we know the history of very many philanthropists, we should find that the seeds of their usefulness had been sown in the nursery, and the germes fostered by the kind and gentle instruction of some CHRISTIAN MOTHER, whose voice sounded like music on the ear, and whose sympathy fell like balm upon the heart, grieved by the little trials and pains of childhood.

6. Often too, in after years, when clouds hover darkly over life's troubled path, she soothes the sorrows, and proves the comfort of her child; or, her faithful heart ever follows the wayward or wandering one, with the same unchanging affection, with which in years gone by, she guarded and provided for the helpless dependant upon her care. No one will deny that as the early prejudices and predilections are formed for religion, so they generally remain through life; hence the strong attachment of individuals to the various denominations which we often find hereditary for generations.—MRS. A. B. WHELPLEY.

QUESTIONS.—What are easily interested? Why? What expand astonishingly? What present an extensive field for instruction? What should be the FIRST BOOK used? What is not necessary? Which is the best mode of instruction? What should young minds have given them? If not thus provided, to what will they resort? What are ennobling and refining? Between what may a striking difference be seen? What is more expanded? More elevated in what? More ready to do what? Of what has it partaken? What is given in the fostering atmosphere of the nursery? What did a celebrated artist once say? What might many thousands say? Can any one estimate the *influence* of a PIOUS MOTHER? Can not almost every instance of NOBLE, GENEROUS, and PHILANTHROPIC actions of *benevolent* and *patriotic* men, in this and every other country, be traced *directly* to the EARLY INFLUENCE and INSTRUCTION of a PIOUS MOTHER? Can any one *hope* for or have any reason to *expect* SUCCESS or PROSPERITY who *disregards* the *kind advice* and PIOUS INSTRUCTION of his MOTHER? What can be more consoling and heart-cheering to a desponding heart in severe affliction than the fond recollection of a PIOUS MOTHER'S PRAYERS and TEARS poured forth and shed in infancy for her beloved offspring?

### SPELLING LESSON LXIX.

Ad mi red (ăd mîrd'), *pre.* of Admire, *to love, to esteem; to regard; to wonder at.*



- A do red (á dórd'), *pre.* of Adore, *to love intensely, to worship; to honor;*  
 A wry (á rl'), *ad. asquint, obliquely; unevenly; aside.* [to reverence.  
 Bar gain ed (bâr' gînd'), *pre.* of Bargain, *to make a contract; to agree: n. a*  
*contract; an agreement; stipulation; the thing bought or sold.*  
 Bow els (bôû' êlz), *n. plu. the interior part of any thing; the intestines; the*  
*entrails, parts within the body; tenderness, compassion.*  
 Com plete (kôm plête'), *v. to finish, to perfect; to end; to fulfil; to perform:*  
*a. finished; perfected; ended; entire; full.*  
 De ba sed (dê bâste'), *part. a. degraded; sunk, lowered: pre.* of Debase, *to*  
*degrade; to lower; to adulterate; to sink; to lessen; to reduce; to ren-*  
*der mean.* [Debase.  
 Dê bâ' sing, *part. a. degrading, rendering mean; adulterating, &c.: par.* of  
 De crep it (dê krêp' ít), *a. infirm, wasted and worn with age.*  
 Dev ils (dêv' vlz), *n. plu. of Devil, an evil spirit, a fallen angel; the enemy of*  
*mankind.*  
 Dream ing (drêem' ing), *part. a. imagining, having ideas of; thinking idly,*  
*&c.: par.* of Dream, *to imagine, have ideas of; to think in sleep; to*  
*think idly: n. thoughts in sleep; idle fancy.*  
 Earth y (êrth' è), *a. like earth; consisting of or relating to earth.*  
 Fâst' ing, *par.* of Fast, *to omit to take the usual meals; to abstain from food*  
*religiously: n. abstinence from food; a day for fasting: a. firm, fixed;*  
*sure; swift, rapid; quick: ad. firmly; surely; swiftly, with speed, rap-*  
*idly; closely.* [gleam or exhibit light or lustre.  
 Glit ter (glît' târ), *n. splendor, bright show; lustre: v. to shine brightly; to*  
 Grâsp' ing, *par.* of Grasp, *to hold in the hand; to gripe; to\*seize; to strug-*  
*gle: n. the gripe or seizure of the hands; embrace; hold; possession.*  
 Heaps (hêêps), *n. plu. and pres. t. of Heap, a mass; a cluster, number; ac-*  
*cumulation; many things thrown together without order: v. to amass,*  
*accumulate; to throw or pile up; to lay up.*  
 Hêr' rîd, *a. shocking, dreadful; hideous; rough, rugged.*  
 Hûnt' êd, *pre.* of Hunt, *to seek; to search or chase as game; to pursue; to*  
*follow the chase: n. a chase for game; pursuit; pack of hounds.*  
 Ill-gui ded (îl gî' dèd), *a. not properly guided or directed.* [imation.  
 In an i mate (în ân' é 'mâte), *a. destitute, void of, or without life, spirit, or an-*  
 In cu ra ble (în kû' rá 'bl), *a. that can not be cured, healed, or remedied.*  
 In hu man (în hû' mân), *a. unfeeling, cruel; barbarous, savage.* [knees.  
 Kneel ed (nêêld), *pre.* of Kneel, *to bend or rest on the knee; to fall on the*  
 Laugh ing-stock (lâf' ing-'stôk), *n. an object of ridicule; a butt.*  
 Light-wing ed (lîte'-wing 'êd), *a. speedy; swift, rapid.*  
 Mightst (mîltst), *v. defective, second per. sin. pre.* of May, *to be possible.*  
 Mur der ous (mûr' dâr 'ûs), *a. guilty of murder; bloody.*  
 Night-man's (nlte'-mânz), *n. posses. case of Night-man, one who carries away*  
*or removes filth in the night.*  
 Pânt, *v. to desire earnestly, to long; to palpitate, beat rapidly: n. palpitation,*  
*rapid motion of the heart.* [to pledge; to give as security.  
 Plight (plîte), *n. condition, state; case; pledge; state of being involved: v.*  
 Rîte, *n. a ceremony, an observance; a solemn act of religion.*  
 Stîg' nâl 'lze, *v. to make or render distinguished, eminent, or remarkable.*  
 Sô' rêst, *a. most afflicting, most distressing; most painful, most severe; most*  
*tender to the touch.*  
 Sweat (swêt), *v. to perspire, to emit moisture; to drudge, to toil; to cause to*  
*emit moisture: n. moisture emitted from the pores of the skin; labor;*  
*toil.*  
 Thiev ish (thêêv' ish), *a. addicted to or given to stealing; secret, sly.*  
 Un alms ed (ûn âmzd'), *a. not having received or given alms.*



5. Of all God made upright,  
 And in their nostrils breathed a living soul,  
 Most fallen, most prone, most earthy, most debased ;  
 Of all that sold Eternity for Time,  
 None bargained on so easy terms with death.  
 Illustrious fool ! Nay, most inhuman wretch !  
 He sat among his bags, and, with a look  
 Which hell might be ashamed of, drove the poor  
 Away unalmsed, and midst abundance died,  
 Sores of evils ! died of utter want.—POLLOK.

QUESTIONS.—For what do many sweat and bleed ? What do fools admire ? What do they sacrifice on its altar ? And, to complete their folly, what do they offer up ? To gain what ? Does any thing so absorb all the good feelings of our nature, as that *most* CONTEMPTIBLE of *all* THINGS, called AVARICE ? For what do most persons follow and adore this *yellow* PHANTOM ? Who is and ought to be the laughing-stock of devils and of men ? What may the MISER be seen doing at the midnight hour ? What grasp in his decrepit, withered hand ? For what does the MISER sell Eternity ? Among what does he sit ? Whom does he drive away unalmsed ? How does the MISER die ? Will all my young friends remember that the INORDINATE LOVE of money is one of the VERY BASEST of PASSIONS ; and, also remember, that, they can never enjoy *pleasure, comfort, or happiness* either in the *procuring* of money or in the *possession* of it, unless with the *disposition* TO DO GOOD with it when possessed ?

### SPELLING LESSON LXX.

Dealt (dêlt), *pre.* of Deal, *to distribute, scatter* ; to trade, to traffick ; to divide : *n.* a part ; quantity ; a board or plank ; fir-wood.  
 Gild' éd, *part. a.* adorned, illuminated ; overlaid with gold : *pre.* of Gild, to overlay or wash over with gold ; to adorn with lustre ; to illuminate, to brighten.  
 Rê bûke', *n.* reproof ; reprehension : *v.* to reprove, to chide ; to check.  
 Wring (rîng), *v.* to wrilhe, distort ; to twist, to turn ; to strain ; to extort ; to distress.

### READING LESSON LXX.

#### *To one Bereft.*

1. THE heart that has not known the hour  
 When Grief could bid it bow,  
 Or *seen* that looks and words have power  
 To wring the brightest brow,  
 'Twere vain to torture with a song  
 As sorrowful as mine ;

Leave such to pant amidst the throng  
That crowd its gilded shrine.

2. But ye that suffer ; who have felt  
The destiny of earth,  
That Death, with shadowy hand hath dealt  
Rebuke amidst your mirth ;  
To you this tribute of a word,  
When other sounds have fled,  
Will come like loved tones, faintly heard ;  
The Memory of the Dead.—MELLEN.

QUESTIONS.—Whom is it in vain to torture with a song ? To what should they be left ? To whom will this tribute come like loved tones ? What can be more *gratifying* and *soul-inspiring* to a *sensitive* and *virtuous* mind than fondly to cherish the MEMORY of the DEAD by a grateful *remembrance* or *recollection* of their NOBLE and GENEROUS DEEDS ?

### SPELLING LESSON LXXI.

Beck on ing (bék' kn 'ing), *part. a. making a sign: par. of Beckon, to make a sign to: n. a sign without words.*

Be guiles (bè gilez'), *pres. t. of Beguile, to delude, deceive; to cheat; to pass pleasingly; to amuse; to impose upon.*

Bènd' èst, *sec. per. sin. of the pres. t. of Bend, to incline, to stoop; to make or become crooked; to submit; to subdue: n. curve; turn.*

Bl' dîng, *par. of Bide, to dwell, to remain in a place; to endure; to suffer.*

Bow est (bôû' èst), *sec. per. sin. of the pres. t. of Bow, to bend, to stoop; to depress; to subdue, to crush; to sink under pressure; to bend the body in token of respect: n. an act of reverence, respect, or submission; the rounding, forward part of the side of a sloop, ship, steamboat, &c.*

Cher ubs (tshêr' ûbz), *n. plu. of Cherub, a celestial spirit, an angel; a kind of figure.* [troon; one who meanly shrinks from danger.

Dás' târd, *a. cowardly; meanly shrinking from danger: n. a coward, a pol-*  
Dès' pôst, *n. a tyrant; an absolute king, emperor, or prince.*

Des pot's (dês' pôts), *n. posses. case of Despot.*

Doub ly (dûb' blê), *ad. in twice the quantity.*

Free dom's (frêê' dûnz), *n. posses. case of Freedom, liberty, independence; privilege; franchise; license; ease or facility; frankness.*

Gâl' lîng, *part. a. fretting, vexing; teasing, &c.: par. of Gall, to rub off, break, or hurt the skin; to tease; to fret, vex; to impair: n. the bile, a thick, yellow, bitter liquor separated or secreted in the liver; rancor, bitterness of mind; malignity.*

Gay ly (gâ' lê), *ad. merrily, cheerfully; finely; splendidly, showily.*

Hail ing (hâle' îng), *par. of Hail, to salute; to call to; to pour down hail: n. drops of rain frozen, or little masses of ice or frozen vapor falling.*

Hair-brain ed (hâre'-brând), *a. wild, heedless; irregular; giddy, volatile.*

Hap ly (hâp' lê), *ad. it may be, perhaps; peradventure; by chance.*

Hâ' téd, *pre. of Hate, to abhor, to dislike greatly; to detest, abominate: n. hatred, ill-will; malignity; great dislike, detestation.*



- Ills (ilz), *n. plu.* of Ill, *evil, misery*; misfortune, harm; wickedness: *a.* bad, wicked; sick, disordered: *ad.* not rightly, amiss; not well.
- Imp (imp), *n. offspring, a son*; a puny devil. [short; continued.
- Long ed (lôngd), *pre.* of Long, *to desire or wish earnestly or eagerly*: *a.* not
- Mad ly (mád' lè), *ad.* without understanding, foolishly; furiously.
- May est (má' ést), *sec. per. sin.* of the *pres. t.* of May, to be possible.
- Nymphs (nîmf's), *n. plu.* of Nymph, *a goddess of the woods, forests, meadows, and waters*; a lady.
- Pack (pák), *n.* a great number; a set; a crew; a number of hounds; a large bundle; a load; a number of cards: *v.* to bind up; to make into a package or bundle; to send in haste; to select or pick a jury partially and fraudulently.
- Re gen er ate (rè jên' ér 'áte), *a.* renewed, renovated; born anew, changed from a natural to a spiritual state: *v.* to renew, make or produce anew; to be born anew.
- Spôt' lèss, *a.* pure, free from reproach; immaculate; holy; innocent.
- Stains (stánez), *n. plu.* and *pres. t.* of Stain, *a blot, a spot*; disgrace, reproach, shame; taint: *v.* to discolor, to spot; to soil; to dye; to bring reproach on.
- Ty rant's (tî' ránts), *n. posses. case* of Tyrant, *a cruel, despotic, arbitrary, and severe ruler or master*; one who oppresses.
- Vir gin (vêr' jîn), *n.* a pure, chaste, and virtuous maid or unmarried woman: *a.* pure; chaste; maidenly; modest.
- Wills (wîlz), *pres. t.* and *n. plu.* of Will, *to desire*; to direct; to determine; to dispose by testament: *n.* choice; disposition; command; the faculty of choosing; inclination; a testament.
- Wipe, *v.* to clear away; to cleanse or clean by rubbing: *n.* act of cleansing or cleaning; a rub; a blow; a reproof.
- Zeal ots (zêl' úts), *n. plu.* of Zealot, one who is full of zeal.

## READING LESSON LXXI.

### *My Country.*

1. AGAIN Peace showered her blessings o'er the land,  
And happiness and Freedom, hand in hand  
Went gayly round, and knocked at every door,  
Hailing the rich, and bidding with the poor,  
While wondering nations watched our bright career,  
And looked, and longed to seek a refuge here,  
From all the countless pack of galling ills,  
That slaves still suffer, when the tyrant wills.
2. And oh! be such thy ever during fate,  
My native land! still to be good and great!  
Still to be dear to nations, doubly dear,  
The people's hope, the tyrant's lasting fear,  
Still to be cherished by the good and brave,  
Still to be hated by the dastard slave,  
That turns in sick'ning envy from thy face  
The mirror that reflects his deep disgrace;

Still to be feared for thy far beck'ning smiles,  
That oft the despot of his prey beguiles,  
Still to be loved, by those who joy to see  
The race of man live happy, great, and free.

3. Yes! lone and spotless virgin of the west,  
No tyrant pillows on thy swelling breast,  
Thou bow'st before no despot's guilty throne,  
But bend'st the knee to God, and him alone!  
Dear imp of Freedom, may'st thou live to see.  
In after days a glorious race like thee,  
Whom thy example haply shall inspire,  
With the pure glow of Freedom's sacred fire  
Teach them a sober way to break their chains,  
Wipe from fair Freedom's brow those bloody stains  
That hair-brained zealots sprinkled madly there,  
And show what heaven made it, pure as fair,  
Till in good time a train of nymphs like thee,  
Blooming and happy, virtuous, wise, and free,  
Shall hail thee eldest sister of the train,  
And o'er regenerate earth, sweet cherubs reign.

J. K. PAULDING.

QUESTIONS.—What showered her blessings? What went hand in hand? What did wondering nations do? What pillows not in this country? Will all my young friends remember, however, that, although this is a *blessed and happy* country, yet there are two TYRANTS here who hold a more *tyrannical* sway over a *large portion* of our fellow-citizens than King George of England held over the fathers of our American Revolution? Need I tell you that the names of these TYRANTS which hold their subjects in the most *abject* SLAVERY are RUM and TOBACCO?

## SPELLING LESSON LXXII.

A bu ses (á bú' síz), *n. plu.* of Abuse, *injury*; rude reproach; the ill use of any thing; a corrupt practice.

As ser tions (ás sêr' shúnz), *n. plu.* of Assertion, *positive declaration*, *position advanced*; affirmation; the act of asserting.

Be nign (bê nîne'), *a. liberal, wholesome*; generous; kind.

Clo ser (klô' sûr), *a. nearer to*; more retired, more secret, more private; more confined; more reserved; more covetous; more compact, briefer.

Co ex ist ('kô êgz íst'), *v.* to exist at the same time or together.

Con flicts (kôn' flikts), *n. plu.* of Conflict, *contest, strife*; contention; struggle; combat; collision; opposition; distress of mind.

Coup led (kúp' pld), *pre.* of Couple, *to unite, connect*; to chain or link together; to join; to marry: *n.* a pair; two; a brace; two of a sort; man and wife; a chain.

- Dep re cate (dèp' rè 'kâte), *v.* to regret, have or express deep sorrow at; to pray deliverance from or earnestly against. [boiling up.]
- Eb ul li tions (èb ùl lîsh' ùnz), *n. plu.* of Ebullition, a bubbling, the act of
- En glish men (îng' glîsh 'mèn), *n. plu.* of Englishman, a native of England.
- Ex ces sive (èk sès' sîv), *a.* beyond or exceeding the just and proper limits, common proportion, or due bounds.
- Ex po nents (èks pò' nènts), *n. plu.* of Exponent, that which sets forth, solves, explains, or points out any thing; a figure or term in algebra.
- Grat i fi ed (grât' è 'fîde), *pre.* of Gratify, to please, to delight; to indulge; to humor; to satisfy; to requite.
- Im pli cit ly (îm plîs' sît 'lè), *ad.* unreservedly; by inference.
- In volve (în vòlv'), *v.* to be connected or joined with, to blend; to comprise; to inwrap, envelop; to entangle; to take in. [journal or diary.]
- Jour nal ists (jûr' nâl 'îsts), *n. plu.* of Journalist, one who writes or keeps a
- Jour nals (jûr' nâlz), *n. plu.* of Journal, a newspaper, book, or pamphlet published at stated times; a diary, daily account of occurrences; a daily register or account-book of daily transactions. [late or convey news.]
- News pa pers (nûze' pâ' pûrz), *n. plu.* of Newspaper, a printed paper to circulate
- Op pres sions (òp prèsh' ùnz), *n. plu.* of Oppression, misery, hardship; severity; calamity; act of oppressing, cruelty.
- Pam phlet (pâm' flèt), *n.* a small printed book consisting of sheets stitched together but not bound.
- Pro'tès'tânt, *a.* belonging or pertaining to Protestants: *n.* one who protests against the Roman Catholic Church or is in favor of the Reformation.
- Pur chas ers (pûr' tshâs 'ûrz), *n. plu.* of Purchaser, one who purchases or buys.
- Ref er ence (rèf' èr 'ènsè), *n.* in relation or allusion to; act of referring; respect; arbitration or a hearing before referees. [republican government.]
- Re pub li can ism (rè pûb' lè 'kân îzm), *n.* a system of or attachment to a
- Right-mind ed (rîte'-mînd 'èd), *a.* having a right mind or correct views and opinions.
- View ed (vûde), *pre.* of View, to consider, survey intellectually; to see, behold; to look on; to examine attentively: *n.* mental sight, manner and power of seeing; prospect; survey; sight.

## READING LESSON LXXII.

### England and America.

1. I WAS gratified to find, in all my intercourse with Englishmen, kind feelings towards my native country freely expressed. Though the tone of the public journals and of party pamphlet-writers has been any thing but friendly for several years past, I believe that all right-minded men in England deprecate hostile feelings towards the United States, not merely on grounds of political expediency, but from a real and earnest desire for the welfare of this country.

2. Neither in England nor America can journalists be considered fair exponents of the true state of public opinion. So excessive is the strength of party spirit in both countries, that, in general few newspapers or journals can be believed implicitly,

in any assertions with reference to points that involve party considerations, or that may be used in party conflicts.

3. Whatever ebullitions of *war spirit* may be found in newspapers on either side of the water, I am satisfied that the mass of the people in both countries desire not merely to preserve peace, but to cherish a closer and more kindly feeling than ever towards each other.

4. Certainly such ought to be the state of things. The two greatest nations on earth, mother and daughter, with a common language, common laws, the same literature, the same habits, the same religion—why should *these* nations, of all others, indulge in feelings of hostility? Dependant on each other in many respects, connected by a great and growing trade, why should they be ready, at the slightest word, to talk of strife?

5. But while I admit freely that I found in all companies the kindest feelings towards America, I found them generally coupled with prejudices and erroneous views that went far to counteract them, and will certainly, if not arrested, in the end effectually destroy them. The reason of all this is sufficiently obvious. Towards Americans themselves, as the sons of Old England, as Protestant Christians, and, what perhaps is not the least consideration, as the most extensive purchasers of British goods, the English people desire to feel kindly.

6. But the *government* and *institutions* of America are viewed with very different feelings by all but the Liberal party in England. They know well that the *party of the people* throughout Europe has started into being since the American Revolution, as its acknowledged fruit; that the experiment of Republicanism in America has not been made for America alone; that the suffering millions of the Old World have heard, or will in the course of time hear, that freedom is possible, and can be made to coexist with good government. They know well that all the abuses and oppressions of European governments will be set forth in contrast with the benign institutions of the United States with terrible effect.—DR. J. P. DURBIN'S *Observations in Europe*.

QUESTIONS.—What was Dr. Durbin gratified to find in England? What did he say all right-minded men in England deprecate? Why? What desired by the great body of the people in both countries? Is it not very *impolitic* as well as ABSURD for these two nations, in particular, to have strife or difference? Aside from the WICKEDNESS and CRUELTY of WAR, in every case, is it not DOUBLY WICKED for these two nations, both speaking the *same language*, with many ties of common kindred, to WAR with each other? What will be effectually destroyed, if not arrested? Why? What have the suffering millions in Europe heard or will soon hear?



## SPELLING LESSON LXXIII.

- Ath ens (áth' 1nz), *n. prop.* a celebrated city of Greece, once the seat of learning and the arts; the name of several towns in the United States.
- Board (bórd), *n.* the deck of a ship; a piece of wood or timber sawed thin, flat, and broad; a table; food; diet; a council: *v.* to lay with boards; to furnish food or diet; to enter a ship by force.
- Can nae (kán' nè), *n. prop.* the name of an ancient town in Naples, where the Romans were defeated by Hannibal.
- Clime (klíme), *n. region, tract of earth; climate.* [mount
- Con quer (kóng' kûr), *v.* to overcome, gain by conquest; to subdue; to sur-
- Con vin ced (kôn vînst'), *pre.* of Convince, to satisfy, persuade, or make one sensible of the truth or fact by proof or evidence; to constrain or force one to acknowledge.
- Dè sist', *v.* to cease from any thing, to stop; to forbear; to give over.
- En croach ments (èn kròtsh' ments), *n. plu.* of Encroachment, the taking possession of another's rights; an unlawful intrusion.
- Ex trem i ty (èks trém' è'tè), *n.* necessity, emergency; rigor, distress; end, limit; the utmost point, degree, or part; violence.
- Flèets, *n. plu.* and *pres. t.* of Fleet, a navy, ships of war; a company of ships: *v.* to fly swiftly; to pass lightly or rapidly: *a.* swift, quick; nimble, active. [made in Holland.
- Hól' lánd, *n. prop.* the name of a country in Europe; a kind of fine linen
- Hon or a bly (ôn' nûr 'á blè), *ad.* with honor, nobly, illustriously; generously; reputably; honestly; fairly. [to stand or rest on.
- In sist ed (1n sîst' éd), *pre.* of Insist, to persist in, press or urge with firmness;
- In va ri a bly (1n vâ' rê 'á blè), *ad.* uniformly, unchangeably; without alteration, constantly. [or that can not be wounded.
- In vul ner a ble (1n vûl' nêr 'á bl), *a.* incapable of receiving injury; not to be
- La ter (là túr), *a.* more recent, not long past; more tardy; slower; less early; farther gone. [a female who is head of a family.
- Mîs' trêss, *n.* a sovereign; a woman who governs or teaches; an instructress;
- Neu tral (nú trál), *a.* not engaged on either side; not of either party; indifferent; neither good nor bad: *n.* one who does not act or engage on either side. [of indifference.
- Neu tral i ty (nú trál' lê'tè), *n.* the state of taking no part on either side; or,
- Per sia (pêr' shá), *n. prop.* the name of a country in Asia.
- Pos ses sions (pôz zêsh' únz), *n. plu.* of Possession, property, land, estate, or goods; the state of holding, having, occupying, or possessing a thing.
- Prê pôn' dêr 'á tíng, *part. a.* inclining to one side; outweighing: *par.* of Preponderate, to outweigh; to exceed in weight or influence; to incline to one side.
- Pro tect ress (prò tékt' rés), *n.* a government, city, or woman that protects.
- Rê pél' lîng, *par.* of Repel, to drive back; to oppose; to resist.
- Re sist (rê zîst'), *v.* to act or strive against, oppose; to withstand.
- Speak er (spêék' úr), *n.* the presiding officer in a deliberative assembly; one who speaks.
- Sûb mît', *v.* to surrender; to yield, to resign; to be subject; to refer.
- Swôrn, *per. par.* of Swear, to promise or declare upon oath; to affirm or utter a solemn declaration, with an appeal to God for its truth; to utter an oath, to be profane. [strait; a creed.
- Sym bols (sîm' búlz), *n. plu.* of Symbol, an emblem, a sign; a type; an ab-
- Tri umph ed (trî' úmft), *pre.* of Triumph, to obtain, exult, rejoice for, or celebrate a victory; to conquer: *n.* success, prosperity; conquest, victory; joy or pomp for success.

## READING LESSON LXXIII.

*The Courage of a People, their Great Strength.*

Extract from Robert Goodloe Harper's Speech, on the necessity of resisting the aggressions and encroachments of France, delivered in the House of Representatives of the United States, May 29, 1797.

1. MR. SPEAKER,—There can not be the least doubt, but that, when France is at length convinced that we are firmly resolved to call forth all our resources, and to exert all our strength to resist her encroachments and aggressions, she will soon desist from them. She need not be told, sir, what these resources are; she knows well their greatness and extent; she knows well that this country, if driven into a war, could soon become invulnerable to her attacks, and could throw a most formidable and preponderating weight into the scale of her adversary.

2. She will not, therefore, drive us to this extremity, but will desist as soon as she finds us determined. If our means, sir, of repelling the attacks of France, were less than they really are, they might be rendered all sufficient, by resolution and courage. It is in these that the strength of nations consists, and not in fleets, nor armies, nor population, nor money: in the "unconquerable will; the courage never to submit or yield."

3. These are the true sources of national greatness; and, to use the words of a celebrated writer, "where these means are not wanting, all others will be found or created." It was by these means that Holland, in the days of her glory, triumphed over the mighty power of Spain. It was by these means that, in later time, the Swiss, a people not half as numerous as we are, and possessing few of our advantages, honorably maintained their neutrality amidst the shock of surrounding states, and against the haughty aggressions of France herself.

4. France insisted that the Swiss should surrender their privileges as a neutral nation, but, finding them resolved to maintain them, gave up the attempt. This was effected by that determined courage, which alone can make a nation great or respectable: and this effect has invariably been produced by the same cause in every age and in every clime. It was this that made Rome the mistress of the world, and Athens the protectress of Greece.

5. When was it that Rome attracted most strongly the admiration of mankind, and impressed the deepest sentiment of fear on the hearts of her enemies? It was when seventy thousand of her sons lay bleeding at Cannæ, and when Hannibal, victorious over three Roman armies and twenty nations, was thundering at her gates. It was then that the young and heroic Scipio, having

sworn on his sword, in the presence of the fathers of the country, not to despair of the Republic, marched forth at the head of a people, firmly resolved to conquer or die; and that resolution ensured them the victory.

6. When did Athens appear the greatest and the most formidable? It was when giving up their houses and possessions to the flames of the enemy, and having transferred their wives, their children, their aged parents, and the symbols of their religion, on board of their fleet, they resolved to consider themselves as the Republic, and their ships as their country. It was then they struck that terrible blow, under which the greatness of Persia sunk and expired.

QUESTIONS.—In what does the strength of nations consist? How did Holland triumph over the mighty power of Spain? Who maintained their neutrality against the haughty aggressions of France? How was this effected? What did this make Rome? What Athens? When did Rome most strongly attract the admiration of mankind? What did the young and heroic Scipio then do? When did the people of Athens appear the most formidable? What did they transfer to their fleet? What did they then resolve? What was the effect of this resolution? Is it not to be *hoped* that no such DESTRUCTION of lives will hereafter take place, particularly among nations who *profess* to BE CIVILIZED?

#### SPELLING LESSON LXXIV.

Ag ri cul ture (ág' rè 'kúl tshùre), *n.* tillage of the earth, the cultivation of the ground, husbandry. [to address to; to busy.

Ap plies (áp plíze'), *pres. t.* of Apply, *to put to, to suit to; to employ; to study;*

A void ing (á völd' íng), *par.* of Avoid, *to shun; to escape or keep at a distance from; to retire, withdraw; to become vacant.*

Chiefs (tshêéfs), *n. plu.* of Chief, *the principal person or head of a tribe, family, &c.; a commander, a leader; the principal part: a. most eminent; principal; highest in office; of the first order.*

Com pre hend ed ('kôm prè hênd' êd), *pre.* of Comprehend, *to understand; to comprise, include; to contain; to conceive; to imply.*

Com pre hends ('kôm prè hêndz'), *pres. t.* of Comprehend.

Co-op er a ted (kò-ôp' èr 'à téd), *pre.* of Co-operate, *to operate, labor, or act jointly with others to the same end; to concur in the same effect.*

Dearths (dêrths), *n. plu.* of Dearth, *want, great scarcity; barrenness; famine.*

De fi ned (dè flnd'), *pre.* of Define, *to explain, describe; to mark the limit; to determine; to decide; to ascertain.* [lay waste.

Dè póp' à 'là téd, *pre.* of Depopulate, *to dispeople, deprive of inhabitants; to*

El ders (èl dúr), *n. plu.* of Elder, *one who is older, a senior, a ruler; an officer in the church, &c.; the name of a tree or shrub: a. more advanced or surpassing another in years; older, having lived longer.*

En cour a ged (èn kúr ríjd), *pre.* of Encourage, *to incite, to support; to inspire; to give courage to; to animate; to imbolden.*

En cour age ments (èn kúr ríje 'mènts), *n. plu.* of Encouragement, *incitement, support; the act of giving courage; favor; incentive; countenance.*

En su ring (èn shù' ríng), *par.* of Ensure, *to make certain or sure, to secure, to ascertain; to make sure or exempt from loss or damage.*

- Facts (fákts), *n. plu.* of Fact, *truth, reality, any thing done*; a deed, an act; an event. [tution; dearth.
- Fam ines (fám' inz), *n. plu.* of Famine, *great want or scarcity of food*; destitute; [tution; dearth.
- Fèèd' íng, *par.* of Feed, *to supply with or give food to*; to nourish, cherish; to furnish; to keep; to graze, to pasture; to delight, to entertain: *n.* food; pasture; meat.
- Fish' íng, *n.* the act or art of catching fish: *par.* of Fish, *to catch or try to catch fish, &c.*; to seek by art; to draw up or forth: *n.* an animal that lives in the water.
- Flour ish es (flúr' rísh 'íz), *pres. t. and n. plu.* of Flourish, *to thrive, to be prosperous, to be in vigor*; to increase, enlarge; to boast; to adorn, embellish; to brandish: *n.* bravery; ostentatious parade of words; showy splendor; fanciful strokes of the pen, &c.
- In trígues (ín trèègz'), *n. plu. and pres. t.* of Intrigue, *a plot, a complicated scheme*; a stratagem; an amour, a love affair: *v.* to form plots or schemes; to carry on secret designs.
- In tro du ces (ín trò dù' síz), *pres. t.* of Introduce, *to bring in, to cause to exist*; to make known; to conduct, lead, or usher in. [examine.
- In ves ti gate (ín vès' tè' gáte), *v.* to inquire into, find out; to search out; to lead out.
- Lead ers (lèèd' úrz), *n. plu.* of Leader, *one that leads or conducts, a chief*; a guide; a commander.
- Man í fest (mán' è' fèst), *a.* plain, obvious, apparent; open; clearly visible; detected: *v.* to exhibit to view, to make appear; to show plainly; to make known; to disclose, reveal; to display: *n.* a kind of writing; an invoice of a cargo.
- Mer chan dise (mèr' tshán 'dlze), *n.* goods, wares, commodities to be bought or sold in trade; commerce; trade: *v.* to traffick, to trade; to buy or sell.
- Mo nar chi cal (mò nár' kè' kál), *a.* vested in a single ruler; belonging or pertaining to a monarch, regal. [by cattle or for pasturing.
- Pas tu rage (pàs' tshù' ríje), *n.* the use of pasture, feed for cattle; lands grazed
- Pop u lous (póp' ù' lús), *a.* well inhabited; full of people.
- Pref er ence (préf' èr' ènse), *n.* estimation of one thing above another; act of preferring; choice. [ful.
- Prej u di cial (prèj' ù' dísh' ál), *a.* injurious, detrimental; mischievous; hurtful.
- Rè lates', *pres. t.* of Relate, *to have reference, refer, or belong to*; to tell; to recite.
- Rel a tive (rèl' á' tív), *a.* comparative; having relation; respecting: *n.* a person allied or connected by blood or marriage, a relation; a pronoun which has an antecedent. [a thing into more parts.
- Sub di ví ded (sùb' dè' vl' dèd), *pre.* of Subdivide, *to divide again or a part of*
- 'Sù pèr sè' dèd, *pre.* of Supersede, *to render unnecessary, to make void*; to set aside; to take the place of.
- Syr í a (sír' è' á), *n. prop.* the name of a province of Turkey in Asia.
- Tech ní cal (tèk' nè' kál), *a.* not in common use; belonging or pertaining to a particular art, trade, or profession.
- The or y (thè' úr' rè), *n.* a system, a plan, founded on principles; an exposition of the general principles of any science; speculation; a scheme.
- Til lage (tíl' líje), *n.* the cultivation or practice of ploughing land.

## READING LESSON LXXIV.

### Political Economy.

1. THE language of science is frequently its most difficult part, but in political economy there are few technical terms, and those



easily comprehended. It may be defined as the science which teaches us to investigate the causes of the wealth and prosperity of nations.

2. In a country of savages, you find a small number of inhabitants spread over a vast tract of land. Depending on the precarious subsistence afforded by fishing and hunting, they are frequently subject to dearths and famines, which cut them off in great numbers. As soon as they begin to apply themselves to pasturage, their means of subsistence are brought within more narrow limits, requiring only that degree of wandering necessary to provide fresh pasturage for their cattle. Their flocks ensuring them a more easy subsistence, their families begin to increase; they lose, in a great measure, their ferocity, and a considerable improvement takes place in their character.

3. By degrees the art of tillage is discovered, a small tract of ground becomes capable of feeding a greater relative number of people; the necessity of wandering in search of food is superseded; families begin to settle in fixed habitations, and the arts of social life are introduced and cultivated.

4. In the savage state scarcely any form of government is established; the people seem to be under no control but that of their military chiefs in time of warfare. The possession of flocks and herds in the pastoral state introduces property, and laws are necessary for its security; the elders and leaders, therefore, of these wandering tribes begin to establish laws to violate which is to commit a crime and to incur a punishment.

5. This is the origin of social order; and when in the third state, the people settle in fixed habitations, the laws gradually assume the more regular form of monarchical or republican government. Every thing now wears a new aspect; industry flourishes, the arts are invented, the use of metals is discovered; labor is subdivided; every one applies himself more particularly to a distinct employment, in which he becomes skilful.

6. Thus, by slow degrees, this people of savages, whose origin was so rude and miserable, become a civilized people, who occupy a highly cultivated country, crossed by fine roads, leading to wealthy and populous cities, and carrying on an extensive trade with other countries.

7. The whole business of political economy is to study the causes which have thus co-operated to enrich and civilize a nation. This science, therefore, is essentially founded upon history, not the history of sovereigns, of wars, and of intrigues, but the history of the arts, and of trade, of discoveries, and of civilization.

8. We see some countries, like America, increase rapidly in wealth and prosperity, while others, like Egypt and Syria, are impoverished, depopulated, and falling to decay; when the causes which produce these various effects are well understood, some judgment may be formed of the measures which governments have adopted to contribute to the welfare of their people; whether certain branches of commerce should be encouraged in preference to others; whether it be proper to prohibit this or that kind of merchandise; whether any peculiar encouragements should be given to agriculture; whether it be right to establish by law the price of provisions or the price of labor, or whether they should be left without control; and whether many other measures, which influence the welfare of nations, should be adopted or rejected.

9. It is manifest, therefore, that political economy consists of two parts, theory and practice; the science and the art. The science comprehends a knowledge of the facts which have been enumerated; the art relates more particularly to legislation, and consists in doing whatever is requisite to contribute to the increase of national wealth, and avoiding whatever would be prejudicial to it.—MRS. BRYAN.

QUESTIONS.—What does Political Economy teach us to investigate? To what are savages frequently subject? Why? When are their means of subsistence brought within more narrow limits? Requiring only what? What then begin to increase? What do they lose? What takes place? What is discovered by degrees? What is superseded? What are introduced and cultivated? What is not established in the savage state? The people seem to be under what? What introduces property? What is the origin of social order? What do the laws gradually assume? What then flourishes? What are invented? What discovered? What subdivided? To what does every one apply himself? What do this people of savages, by slow degrees, become and do? Upon what, then, is the science of Political Economy essentially founded? Some countries increase rapidly in wealth and prosperity, while others what? Why? How and to what purpose can the causes which have produced these various effects be profitably applied by us? Is it not plain that whatever is *necessary* to contribute to national wealth should be done, and that whatever is *prejudicial* to it should be avoided? Should not every person, therefore, who is a FRIEND to his COUNTRY reflect, when about to engage in any business, whether the RESULT of that business will be BENEFICIAL or INJURIOUS to his fellow-citizens, instead of simply inquiring whether the business will ENRICH HIMSELF?

### SPELLING LESSON LXXV.

A mount ed (â mōunt' éd), *pre.* of Amount, to extend, reach, or rise to in quantity, substance, or effect, to result in; to compose in the whole: *n.* the sum total; the whole, aggregate; result.

- Chirp (tshêrp), *n.* the noise or voice of insects or birds: *v.* to make a cheerful noise as small birds. [plan; art; scheme; plot; artifice; device.]
- Con tri van ces (kôn trl' vân 'sîz), *n. plu.* of Contrivance, act of inventing,
- Coop ed (kôôpt), *pre.* of Coop, to shut up, to confine; to cage: *n.* a cage for fowls; a pen for animals; a barrel.
- Crops (krôps), *n. plu.* and *pres. t.* of Crop, grain, fruits, &c. gathered or growing in the field, the harvest; produce; the craw or first stomach of a bird or fowl: *v.* to cut off; to mow; to reap.
- Dês' îg 'nâ têt, *pre.* of Designate, to point, mark out, or show particularly or definitely; to appoint; to distinguish.
- Feath er ed (fêth' êrd), *part. a.* clothed or covered with feathers; winged: *pre.* of Feather, to dress in, fit or cover with feathers; to enrich: *n.* the natural covering of birds and fowls; a plume; an ornament.
- Fen ces (fên' sîz), *n. plu.* and *pres. t.* of Fence, a line or enclosure around a field, yard, or garden, made of rails, posts and boards, or of stones; a wall; a hedge; a guard: *v.* to enclose or secure with a fence, hedge, or wall; to guard. [the grass.]
- Grass hop pers (grâs' hốp 'pârz), *n. plu.* of Grasshopper, an insect that hops in
- Hârd' shîp, *n.* severe labor, want, or toil; great fatigue; oppression.
- Hay field (hâ' fêld), *n.* the field in which grass is cut and dried for fodder.
- Hêlp' îng, *par.* of Help, to assist, to aid; to succor, to support; to heal; to relieve; to prevent, hinder; to supply; to avoid: *n.* assistance, aid; support, succor; relief; remedy.
- Hud son (húd' sn), *n. prop.* the name of a river; and, of a city, person, &c.
- Huge (hûje), *a.* enormous, bulky; vast, immense; very great or large.
- Hum ming bird (hûm' mîng 'bûrd), *n.* a very small beautiful bird, darting and rapid in its movements. [measure.]
- In sa ti a ble (în sâ' shê 'â bl), *a.* that can not be satisfied, greedy beyond
- In stincts (în' stîngkts), *n. plu.* of Instinct, natural disposition or faculty by which animals are directed to do what is necessary for their preservation without instruction or experience.
- Mac far lane (mâk fâr' lân), *n. prop.* a man's name. [rabbit.]
- Mar mot (mâr' mût), *n.* a small animal that resembles and burrows like the
- Me thod i cal (mê thôd' ê 'kâl), *a.* proceeding or arranged in due, just, or convenient order, regular; exact.
- Migh ti est (mî' têt 'êt), *a.* strongest, greatest; most powerful; most vigorous.
- Mis chief's (mîs' tshîfs), *n. posses. case* of Mischief, harm, evil; injury, damage; hurt; vexatious affair: *v.* to harm; to injure; to hurt. [stroy.]
- Mow îng (mô' îng), *par.* of Mow, to cut with a scythe; to cut down; to de-
- Mul ti pli ca tion (mûl têt plê kâ' shûn), *n.* an arithmetical rule; the act of multiplying. [tial part.]
- Mu ti la tion (mû têt là' shûn), *n.* the deprivation of a limb; or, of any essen-
- O be di ent (ô bêt dêt 'ênt), *a.* performing what is required or abstaining from what is forbidden; submissive to authority. [ers, &c.]
- Ot ter (ôt' tûr), *n.* a kind of amphibious animal that lives in the banks of riv-
- Pên' mân, *n.* one who writes a good hand; or, professes writing; one who writes. [ment.]
- P'ay mates (plâ' mâtes), *n. plu.* of Playmate, a companion in play or amuse-
- Plough ing (plôû' îng), *par.* of Plough, to turn and break up the ground; to furrow: *n.* an instrument to break or turn up the ground or soil; a joiner's instrument with which to groove.
- Plu mage (plû' mîje), *n.* the feathers which cover a bird or fowl.
- Pô' ring, *par.* of Pore, to look or examine steadily, carefully, or intensely: *n.* a small passage in the skin; a small hole or passage.
- Pro ge ny (prôj' ê 'nê), *n.* offspring; race; issue; descendants.

Re sist less (rè zîst' lès), *a.* irresistible, that can not be resisted or withstood.  
 Rhymes (rimez), *n. plu.* and *pres. t.* of Rlyme, *an harmonical succession or correspondence of sounds in the terminating syllables or words in versés;* poetry; a poem: *v.* to accord or agree in sound; to make verses.

Riv er-side (rîv' ûr-'side), *n.* the side or bank of a river. [wise.

Sa ga cious (sâ gâ' shûs), *a.* quick of scent; or, of thought; discerning, acute;

Scam per ing (skâm' pûr 'îng), *par.* of Scamper, *to run with speed and fear;* to escape. [at school.

School-books (skôôl'-bôôks), *n. plu.* of School-book, a book studied or read

School-boy (skôôl'-bôê), *n.* a boy who attends a school.

School ing (skôôl' îng), *par.* of School, *to teach, instruct;* to train: *n.* a place of education and instruction; a seminary.

Spe cif i cal ly (spê sîf' ê 'kâl lê), *ad.* according to the nature of the species.

Sto ry-books (stô' rê'-bôôks), *n. plu.* of Story-book, a small book containing stories or tales. [well.

Tol er a bly (tôl' êr 'â blê), *ad.* passably; so as to be endured; moderately

Va ri ance (vâ' rê 'ânse), *n.* in disagreement; difference; discord, dissension.

Wea ri some (wê' rê 'sûm), *a.* tedious; tiresome, fatiguing.

Wil son (wîl' sn), *n. prop.* a man's name.

Work ing (wûrk' îng), *par.* of Work, *to labor, to toil;* to act; to carry on, operate; to effect; to embroider; to ferment: *n.* toil, labor; employment; performance.

## READING LESSON LXXV.

### *The Idle School-boy.*

1. In a beautiful village on the west bank of the Hudson, lived two boys, whose names were George Wilson and Thomas Macfarlane. They were both tolerably good boys, that is, they never fought, or told lies, or took what did not belong to them, or did mischief for mischief's sake, as too many lads do; they were good-natured, industrious, and obedient to their parents, respectful to their elders, and cheerful and obliging among their school-fellows and playmates.

2. So far, there was but little difference between them; but there was one point in which one little boy could hardly be more at variance with another, than was George Wilson from his friend and companion. Thomas loved books with a resistless passion, while to George they were the most wearisome things in the world.

3. Thomas delighted in reading story-books, accounts of travels, and, above all, works that treated of natural history; of the habits and instincts of the various beasts, the beautiful plumage and melodious song of birds, the wonderful and ingenious contrivances of insects, of the huge elephant, mightiest of all that treads the earth, the sagacious marmot, the insatiable otter, the fierce eagle, and the hummingbird, that loveliest of the feathered



kind, the methodical bee, and the precious silkworm, with all their admirable works and modes of providing for their own wants and the safety of their progeny.

4. He had little time to read, for his father was only a poor farmer, and there was work enough for him to do in every season of the year except the winter ; it is true, that he was but a little boy, and could not undertake hard work, such as ploughing, or mowing, or building fences, or getting in the crops ; but there are many things to be done upon a farm, which even little boys can undertake, and Thomas was never idle.

5. The summer in which this story commences, was the first in which he had been spared for school ; and although he did not like grammar, and arithmetic, and geography as well as he did the books for which we have already mentioned his fondness, yet he gave them up cheerfully, and devoted all his leisure time at home to his lessons, because he knew that it would please his father in the first place, and in the second, because he could not be sure of going to school another year, except in three winter months, and therefore had no time to lose.

6. Besides, he had sense enough to reflect, that what he learned at school was likely to be more useful to him than what he read in his favorite books, although not quite as pleasant ; and his father had early made him understand, that out of useful things acquired in youth, grow pleasant things to be enjoyed in manhood.

7. As we have already said, George Wilson was in many things as good a boy as his companion, Thomas ; but he disliked books in general, and school-books in particular, with an aversion that almost amounted to hatred. He was not an idle boy ; he would work from morning till night as hard as his years and strength would permit.

8. But to be cooped up in a little room every day in the bright pleasant summer, poring over a stupid grammar, or horrible slate, or the "hard maps," when he would rather be scampering over the hills, or down by the river-side fishing, or helping his father in the hayfield, or going into the woods to bring home the cows, or lying at full length upon his back, listening to the song of the gay birds, and the chirp of the grasshoppers, or, in short, working or playing at any thing out of doors, was, in his estimation, the very perfection of hardship ; and, as he could not or would not perceive what was to be gained by it in the end, he considered it little better than rank tyranny in his father, although, to do the boy justice, no thought of resisting his father's will ever entered his mind.

9. The summer passed away, and winter came and went.

Thomas Macfarlane made good use of his time and opportunity, but George was still the IDLE SCHOOL-BOY, and his year of education scarcely added to his stock of learning. He had become a tolerable reader, but gained no increase of taste or inclination for the practice; of grammar and geography he knew almost nothing; and his writing might still have passed for the first efforts of a better penman, driven to the employment of his left hand, by the loss or mutilation of the right.

10. As for arithmetic, that he never could get on with, at least, so he declared himself, and he could apply to himself literally, and with perfect truth, the well-known school-boy rhymes, in which the torments of Multiplication, Division, Practice, and the Rule of Three, are specifically designated. His father's circumstances, and his own increased strength, denied him another complete year of trial, and the little schooling he was able to gain during the next three or four winters, did scarcely more than serve to keep up in him the very scanty acquirements we have described.—*Continued.*

QUESTIONS.—What were the names of these two boys who lived on the west bank of the Hudson River? They were both what? They never did what? What sight is more LAMENTABLE or DEPLORABLY WICKED than to see two school-boys *beating* each other? What is more DESPICABLY MEAN than that of TELLING LIES? Does any one respect a LIAR? What, on the other hand, can be more delightful than to see children KIND to each other, and OBEDIENT and RESPECTFUL to their PARENTS and TEACHERS? What was the great point in which these two boys differed or were unlike? In what did Thomas take delight? He had little time for what? Why? To what did Thomas devote all his leisure time? He had sense enough to do what? What did his father make him early understand? What did George dislike? He was not what? What would he do from morning till night? What, in the estimation of George, was the very perfection of hardship? George was still what? When? What had he become? In what else deficient? What did his little learning scarcely serve to do?

### SPELLING LESSON LXXVI.

Ac cep tance (âk sêp' tânse), *n.* a receiving, acceptance; reception with approbation; the receiving, signing, or endorsing a bill of exchange or draft so as to make him who accepts liable for payment.

Ac ces si ble (âk sês' sé 'bl), *a.* that may be reached or approached; affable.

A dopt (â dôpt'), *v.* to pursue as a method or plan; to copy; to select; to embrace; to take or receive as one's own the daughter or son of another person.

A lert (â lêrt'), *a.* watchful, vigilant; quick, nimble; brisk, lively

A mend (â mënd'), *v.* to correct, to change any thing that is wrong; to grow better, to reform.

A vail (â vâle'), *v.* to turn to advantage for; to profit, to be of use, to benefit; to prosper; to assist: *n.* advantage, benefit; use; effect; profit.

- Bu** **stle** (bús' sl), *n.* stir, hurry; tumult, confusion : *v.* to be busy, stir; to hurry.
- Can** **di** **date** (kán' dè 'dàte), *n.* one who is a competitor, aspires to, or is proposed for an office; one who solicits or is proposed or recommended for advancement. [sufficiency; legal capacity; right; fitness.
- Com** **pe** **tence** (kóm' pè 'tense), *n.* sufficient property or means of subsistence,
- Com** **pre** **hen** **sion** ('kóm prè hèn' shún), *n.* understanding, capacity; knowledge; act of comprehending; a comprising; a compendium.
- Con** **grat** **u** **la** **tion** (kón 'grátsh ù là' shún), *n.* an expression or wishing of joy for the success or happiness of another. [urge; to confine.
- Con** **strain** **ed** (kón stránd'), *pre.* of Constrain, to compel, to force; to press; to
- Con** **sult** **ed** (kón súlt' éd), *pre.* of Consult, to ask advice of; to take counsel; to regard, act with respect to; to plan.
- Coun** **ter** **part** (kóún' túr 'párt), *n.* a corresponding part; a copy; a duplicate.
- Court**-**house** (kórt'-hóúze), *n.* a house in which courts are held.
- Dè** **bá** **ting**, *par.* of Debate, to deliberate; to discuss, argue; to dispute, to contest; to controvert : *n.* dispute; controversy; discussion, contention in argument; a contest.
- De** **cem** **ber** (dè sém' búr), *n.* the twelfth and last month of the year.
- Dem** **on** **stra** **tion** ('dèm ón strá' shún), *n.* act of demonstrating, exhibition; certain or unquestionable proof, highest degree of evidence. [spending.
- Ex** **pen** **di** **ture** (éks pèn' dè 'tùre), *n.* sum expended; disbursement; act of
- Fa** **cil** **i** **ties** (fá sl' lè 'tíz), *n. plu.* of Facility, readiness, easiness of access; easiness; ready compliance; dexterity.
- Fal** **low** (fál' lò), *a.* uncultivated, neglected; unoccupied; unploughed; pale red : *n.* ground ploughed to remain awhile then to be ploughed again before being sowed; land not tilled : *v.* to plough and harrow land then to remain awhile before being ploughed again and sowed. [on a farm.
- Farm** **hous** **es** (fárm' hóúze 'íz), *n. plu.* of Farmhouse, a house belonging to, or
- Fárm** **ing**, *part. a.* cultivating land : *par.* of Farm, to cultivate land; to lease or rent : *n.* land occupied or cultivated by a farmer.
- Fla** **gs** (flágz), *n. plu. and pres. t.* of Flag, a kind of ensign or standard; the colors or ensign of a ship, or of an army; a water-plant; a flat stone : *v.* to droop, to become weak; to lose vigor; to cover with flat stones.
- Foun** **der** (fóún' dúr), *n.* one who founds, establishes, or begins; one who casts vessels of metals : *v.* to make lame; to fill and sink; to fail.
- Fru** **gal** **ly** (frú' gál' lè), *ad.* economically, savingly, not profusely; sparingly without being mean; thriftily.
- Gain** **ing** (gáne' íng), *par.* of Gain, to obtain, acquire; to get; to procure; to win, attain; to reach, arrive at; to grow rich : *n.* profit, advantage; interest. [sire or expectation of good; confidence in a future event.
- Hó** **píng**, *par.* of Hope, to expect with desire; to place confidence in : *n.* de-
- Hó** **tél'**, *n.* a genteel inn or house for entertaining strangers or travellers; a palace. [timbers of a house.
- House**-**rais** **ing** (hóúze'-ráze 'íng), *n.* the act of erecting or raising the logs or
- Im** **pro** **ving** (ím prób' víng), *par.* of Improve, to become or make better; to cultivate; to use profitably; to increase. [judgment.
- Ju** **di** **cious** (jú dísh' ús), *a.* wise, prudent; rational; skilful, having sound
- Lá** **nd'** **lórd**, *n.* the keeper or master of an inn, tavern, or hotel; the lord or owner of land; one who owns land or houses having tenants under him.
- Law** **yer** (láw' yúr), *n.* one who professes or practises law.
- Law** **yers** (láw' yúrz), *n. plu.* of Lawyer.
- Live** **li** **hood** (líve' lè 'húđ), *n.* maintenance, means of living; support of life.
- Mar** **kets** (má' kíts), *n. plu. and pres. t.* of Market, a public place for or time of sale of fruits, vegetables, meats, &c.; sale; rate, price : *v.* to trade or deal in or at a market; to buy or sell

Neph ew (nèv' vù), *n.* the son of a brother or sister.

North wes tern (nòrth wès' tûrn), *a. being, towards, or belonging to the north-west.* [attend: *n.* observation; note, heed; remark; information.

No ti cing (nò' tîs 'îng), *par.* of Notice, *to observe, see; to note, to heed; to Ob tain ing* (ôb tân' 'îng), *par.* of Obtain, *to get, procure; to gain, acquire; to gain; to succeed.*

Oc cur rence (ôk kûr' rênse), *n.* the happening or a taking place; any thing that happens; a single or accidental event; an incident.

Ow ns (ônez), *pres. t.* of Own, *to possess, to have by right; to claim; to acknowledge; to confess, avow: a. belonging to; denoting title or property.*

Pay ment (pâ' mên't), *n.* act of paying; money paid; reward; recompense.

Peals (pèêlz), *n. plu. and pres. t.* of Peal, *a succession of sounds, a loud sound: v.* to play or utter loud sounds; to assail with noise. [provide.

Prê pâ' ring, *par.* of Prepare, *to qualify, to fit; to make ready; to adjust; to*

Prof it a ble (prôf' ít 'à bl), *a. gainful, lucrative; useful; advantageous.*

Pur chas er (pûr' tshâs 'ûr), *n.* one who purchases or buys.

Reap ing (rèêp' 'îng), *par.* of Reap, *to cut grain with a sickle; to obtain; to gather; to receive as a reward.* [ter; to enrol; to celebrate.

Re cord ed (rè kôrd' êd), *pre.* of Record, *to write or enter in a book; to regis-Sâle, n.* act of selling, *vent; market; auction, public exposure of goods, &c.*

Sat is fac tion ('sât 'îs fâk' shûn), *n.* gratification, *that which pleases; state of being pleased; content; atonement; recompense; amends; payment.*

School-mate (skôôl'-mâte), *n.* one at the same school.

Shôûts, *n. plu. and pres. t.* of Shout, *a loud cry of joy, triumph, or exultation: v.* to utter or cry out in joy, triumph, or exultation.

Spec u la tions ('spèk 'à lâ' shûnz), *n. plu.* of Speculation, *the act of buying with an expectation of an advance in price; mental scheme, train of thoughts; view; contemplation; act of speculating.*

Sprûng, *pre.* of Spring, *to begin to grow; to rise up; to bound, to leap; to issue: n.* the season of the year when grass, plants, &c. spring up, and the leaves of the trees shoot forth; a leap, a bound; a source, original; a fountain; elastic force or power.

Stee ples (stèê' plz), *n. plu.* of Steeple, a spire or turret of a church.

Suc cess ful ly ('sûk sès' fûl 'lè), *ad.* prosperously; fortunately. [content.

Suf fi ced ('sûf fîzd'), *pre.* of Suffice, *to be sufficient or enough; to satisfy; to*

Sys tems ('sîs' tèmz), *n. plu.* of System, *a method; a methodical and connected scheme; a connexion or combination of things or parts.*

Tênths, *n. plu.* of Tenth, *one part in ten, the tenth part; a tithe: a. the first after the ninth; the ordinal of ten.*

Thick ly ('thîk' lè), *ad.* densely, closely; compactly; deeply.

Throng ed ('thrôngd), *pre.* of Throng, *to crowd together; to press or come in multitudes: n.* a crowd, a great multitude, a press of people.

Towns man (tôûnz' mân), *n.* one of the same town. [to banish.

Trâns pôrt', *v.* to convey or carry; to put into ecstasy or affect with passion;

Twen ty-six (twèn' tè-'sîks), *a.* twenty and six added.

Un im pro ving ('ân 'îm prôô' vîng), *a.* not improving or advancing; not tending to instruct. [profitable.

Un pro duc tive ('ân prô dôk' tîv), *a.* not productive or fruitful; barren; not

Un set tled ('ân sèt' tld), *a.* not steady; not determined; having no inhabitants: *pre.* of Unsettle, *to unfix, unhinge; to move; to disturb; to make uncertain.* [violent.

Ur gent ('ûr' jènt), *a.* pressing, importunate; earnest; necessitous; cogent;

Ut ter ing ('ût tûr 'îng), *par.* of Utter, *to pronounce; to speak; to publish; to vend: a.* extreme; entire; utmost; outward.

Wil son's (wîl' snz), *n. prop.* posses. case of Wilson, a man's name.



## READING LESSON LXXVI.

*The Idle School-boy.*—Concluded.

1. TIME passes, and so do the lives of men. Old Mr. Wilson died, and George, now twenty-six years of age, succeeded him in the farm. He married a wife, and children were born unto him; and in other respects his career was for many years almost the counterpart of his father's. He continued to labor in the same field, and send his produce to the same markets; living in the same little old house; and like him, too, finding himself, year after year, just as poor on the last day of December as he had been on the previous first of January.

2. He saw his neighbors increasing in wealth and prosperity; boys who had gone to the same school and at the same time with himself, and like him, the sons of poor farmers, rising above their original sphere, their possessions enlarged by judicious enterprise, their enjoyments augmented, not only by the increase of means, but still more by the improved taste and expanded knowledge, for the acquisition of which competence gives facilities, and their children preparing by a liberal and complete education for a career of usefulness, and, perhaps, the attainment of the highest honors, accessible, in this favored land, to all men of intelligence and talent, whatever may be their origin or station.

3. George was not of a complaining or envious disposition, but he could not help noticing the contrast between his own unimproving fortunes, and those of almost every one around him. It did not occur to him that the real cause was to be found in their greater intelligence and knowledge. The seeds which had been planted in their minds in youth, had been kept alive by nourishment, and cherished in their springing up and progress to maturity, while his understanding had lain fallow; and the harvest showed who had pursued the wiser course.

4. He only saw that his condition remained just the same, while that of all his neighbors was improving; and he considered it altogether the result of their good fortune, although, if he had had eyes to see and intelligence to understand, there was no secret in the matter. The means of their prosperity were open as the daylight.

5. Their superior knowledge and judgment enabled them to take advantage of the various improvements in agriculture, and in farming utensils, that were made from time to time; to avail themselves of new and more profitable markets for the sale of their grain and wool, and other produce; and to engage in safe

and prudent speculations, such as frequently present themselves to almost every man, but are appreciated and made use of only by the alert and judicious.

6. All this was above George Wilson's comprehension ; his neglected education had left him a mere laborer, without sagacity to understand advantages offered for his acceptance, or to foresee those which might be obtained in future ; and, he had no thought beyond ploughing, sowing, and reaping, just as his father had done before him, while his neighbors successfully adopted newer and better systems, and were prompt to seize all the opportunities afforded by an improving state of science and society.

7. Thus he went on for several years, working hard and living frugally, yet gaining nothing more than a bare subsistence by his toil ; and thus perhaps he would have continued till his death, had no misfortune overtaken him. But a life without misfortune seldom falls to the lot of man, and that of George Wilson was no exception to the general rule. An unproductive season plunged him into debt, and the loss of a few hundred dollars by the failure of a merchant to whom he had sold a quantity of produce upon credit, for the sake of getting a higher price, completed his embarrassment.

8. Ruin stared him in the face, and his creditors becoming urgent for the payment of their claims against him, he was compelled to think of selling his farm, and preparing himself for still greater privations than even those he had been accustomed to encounter and endure. It was a painful extremity, and George could hardly bear to think of it at first ; but necessity is a stern master, and before many months had passed away, he was constrained not only to dwell upon the measure in his mind, but to take the necessary steps for putting it in execution.

9. It happened, that at this period, George received a visit from an uncle whom he had never seen ; his father's younger brother, who, in early life, being of a roving and somewhat unsettled disposition, had taken it into his head to learn a trade, and for that purpose, to try his fortune in the city of New York ; but had afterward gone to sea, and finally established himself in one of the western states, those fertile and rapidly advancing regions to which so many emigrants were tempted, some twenty or thirty years ago, by the hope of gaining wealth at less expenditure of time and labor than was indispensable in the more thickly peopled states that lie upon the Atlantic.

10. At the moment of his arrival, his nephew had just suc-

ceeded in obtaining a purchaser for his farm, and was anxiously debating within himself what course he should adopt, what means resort to for a livelihood. He consulted his visiter, of course, and the immediate answer was, "Come to Ohio."

11. But little argument was needed to persuade one so totally impoverished, and so little capable of judging for himself, as the hero of our tale; and it was soon determined that the uncle should return forthwith to his own residence, for the purpose of making preparations, and that George should follow him as soon as he could settle up his affairs, and convert his whole possessions into money.

12. A few months sufficed to accomplish this last requisite, and early in the spring, George Wilson departed with his family, and his little stock of wealth, from the village in which his life had hitherto been passed. It is not our purpose to follow him on his journey, which was accomplished slowly, but without any accident or adventure worthy to be recorded; but to transport the reader at once to the flourishing little town of B——, in the northwestern part of the state of Ohio, not far from which was the portion of land, consisting of several hundred acres, purchased for George Wilson by his uncle.

13. The travellers arrived at B——, a little before evening, and were surprised to find the inhabitants engaged in a general demonstration of joy, as if at the occurrence of some happy event, in which all were interested, and by which all were very much delighted. The bells were sending out loud and merry peals from the steeples of the only two churches in the place, a gun was repeatedly fired upon the green before the court-house, the people thronged the streets with glad looks, uttering frequent shouts of congratulation, flags were waving from high poles set up at the corners, a band of music was playing in the great room of the principal hotel, and the usual appearance of bustle and activity in business, seemed to have given place to a general expression of public satisfaction.

14. The curiosity of our emigrant was, of course, much excited; and, as soon as he had established his family in the hotel, at which they were to pass the night, and he could gain the attention of the landlord, who seemed as much delighted as the rest, he begged to know the occasion of all this gladness and rejoicing.

15. "We have just got through our county election," said the host, "and the successful candidate is a great favorite. There was great opposition in other parts of the county, where the peo-

ple do not know him as well as we do ; but all is right now, and so we are burning a little powder for joy."

"I suppose he is a townsman of yours, then."

"Yes: he has lived here almost from the time of the very first house-raising ; for you see our B—— is but a young place, although it is so flourishing."

16. "And what was the election for, if I may ask?"

"Member of Congress."

"And the candidate is a lawyer, I suppose?"

"No: he is a farmer ; owns that large and thriving estate you passed just before you came into the town. He is one of our richest men, and one that has more learning, too, than nine tenths of the lawyers anywhere about here ; but it is not for his money, or his learning, that we are glad to have him for our representative ; it is because he is a smart, sensible man in the first place, and a right up-and-down honest man into the bargain. That is what we all stood up for him for."

17. "Is he a native of this state?"

"No: he is from New York ; he came out here more than twenty years ago, and settled right down where he is now ; in fact, we consider him almost the founder of this town. When he first came here, he was poor, and there were only a few farmhouses scattered about ; he and the town have grown up into consequence together."

"Well, he must be considerable of a man from your account ; what is his name, pray?"

18. "Macfarlane."

"Macfarlane? from New York state you say ; not Thomas Macfarlane, surely, my old schoolmate?"

"Yes: his name is Thomas, sure enough ; and if you were a schoolmate of his, you have something to be proud of, I can tell you."

19. And it was, indeed, Thomas Macfarlane ; that same Thomas, who, thirty years before, had so improved the time which George had wasted. His manhood had fulfilled the promise of his youth, and the seed then sown had taken root, and sprung up green and flourishing ; and these were the fruits it had brought forth, wealth, respect, the esteem and confidence of his fellow-citizens, and an honorable place in the councils of the nation.

20. "Alas," thought George, when he was again alone, "I see now the truth of what Thomas said to me, that 'one might almost as well be without hands as without education.' He made good use of his time and opportunities, and he is rich, useful



honored, and happy ; I am a poor worthless creature, struggling with hardship almost at the close of life, and scarcely hoping to be any thing better than I am, for there is no time now to amend the errors of my youth. This is my reward for having been an IDLE SCHOOL-BOY."—JOHN INMAN.

QUESTIONS.—What did George Wilson do at the age of twenty-six ? His career was what ? What did he see about him ? What, in this favored land, is accessible to all men of intelligence and talent, whatever may be their ORIGIN or STATION ? What did not occur to him ? What had been kept alive ? What had lain fallow ? What did he see ? What did he consider ? What could he have seen and understood ? What was open as daylight ? The superior knowledge and judgment of George Wilson's neighbors enabled them to do what ? What was all this above ? He had no thought beyond what ? What, only, did he gain each year ? What seldom falls to the lot of man ? What completed his embarrassment ? Will all my young friends remember this GREAT and SOLEMN TRUTH, that he who is IN DEBT is A SLAVE, and, never contract a DEBT UNDER ANY CIRCUMSTANCES, which can not, under *any* emergency, be promptly paid ? What was George Wilson compelled to do ? What is a stern master ? What happened at this period ? Who was debating within himself ? About what ? What was soon determined ? To what place did George Wilson remove ? What were they surprised to find ? What was the cause of this excitement ? To what office was Thomas Macfarlane elected ? Why ? How many years before had he removed there ? What did George Wilson think on hearing the success of his former school-mate ? Will all my young friends remember, that, although *all* who become learned may *not* be MEMBERS OF CONGRESS, yet they will be better fitted to become GOOD and USEFUL CITIZENS if WELL EDUCATED ?

## SPELLING LESSON LXXVII.

Ag gran dize ment (ág' grán 'dize mént), *n.* the state or act of being aggrandized or of aggrandizing. [suggestion.

Al lu sion (ál lù' zhùn), *n.* an indirect reference ; a hint ; an implication ; a Bane' fúl, *a.* hurtful, destructive ; poisonous.

Ca bals (ká bálz'), *n. plu. and pres. t. of Cabal*, a private junto or body of men united in some close design ; intrigue : *v.* to form close intrigues ; to plot or intrigue privately. [mark ; to give a character ; to engrave or imprint.

Char ac te ri zed (kár' ák tè' rízd), *pre. of Characterize*, to distinguish, to Con fers (kón fèrz'), *pres. t. of Confer*, to bestow ; to grant ; to give ; to dis-

course ; to converse ; to consult together. Con flict ing (kón flikt' íng), *part. a. contending*, being in opposition ; con-

trary : *par. of Conflict*, to strive, to struggle, contend ; to fight ; to strike against. [struggle in arms.

Con tests (kón' têts), *n. plu. of Contest*, strife, dispute ; debate ; quarrel ; De grades (dè grádez'), *pres. t. of Degrade*, to reduce, sink, or lower in honor,

office, or rank ; to diminish the value of, lessen. Dis claim ing (dís klámé' íng), *par. of Disclaim*, to disapprove, condemn ; to disown ; to deny ; to renounce ; to disavow.

Dis in ter est ed ly (díz ín' tèt 'èt éd 'lè), *ad. without regard of private ad-*

vantage or self-interest ; impartially.

- Dis may ing (dĩz má' íng), *par.* of Dismay, *to depress the spirits, dishearten, discourage*; *to affright, terrify*: *n.* depression; fall of courage; terror; fear. [*tude*; *to deprive of liberty.*]
- En sla ved (èn slávd'), *pre.* of Enslave, *to reduce or subject to bondage or servitude*; *to practise*: *n.* exertion, effort, or labor of the body for amusement or health; practice; performance, task; use. put out.
- Ex tin guish (èks tíng' gwish), *v.* *to destroy, put an end to*; *to quench*, *to Gen er os i ty* (jèn èr òs' è 'tè), *n.* nobleness of mind, magnanimity; act or quality of being generous; liberality.
- Grat i fi ca tions ('grát è fè ká' shúnz), *n. plu.* of Gratification, *pleasure, delight*; act of pleasing; a recompense, reward. [ferent; incongruous.
- In com pat i ble ('ín kóm pá't è 'bl), *a.* *inconsistent with something else*; dif-
- In cul ca ted (ín kúl' ká 'tèd), *pre.* of Inculcate, *to teach, enforce, urge, or impress upon the mind by admonitions.*
- In trigue (ín trèèg'), *n.* a plot, a complicated scheme; a stratagem; an amour, a love affair: *v.* *to form plots or schemes*; *to carry on secret designs.*
- Joy less (jòè' lès), *a.* *void of, giving, or having no joy.*
- Owes (òze), *pres. t.* of Owe, *to be indebted to*; *to be obliged or bound.*
- Pos ses sor (pòz zès' súr), *n.* *one who possesses*; an owner; a proprietor.
- Pre dom i nates (prè dóm' è 'nates), *pres. t.* of Predominate, *to be ascendant, to prevail*; *to be superior*; *to surpass in influence.*
- Prò lóng', *v.* *to lengthen out, extend in time*; *to continue*; *to put off.*
- Prò mò' tíng, *par.* of Promote, *to advance, to forward*; *to elevate*; *to raise in rank or office.*
- Prompts (pròmpts), *pres. t.* of Prompt, *to incite, move to exertion, instigate*; *to assist*; *to dictate*; *to remind*: *a.* quick; ready; acute; present; told down.
- Sole ly (sóle' lè), *ad.* *only*; singly; separately.
- Sòr' did, *a.* *niggardly, meanly avaricious*; mean, vile; base; covetous.
- Sub ser vi ent (súb sèr' vè 'ènt), *a.* *serving to promote some end*; subordinate; instrumental, useful as an instrument.
- Ut ter ly (ùt' tár' 'lè), *ad.* *totally, wholly*; fully, entirely; completely; perfectly.

## READING LESSON LXXVII.

PUBLIC SPIRIT—as opposed to SELFISHNESS in all its various operations.

Extract from a Sermon, delivered in the City of New York, April 13, 1815, being the day appointed as a day of Thanksgiving for the restoration of the Blessings of Peace, by BISHOP HOBART.

1. There is no passion more debasing than the *selfish love of gain*; than the pursuit of it merely for its own sake, or on account of the personal advantages which it will bestow on its possessor. No generous or honorable feelings can live in the bosom where this inordinate passion has struck its deep and baneful roots. If it degrades and contracts the individual, it will degrade and contract, where it generally prevails, the national spirit; rendering it incapable of rising to extensive and noble views, or to deeds of generosity and splendor.

2. Where the selfish love of gain predominates, the national

character is mean and sordid. PUBLIC SPIRIT necessarily becomes extinct, where each individual of the community feels no other passion, and knows no other object, than personal aggrandizement. If, then, it is essential to individual nobility of spirit, it is most certainly so to elevation of national character, that the love and the pursuit of wealth should be regulated, not solely by a reference to the selfish gratification which it brings but by a supreme regard to those objects of general benevolence and of public good, which it confers on its possessor, the high honor and the exalted pleasure of promoting.

3. Degraded, indeed, will be our country, should its citizens ever become enslaved by that love of gain which knows no other object than selfish gratification ; for, they will, then, most certainly, be characterized by that *selfish employment of wealth*, which is utterly incompatible with public spirit.

4. There is no maxim more plain, than that each individual lives not for himself alone, but for the general benefit of that community to whose laws and protection he owes the enjoyment of life, of liberty, and of property. The public, therefore, have a claim upon the wealth of each individual as far as may be necessary to the general honor, safety, and happiness.

5. And where selfish views and selfish gratifications have extinguished that public spirit which interests every individual in the general honor and welfare, and which prompts him freely to devote a liberal proportion of his wealth to all those plans of science, of religion, and of benevolence, by which the public prosperity and happiness are advanced, that nation may prolong a feeble and joyless existence, but will never attain that honor and felicity to which disinterested public spirit alone can elevate a people.

6. It is farther essential to the prosperity and happiness of a nation, that public spirit should extinguish all *selfish views in the exercise of political rights*.

7. The citizen should know no object but the good of his country—no passion but for its honor. Public spirit should elevate him above that selfishness, which would engage him in the arts of intrigue and the cabals of faction, in order to attain consequence or station. No scene can be more disgusting, and none to a patriotic mind more dismaying, than those political contests, where freemen, instead of calmly and disinterestedly exercising their political rights in reference solely to the best interests of their country, are arranged, in hostility to each other, under the banners of faction.

8. Utterly disclaiming, as inconsistent both with my duty and

my feelings, all allusion to particular men or measures, I would earnestly impress the general truth, (and general political truth alone should be inculcated from this sacred place,) that the nation, the great mass of whose citizens are made subservient to the SELFISH VIEWS OF CONFLICTING POLITICAL PARTIES, is not destined to be long free, flourishing, or happy.

QUESTIONS.—What is the *most* DEBASING? What can not live in any bosom where the INORDINATE LOVE OF GAIN has taken root? What does it render incapable of rising? To what? When is the NATIONAL CHARACTER *mean* and *sordid*? How should the love and the pursuit of wealth be regulated? When will our country become *degraded*? What is utterly incompatible with PUBLIC SPIRIT? What maxim is plain? On what have the public a claim? When will a nation prolong a feeble and joyless existence? What should PUBLIC SPIRIT extinguish? Every citizen should know no object but what? No passion but what? To what should Public Spirit elevate every citizen? What scene is most disgusting and dismaying to a patriotic mind? What nation can not long be FREE, flourishing, or HAPPY?

### SPELLING LESSON LXXVIII.

E mer ges (è mèr' jiz), *pres. t. of Emerge, to issue or proceed from; to rise out of any thing.*

Fèr' vîd, *a. hot, burning; warm, animated; ardent, eager; vehement, zealous.*

Glad den ed (glâd' dnd), *pre. of Gladden, to make or become glad, to cheer exhilarate; to please.*

Glâre, *n. a dazzling, overpowering, or bright light; lustre, splendor: v. to shine so as to dazzle the eyes or sight.* [itance from an ancestor.

In her it (în hèr' ít), *v. to possess, have possession; to receive or take by inheritance.*  
Lab yr inth (lâb' èr' 'inlt), *a. intricate, perplexing; winding: n. a maze, a place full of inextricable windings; or, of difficulties.*

Lông'-lôst, *a. lost or forgotten for a long time.*

Man tle (mân' tl), *n. a cover, that which conceals; a kind of cloak or loose outer garment: v. to cloak, to cover; to spread, expand; to disguise; to revel; to ferment.*

O bliv i ous (ô bliv' è 'ûs), *a. forgetful; causing forgetfulness.* [on foot.

Path way (pâ'th' wâ), *n. a way, a course of life; a narrow way to be passed.*  
Re stores (rè stôrez'), *pres. t. of Restore, to bring or give back, to return any thing; to heal, to cure; to revive; to recover; to repair.*

Sad den ed (sâd' dnd), *pre. of Sadden, to make sad, melancholy, or sorrowful.*

Un seal ing (ûn sèèl' ing), *par. of Unseal, to open what is sealed.*

Un tri ed (ûn trîde'), *a. not tried, attempted, or experienced; not having passed trial.*

Vault (vâwlt), *n. a repository for the dead; a continued arch; a cellar; a cave or cavern; a leap: v. to arch, to shape or form with a vault; to leap, to tumble.*

### READING LESSON LXXVIII.

#### Twilight.

1. 'Tis the quiet hour of feeling,  
Now the busy day is past,



- And the twilight shadows stealing,  
O'er the world their mantle cast ;  
Now the spirit, worn and saddened,  
Which the cares of day had bowed,  
By its gentle influence gladdened,  
Forth emerges from the cloud ;
2. While on Memory's magic pages,  
Rise our long-lost joys to light,  
Like shadowy forms of other ages  
From the oblivious breast of night ;  
And the loved and lost revisit  
Our fond hearts, their place of yore,  
Till we long with them to inherit  
Realms above, to part no more.
3. There we search for hidden treasures,  
Buried in the vault of time,  
Thought its labyrinth pathway measures,  
And restores them to their prime. .  
Then with eager, anxious feeling,  
Secret things we would unfold,  
And, its awful tomb unsealing,  
Wish the doubtful future told ;
4. Long to know the drops of sorrow  
Mingled with our draught of life,  
What the unknown, untried to-morrow,  
Hath of care, and toil, and strife ;  
And the winged hours of pleasure  
Which may cross the weary way,  
Ere our destined course we measure,  
And return to kindred clay.
5. Morning hath her song of gladness,  
Sultry noon, its fervid glare,  
Evening hours, their gentle sadness,  
Night its dreams, and rest from care ;  
But the pensive twilight ever  
Gives its own sweet fancies birth,  
Waking visions, that may never  
Know reality on earth.—KNICKERBOCKER.

QUESTIONS.—When is the quiet hour of feeling? What emerges? What rise? Like what? Till we long to inherit what? For what search? What do we wish? What long to know? What hath her song of gladness? But the pensive TWILIGHT gives what?

### SPELLING LESSON LXXIX.

Au spi cious (ăw spîsh' ūs), *a. kind, propitious*; prosperous, fortunate, lucky; favorable; having omens of success.

Binds (blndz), *pres. t. of Bind, to tie together, make firm*; to fasten to; to confine; to restrict, restrain; to gird, inwrap; to oblige; to confirm; to contract, grow stiff; to make or become costive; to form a border, or fasten or cover the edge with a band, riband, or leather, &c.

Glo ry's (glô' rîz), *n. posses. case of Glory, honor, renown*; brightness, splendor; praise: *v. to boast, exult*; to be proud of. [federate.

League (lēg), *n. a confederacy*; a distance of three miles: *v. to unite, to con-*

Suns (sūnz), *n. plu. of Sun, the fountain of heat and light.*

Un spoil ed (ŭn spôild'), *a. not ruined.*

### READING LESSON LXXIX.

#### Washington.

1. Great were the hearts, and strong the minds,  
Of those who framed, in high debate,  
The immortal league of love that binds  
Our fair broad empire, state with state.
2. And deep the gladness of the hour,  
When, as the auspicious task was done,  
In solemn trust, the sword of power  
Was given to GLORY'S UNSPOILED SON.
3. That noble race is gone; the suns  
Of fifty years have risen and set;  
But the bright links those chosen ones  
So strongly forged, are brighter yet.
4. Wide—as our own free race increase—  
Wide shall extend the elastic chain,  
And bind, in everlasting peace,  
State after state, a mighty train.—BRYANT.

QUESTIONS.—What were great? What strong? Who framed what? What was given? To whom? What is gone? What are brighter yet? What shall extend wide? Will all my young friends endeavor to imitate the VIRTUES of our BELOVED GEORGE WASHINGTON who never told a FALSEHOOD, never violated an OBLIGATION, or was guilty of any other MEAN or DISHONORABLE act?

## SPELLING LESSON LXXX.

Be nign ly (bè nîne' lè), *ad.* kindly, graciously; generously, liberally; favorably. [cuse from.

Dîs pênse', *v.* to divide or deal out in parts or portions; to distribute; to explore (èks plòrez'), *pres. t.* of Explore, to search into; to examine by trial; to scrutinize. [sion of the foot.

Foot steps (fû't stêps), *n. plu.* of Footstep, a trace, track, mark, or impression of the foot. Gam bol (gâm' bûl), *v.* to dance, to skip; to frisk; to leap: *n.* a skip; a leap; a frolic.

Gra ces (grâ' siz), *n. plu.* and *pres. t.* of Grace, kindness, virtue; favor of God; pardon, privilege; ornament; beauty; a short prayer; religious affections: *v.* to adorn, embellish; to dignify; to honor.

Her i tage (hêr' è 'tîje), *n.* an inheritance; an estate; the people of God.

Im par a dise (îm pâr' â 'dise), *v.* to make happy, or put in a state of felicity.

Mâg' nêt, *n.* that which has the power to attract to a certain point; loadstone, an ore which has the peculiar properties of attracting iron, or of pointing to the poles.

Mar in er (mâr' î'n 'ûr), *n.* a seaman, a sailor. [mellow.

Mild er (mîld' ûr), *a.* more gentle, more tender; softer; kinder; calmer; more

Moons (môðnz), *n. plu.* of Moon, the changing luminary of the night; a secondary planet which revolves around the earth.

Pa geant ry (pâj' ânt 'rè), *n.* show, a pompous exhibition; a spectacle.

Scep tre (sêp' tûr), *n.* an ensign of royalty or of authority: *v.* to invest with royal authority.

Strows (strôze), *pres. t.* of Strow, to scatter, to spread by scattering.

Su preme ly (sû' prême' lè), *ad.* in the highest degree.

Time- tu tor ed (tîme'- tù 'tûrd), *a.* tutored or instructed by time or experience.

Weal thi est (wêl' thê 'èst), *a.* richest, most opulent; most affluent.

## READING LESSON LXXX.

*The love of Country and of Home.*

1. THERE is a land, of every land the pride,  
Beloved by heaven o'er all the world beside;  
Where brighter suns dispense serener light,  
And milder moons imparadise the night;  
A land of beauty, virtue, valor, truth,  
Time-tutored age, and love-exalted youth.

2. The wandering mariner, whose eye explores  
The wealthiest isles, the most enchanting shores,  
Views not a realm so bountiful and fair,  
Nor breathes the spirit of a purer air;  
In every clime, the magnet of his soul,  
Touched by remembrance, trembles to that pole:  
For in this land of heaven's peculiar grace,  
The heritage of nature's noblest race,

There is a spot of earth supremely blest,  
 A dearer, sweeter spot than all the rest,  
 Where man, creation's tyrant, casts aside  
 His sword and sceptre, pageantry and pride,  
 While, in his softened looks, benignly blend  
 The sire, the son, the husband, father, friend.

3. Here woman reigns; the mother, daughter, wife,  
 Strows with fresh flowers the narrow way of life;  
 In the clear heaven of her delightful eye,  
 An angel-guard of loves and graces lie;  
 Around her knees domestic duties meet,  
 And fireside pleasures gambol at her feet.  
 Where shall that land, that spot of earth, be found?  
 Art thou a man? a patriot? look around;  
 Oh! thou shalt find, howe'er thy footsteps roam,  
 That land **THY COUNTRY**, and that spot **THY HOME**.

MONTGOMERY.

QUESTIONS.—What is the pride of every land? Who views not a realm so bountiful and fair? What does man cast aside? Where? What benignly blend? Who reigns here? Strows what? What meet? Where? What gambol? Can any one be **HAPPY** or even a **GOOD CITIZEN** who does not *love* his **NATIVE COUNTRY**? Can any man expect to find **REAL HAPPINESS** except in the **DOMESTIC CIRCLE** at **HOME**?

### SPELLING LESSON LXXXI.

Ad di tions (ăd dîsh' ũnz), *n. plu.* of Addition, *act of adding, an adding to*; increase; an arithmetical rule. [forward; preferment.

Ad vance ment (ăd vâns' mĕnt), *n.* *improvement, promotion*; act of coming

Al le vi a tion (ăl 'lĕ vĕ â' shŭn), *n.* *a mitigation, an allaying*; act of lessening, extenuating, easing, or making light. [an aiming at.

As pi rings (ăs pî' ringz), *n. plu.* of Aspiring, *an eager desire, an ardent wish*;

As sid u ous ly (ăs sîd' jŭ 'ŭs lĕ), *ad.* *diligently*; continually, closely.

Bĕ fĕrĕ' hănd, *ad.* *previously, before in time, place, or thing*; at first; in a state of anticipation.

Bĕ tăkĕ', *v.* *to apply, resort to*; to have recourse to; to take to. [take care of.

Bĕ wăre', *v.* *defective, to be cautious*; to regard with caution or suspicion; to Character ac te ri zes (kă'r âk tĕ 'rî zîz), *pres. t.* of Characterize, *to distinguish*; to mark; to give a character; to engrave or imprint.

Con cord (kŏng' kŏrd), *n.* *harmony*; agreement, union.

Con nect ing (kŏn nĕkt' ĩng), *part. a.* *uniting, joining*; cohering; *par.* of Connect, to join, unite; to cohere; to tie, link, or fasten together.

Dĕ prîve', *v.* *to take from, divest*; to bereave; to debar.

De vo tion al (dĕ vŏ' shŭn 'ăl), *a.* *devout, pious*; pertaining to devotion.

En gen der ed (ĕn jĕn' dărd), *pre.* of Engender, *to produce*; to excite; to beget; to form.

Er e bus (ĕr' ĕ 'bŭs), *n. prop.* the name of an ancient infernal deity.



- Fít' nêss, *n.* meetness, suitableness; propriety; reasonableness.
- Ge ol o gy (jê ôl' lô' jê), *n.* the science or doctrine of the structure of the earth and of the materials or substances which compose it.
- Heed less ly (hêêd' lês' lê), *ad.* thoughtlessly; carelessly, negligently.
- High way (hî wâ'), *n.* public path or road; a great road.
- Hû' mán 'l zîng, *part. a.* rendering kind or humane; softening: *par.* of Humanize, to soften, render kind, humane, or benevolent.
- In com plete ('în kôm plête'), *a.* not finished; not perfect.
- In sig nif i cant ('în sîg nîf' ê' kânt), *a.* having no weight of character, unimportant; void of meaning; mean, worthless; trifling.
- In stru men tal i ty ('în strô mên tâl' lê' tẻ), *n.* agency; means to an end.
- In stru ments ('în strô 'mênts), *n. plu.* of Instrument, a tool; an agent; a writing; means used. [*exist*; to conduct, bring, lead, or usher in.]
- In tro du cing ('în trô dù' sîng), *par.* of Introduce, to make known, cause to
- In vite ('în vite'), *v.* to call, ask; to allure; to persuade; to bid; to request the company of. [*show*.]
- Mock er y (môk' ôr' rẻ), *n.* derision, ridicule; sportive insult, scorn; vain
- Mo not o nous (mô nôt' ô' nûs), *a.* having a sameness of sound, wanting a variety in inflection or cadence.
- Mourn ful ly (môrn' fûl' lê), *ad.* with sorrow or grief, sorrowfully.
- Mu si cian (mû zîsh' ân), *n.* one skilled or versed in music.
- Naught (nâwt), *n.* nothing: *a.* bad, corrupt; worthless.
- Pâs' time, *n.* amusement, diversion; sport.
- Per for mer (pêr fôr' mûr), *n.* one who performs any thing.
- Per for mers (pêr fôr' mûrz), *n. plu.* of Performer.
- Prej u dice (prêj' ô' dîs), *n.* previous bias or bent of the mind; prepossession; premature opinion, judgment without examination; injury: *v.* to fill with prejudice, to bias the mind unduly; to hurt, to injure.
- Pro ceed ing (prô sêêd' ing), *par.* of Proceed, to act; to go on or forward; to advance; to issue; to arise. [*grow* or become clear.]
- Pu ri fi ed (pû' rê' fîde), *pre.* of Purify, to make pure, refine; to cleanse; to
- Rec ti tude (rêk' tẻ' tude), *n.* uprightness, freedom from immorality; equity; justness. [*reject*.]
- Re fuse (rẻ fûze'), *v.* to decline to do or accept; to deny a request, &c.; to
- Rîp' pling, *par.* of Ripple, to agitate, fret on the surface: *n.* the little curling waves; agitation or fretting of the surface of the water; a large comb.
- Shaks peare (shâkes' pẻr), *n. prop.* a celebrated English poet.
- Sobs (sôbz), *pres. t. and n. plu.* of Sob, to sigh with convulsion and sorrow; to sigh with very deep sorrow and tears; to heave the breast suddenly: *n.* a convulsive sigh with tears.
- Sôôth' ing, *part. a.* assuaging, softening, mollifying; calming: *par.* of Sooth, to assuage, soften, mollify; to quiet, to calm; to flatter, to please.
- Spênd' ing, *par.* of Spend, to pass, dispose of; to lay out, expend; to waste; to consume; to exhaust. [*device*.]
- Strat a gems (strât' â' jẻmz), *n. plu.* of Stratagem, artifice, trick, deception; a
- Stô' dẻnt, *n.* one who studies or is given to books; a scholar; a learner.
- Sub lu na ry (sủb' lủ' nả rẻ), *a.* terrestrial, earthly; pertaining to this world.
- Sus cep ti bil i ty (sủs 'sẻp tẻ' bîl' lê' tẻ), *n.* the quality of receiving or admitting impressions.
- Val ue less (vâl' ô' lẻs), *a.* being of or having no value or worth.
- Trea sons (trẻ' znz), *n. plu.* of Treason, the attempting to overthrow the government or to betray it into the hands of a foreign power; the highest crime against the state, kingdom, &c.
- Trúst' êd, *pre.* of Trust, to confide in; to rely on; to believe; to sell on credit: *n.* confidence; reliance; care, charge; credit; confident opinion.

Wor ship ping (wûr' shîp 'pîng), *par.* of Worship, *to reverence, serve, or adore religiously*; to honor; to adore: *n.* adoration; religious reverence; dignity; title of honor.

## READING LESSON LXXXI.

### *On the Importance of the Study of Music.*

1. YEARS have rolled on, introducing new sciences and making additions to those already discovered; no one of them, however, has attained to a greater degree of perfection, none assumed a higher ground in the estimation of the world at large than that of MUSIC. May it still continue to advance until without its cultivation, education itself shall be considered incomplete.

2. A social being by nature, man delights to commune with his fellow man; indeed, if you deprive him of the joys attendant upon such an intercourse he will soon lose all that characterizes him as man, and sink to a level with the inferior creation. It is obvious then that whatever tends to draw more closely the bands which unite society should be assiduously cultivated. Does not music do this? Could one wish a stronger connecting link?

3. Nor is a knowledge of this, the perfection of the fine arts, valueless, if acquired only for the sake of recreation and pastime. The merchant wearied by constant toil may find in this an alleviation of all his woes; the mechanic, laying aside his instruments of labor, may betake himself to a more cheering occupation; in this the farmer may forget the ploughshare and the student may enliven grave pursuits with harmless recreation.

4. Ever in search of amusement, youth must have some means of spending their leisure moments, else in their giddy pursuit after pleasure they may forsake the path of rectitude and travel heedlessly down the highway of vice. Furnish them, then, with a source of innocent gratification, and how often might they be saved from a long career of folly and dissipation!

5. The mind, purified by the cultivation of music, looks with horror upon vice, and is ever anxious to attain a still greater perfection in all that is holy, all that is exalted. To the musician the whole world is filled with beauty; to him the wind, as it sobs mournfully through the trees, is music; the gentle rippling of some winding stream, melody sublime! He can see the Creator manifest in all his works; for, his is not a narrow mind that can comprehend naught save what is passing in its

own contracted world. Truly has Shakspeare, the immortal poet, exclaimed :

“The man that hath NO MUSIC IN HIS SOUL,  
Nor is not moved with concord of sweet sounds,  
Is fit for TREASONS, STRATAGEMS, and SPOILS ;  
The motions of his spirit are dull as night,  
And his affections dark as Erebus ;  
Let no such man be trusted.”

6. Why have we not connected the practice of harmony more intimately with our whole system of education? Shall we, an enlightened community, live in this respect, so far behind the spirit of the age? Must we refuse to adopt an improvement because our fathers did? Proceeding upon such a principle as this, what become of Chemistry and Geology, what of Philosophy, what in fine of all learning!

7. Too sensible to let slip an opportunity for improving her common schools, and regarding music as intimately connected with the formation of the moral character, Germany has long since introduced its practice into all her public institutions. Nor have the other countries of Europe and some parts of the United States been behind in this particular. Prejudice is fast giving way before the brighter light of experience!

8. Youth is undoubtedly the most proper season in which to commence this study: then the feelings are more easily excited, the emotions more lively and the susceptibility to harmony most apparent. No time, therefore, can be more suitable for the cultivation of the science than this early period of life with its eager joys and its aspirings after all that is pure and holy.

9. To the cultivation of Church Music in particular would I invite your serious attention. If members of the church are desirous of worshipping in a manner every way becoming to Christians, if they are anxious that the whole service should be well suited to the honor and glory of their Maker, let them manifest a greater interest than ever in the advancement of Sacred Harmony.

10. Through its instrumentality devotional feelings are the more easily engendered, and the soul, freed, as it were, from the body, is permitted to catch a brighter view of eternity. While listening to the soothing strains man feels that earth is not his abiding place, that his spirit belongs to a brighter world far beyond this sublunary sphere.

11. To make church music what it should be, much care and attention will be required. The performers may possess a

perfect knowledge of the various intervals, they may display much art in the execution of their pieces; yet, if devotional feeling be wanting, the desired effect can never be produced. Without this, singing is valueless. The theme must inspire the performer with sentiments similar to those which the writer experienced; if it do not, the execution can not fail to become monotonous. 'Tis mockery of the Almighty, 'tis worse than mockery, to utter a succession of sounds in which there is no meaning whatever, no fitness to the design of church worship.

12. Young men; to you especially would I address myself! You must, of necessity, become the leading inhabitants of our community: to you the then younger members will look for examples worthy of imitation, and on you will rest the responsibility if you should wilfully lead them astray from the path of innocence and virtue. Follow this course you must, unless you should prepare yourselves beforehand to act the better and wiser part of benefactors. Think not you live for yourselves alone. The world claims you as its own.

13. There is no one, however insignificant he may appear to be, but that has an influence over some other member of society: let him beware whether he use this for good or evil! Now the cultivation of Music has been shown to be capable of refining and ennobling the feelings; it is admitted that it makes man an altered being, that it elevates him far above the ordinary lot of mortals, and even causes him to partake, as it were, of the joys of Heaven. Can you refuse to give your zealous support to a science so humanizing in its nature?—  
ANONYMOUS.

QUESTIONS.—What have rolled on? What has assumed a high ground? Without what should education be considered incomplete? What will cause man soon to lose all that characterizes him as man? What then should be assiduously cultivated? Who may find MUSIC an alleviation of all his woes? What may music cause youth to do? Have not thousands been kept from BAD ASSOCIATES, and VICE, and CRIME, from the love and study of MUSIC? Who looks with *horror* upon VICE? Can any thing so *protect* and *keep pure* the GOOD PRINCIPLES of young men as an association with VIRTUOUS YOUNG LADIES of highly cultivated MUSICAL attainments? What does and can the musician see? Who is fit for TREASONS, STRATAGEMS, and SPOILS? Who does not believe that any FAMILY or SCHOOL can be governed more *harmoniously* and with HALF the labor in which SINGING is practised, than in one in which it is not? Which is the most proper season to commence the study? Why? Why should Church Music be cultivated? When listening to the soothing strains of Music, what does man feel? What is necessary to make Church Music what it should be? On whom does great *responsibility* rest? What does the world claim? Of what should every young man beware? Why? What is MUSIC capable of doing?



## SPELLING LESSON LXXXII.

- Ac tors (ák' túrz), *n. plu.* of Actor, *one who acts, does, or performs any thing; a stage-player.*
- Ag gre gate (ág' gré' gáte), *n. the whole or result of many particulars; the sum of parts collected: v. to collect, accumulate, or heap together: a. formed of or being parts collected; total.*
- Aug ment (áwg mēnt'), *v. to make or grow larger; to increase.*
- A vail a ble (á vále' á 'bl), *a. being able to effect an object, advantageous, beneficial; profitable, useful; powerful.*
- Co los sal (kò lós' sál), *a. gigantic, very large; huge; like a colossus.*
- Com mands (kóm mǎndz'), *n. plu. and pres. t. of Command, injunction; order; message; right or act of commanding: v. to direct; to engage; to order; to govern; to lead.* [mutual engagement.
- Con fed er a cy (kón fèd' ér' á sè), *n. federal compact or union; a league;*
- Doub led (dúb' bld), *pre. of Double, to increase to twice the quantity; to make two-fold, add as much more; to fold; to pass around: n. twice the quantity or number; a fold; a trick: a. twice as much; two-fold; of two kinds.* [resolute; most constant, most unshaken.
- Firm est (fěrm' ěst), *a. most solid, strongest; most compact; hardest; most*
- Gi gan tic (jì gán' tìk), *a. very great or mighty; enormous; big, bulky; huge; like a giant.* [first principle.
- Ground work (gròund' wǎrk), *n. the ground, foundation; the first stratum;*
- In struc ter (In strák' túr), *n. one who instructs or teaches; a teacher.*
- Pro gres sive (prò grès' sív), *a. going forward or onward, advancing.*
- Pro pri e tors (prò pri' è' túrz), *n. plu. of Proprietor, an owner, one who possesses in his own right; or, has the exclusive right to any thing.*
- Scope (skòpe), *n. room, space; extent; freedom from restraint; aim, intention; drift.*
- Un trod den (ún tród' dn), *a. not having been trodden or marked by the foot.*

## READING LESSON LXXXII.

*The future Greatness of the United States.*

Extract from an Address delivered before the New York Lyceum of Natural History, 1841.

1. A thorough knowledge of the available means of a people, is the firmest groundwork of successful legislation. All studies which promote such knowledge must increase the enjoyments of life, and augment the aggregate of individual happiness.

2. If the commands of wisdom be regarded by a rational being, the spirit of the patriot can not rest quiet when awakened by the contemplation of what the American confederacy now is, compared with what it was a century ago, and with what it seems destined to become a century hence.

3. One hundred years past, the entire population of the colonies scarcely doubled the present number of inhabitants of this city alone. The child is now born who may look forward to

the astonishing results of a progressive population favored by laws the dictates of their own intelligence, the proprietors of a country in which he now lives, and which still presents to the eye an almost untrodden forest, which, within the lapse of that time, will be occupied by at least one hundred millions of people.

4. What a gigantic theatre for the actors of that day! What scope for the man of science, and the writer of literature, and the moral instructor! How subordinate the rank of many now flourishing nations! Imagination is lost in the colossal prospect.—DR. JOHN W. FRANCIS.

QUESTIONS.—What is the firmest groundwork of successful legislation? What must increase the enjoyments of life? When can not the spirit of the patriot rest quiet? Who may look forward? To what? When, is it supposed, will the United States contain ONE HUNDRED MILLIONS of people? Is it not the duty, then, of *every* citizen in this *highly favored* land, to *act well his part*, so that the people of other nations, also, seeing OUR EXAMPLE, may be benefited by the happy influences of the GLORIOUS INSTITUTIONS of our country?

### SPELLING LESSON LXXXIII.

- A bun dant ly (â bún' dânt 'lè), *ad. amply, fully; liberally; plentifully.*  
 Ap pli ca ble (áp' plé 'ká bl), *a. suitable; that may be applied.*  
 Ap pre hend (áp' prè hênd'), *v. to fear; to conceive of; to understand; to seize, take hold of; to be of opinion, to think.*  
 As su red ly (âsh shù' rêd 'lè), *ad. certainly; without doubt; indubitably.*  
 Char ter ed (tshâr' tûrd), *part. a. established or granted by charter; privileged; par. of Charter, to establish by charter; to let or hire a ship, &c.: n. a writing or instrument conferring or bestowing privileges, rights, or powers; a deed; a grant; immunity.*  
 Civ il (siv' íl), *a. relating to society or the community; municipal; not military; political; complaisant, polite, kind; well-bred; affable, courteous, gentle and obliging.*  
 Com men su rate (kôm mên' shù 'râte), *a. equal, proportional; reducible to some common measure: v. to reduce to some common measure.*  
 Com mu ni ties (kôm mù' nè 'tíz), *n. plu. of Community, body politic, society; common possession.* [comply with, to yield.  
 Con form ing (kôn fôr'm' íng), *par. of Conform, to make like or adapt to; to*  
 Con tin u ance (kôn tîn' à 'ânse), *n. duration, perpetuity; abode in a place; perseverance; uninterrupted succession.*  
 Cum brous (kùm' brús), *a. oppressive, burdensome; troublesome; heavy.*  
 De tect (dê têkt'), *v. to discover, find out; to bring to light.*  
 Dis tinct ly (dís tîngkt' lè), *ad. plainly, clearly; not confusedly; separately.*  
 Ef fect ing (êf fêkt' íng), *par. of Effect, to accomplish, to bring to pass; to produce; to perform; to achieve; to cause: n. event produced, consequence; issue; meaning, general intent; advantage; reality; completion.*  
 E vin ced (ê vînst'), *pre. of Evince, to show, make plain; to prove; to manifest.*  
 Ex is tent (êgz ís' tênt), *a. having being, existence, or life.*  
 Mô mên' tûm, *n. force, impetus; quantity of motion.*

- Nour ish (nú' rish), *v.* to maintain, encourage; to support by food.
- Per pet u a ted (pér pétsh' ù 'à téd), *pre.* of Perpetuate, to cause to endure indefinitely, to make perpetual; to preserve from oblivion.
- Pol i ty (pól' lè 'tè), *n.* a form of government; civil constitution.
- Por tions (póre' shúnz), *n. plu.* and *pres. i.* of Portion, a part; an allotment, a part assigned; a dividend; a wife's fortune: *v.* to divide, allot; to parcel; to endow.
- Prés' sing, *part. a.* urgent; distressing; urging; constraining: *par.* of Press, to bear or force; to urge; to crowd; to squeeze; to distress; to encroach; to straiten; to compel; to impress: *n.* an instrument or machine for pressing or printing; a crowd; a throng; a case, frame, or closet for clothes; act of forcing men into service.
- Ref er a ble (réf' ér 'à bl), *a.* that may be referred; or, assigned.
- Ré fîne' mént, *n.* elegance, polish of manners, purity of taste; or, of heart, mind, or morals; act of refining.
- Se lect (sé lèkt'), *v.* to choose in preference to others; to pick out, to cull: *a.* nicely chosen; taken by preference; choice; picked, culled.
- Sub due (súb dù'), *v.* to reduce to subjection or render fertile; to conquer; to tame; to crush.
- Súp pòrt' éd, *pre.* of Support, to sustain, uphold; to maintain; to prop; to bear; to endure; to verify; to vindicate: *n.* maintenance; aid, help; succor; prop; subsistence.
- Sus pen sion (sús pèn' shún), *n.* an interruption, a temporary cessation or privation of any thing; act of delaying; a hanging up.
- Un an swer a ble (ún án' sùr 'à bl), *a.* not to be answered or refuted.

### READING LESSON LXXXIII.

#### *The Necessity and Advantages of the General Diffusion of Knowledge.*

1. Knowledge, supported by virtue, and yielding to it in return a cheerful homage, is, therefore, the great moral power by which our institutions are to be upheld and perpetuated. It has been so for the past; it must be so for the future. The first settlers of this continent, and especially those of New England, were intelligent and educated men; and, they brought with them, from the old world, a considerable share of the then existent knowledge.

2. It was this which enabled them to expel the savage; to subdue the wilderness; to plant on these shores the institutions of civil and religious freedom; and to watch and nourish them until their roots took hold of the everlasting rocks, and their branches reached the skies. It was this knowledge, enlarged by hard experience, and by such culture as their circumstances allowed, which enabled them to select from the principles of civil polity in which they had been bred, so much as was applicable to their condition; to reject such parts as were too cumbrous, artificial, or exclusive, for communities like theirs.

and to improve what they retained by conforming it, from time to time, to their necessities and interests.

3. It was this which, in after times, enabled them to detect, in its first approaches, the spirit of tyranny ; which qualified them to maintain, by unanswerable arguments, their natural and chartered rights ; which taught their hands to war, and their fingers to fight ; and which, by the blessing and good providence of God, carried them safely and in triumph through the memorable conflict for INDEPENDENCE.

4. Our progress, since, in the arts of life, in political and moral science, and in the means of private and public happiness, is, to a considerable extent, distinctly referable to the same cause. As long as this moral force shall continue in active operation, our country may be expected to move forward in a path of increasing brightness ; but whenever the *momentum* shall cease to be applied, our career must assuredly be arrested. And as, in the nature of things, it is almost impossible that society should stand still, its motion, at such times, will usually be retrograde.

5. That the present possession of knowledge furnishes, in itself, no certain guarantee of its continuance, is abundantly evinced by the history of Egypt, Greece, and other ancient nations ; by the condition to which all Europe was reduced during the dark ages ; and by the present degraded state of many portions of the globe, once the favored seats of learning and refinement. Every nation in the old world has, at some period in the course of its history, made the retrograde movement to which we have referred ; and of the young empires in the west, our own country alone has gone forward with a steady pace.

6. We have now among us a valuable stock of available information, and the nature of our institutions is favorable to inquiry. There is, therefore, no reason to apprehend an immediate suspension of our progress ; and yet it is obvious, that great and constant effort will be necessary to make the actual diffusion of knowledge commensurate with the rapid increase and pressing wants of our population. It is, therefore, matter of immense importance that we make efficient and perpetual efforts to diffuse, throughout all classes of our people, the blessings of useful knowledge.

7. Among the means of effecting this end, we must undoubtedly assign the first place to THE EDUCATION OF YOUTH. This is justly regarded as the basis of all general knowledge in a community ; and it is certainly the most efficient instru-



ment which can be employed in its diffusion. Well, therefore, does it deserve the highest care of the state and of patriotic individuals.—BENJAMIN F. BUTLER.

QUESTIONS.—How are the institutions of this country to be upheld and perpetuated? What were the first settlers of this Continent? What did they bring with them? What did this KNOWLEDGE enable them to expel? What to subdue? To plant what? To watch and nourish what? What did this KNOWLEDGE, enlarged by experience, enable them to do? To reject what? To improve what? To detect what? Qualified them to maintain what? Taught them what? Carried them safely through what? What, to a considerable extent, is referable to the same cause? When will our country move forward in a path of increasing brightness? When will our career be arrested? What is abundantly evinced by the history of Egypt, &c.? What has every nation made? When? What is favorable to inquiry? There is no reason to apprehend what? Great and constant effort will be necessary to make what? What is matter of immense importance? To what must we assign the first place? Will all remember, however, that it would be better for the community to have all the children and youth of our country grow up in UTTER IGNORANCE, if they are not *morally* educated at the same time that they are *intellectually* educated, so as to become GOOD, MORAL, and VIRTUOUS citizens as well as WISE and LEARNED men, as a *learned* wicked man can do *ten* times as much mischief in society as an *ignorant* wicked man?

### SPELLING LESSON LXXXIV.

- Bub bles (báb' blz), *n. plu.* and *pres. t.* of Bubble, a small bladder or vesicle of air in frozen water; or, of water, &c. filled with air; any thing which wants solidity and firmness; a vain project; a fraud; a cheat: *v.* to run gently, or with a gurgling noise; to rise in bubbles; to cheat, impose on.
- Con geal ed (kón jé'ld'), *part. a.* frozen, changed or converted to ice; con creted: *pre.* of Congeal, to freeze; to change, convert, or turn by frost, from a fluid to a solid state; to thicken; to harden; to concrete into a solid mass.
- Crust (krúst), *n.* a hard external coat, case, shell, or covering; outer part of bread; an incrustation: *v.* to envelop; to cover with a hard case or coat; to gather a crust.
- De tach ed (dè tátsht'), *pre.* of Detach, to separate, part from; to send off a party of men from the main company or regiment.
- Di late (dè lát'e'), *v.* to enlarge, expand; to extend; to spread out; to widen; to speak largely, relate at large.
- Di la ted (dè lá' téd), *pre.* of Dilate. [of being extended.
- Di la tion (dè lá' shùn), *n.* expansion, act of expanding; act of extending or
- Ex hales (égz hález'), *pres. t.* of Exhale, to send or draw out vapors or fumes, or, as vapors, &c.; to emit.
- Fil' á 'mènts, *n. plu.* of Filament, a fibre; a slender thread.
- Freez es (frééz' íz), *pres. t.* of Freeze, to congeal, or to be congealed with cold; to chill or kill by cold; to harden into ice. [small globe.
- Glob ules (glób' úlez'), *n. plu.* of Globule, a small round particle or mass; a
- In sen si bly (ín sèn' sè 'blé), *ad.* imperceptibly; stupidly; gradually.

- In te ri or (ín tẻ' rẻ' úr), *a. inner; internal, being within; inland: n. the inside; inward part; inland country.* [formed by fibres *interwoven*.  
 Mẻm' brẻnẻ, *n. a web of several kinds of fibres, or, a thin, white, flexible skin,*  
 O pa ci ty (ỏ pẻs' sẻ' tẻ), *n. want of transparency, state impervious to light; cloudiness; darkness; obscurity; opaqueness.*  
 O pague (ỏ pẻke'), *a. not transparent, impervious to light; dark; obscure.*  
 Pel li cle (pẻl' lẻ' kl), *n. a thin film or skin; a saline crust.*  
 Plẻtes, *n. plu. and pres. t. of Plate, a thin flat piece of any thing; a small shallow vessel to eat on; a piece of metal; wrought silver, &c.; impression from an engraving: v. to cover or adorn with plate; to overlay with metal.* [other moving body, from a direct course.  
 Re frac tion (ẻẻ' frẻk' shẻn), *n. the deviation or variation of a ray of light, or*  
 Rẻẻnẻ' íng, *par. of Rend, to disunite or tear asunder with violence; to be disunited; to separate; to lacerate.*  
 Sẻẻẻ' vẻ' rẻẻt, *a. sharpest, most rigid; strictest; harshest; most cruel; most distressing, most painful; hardest, most austere.*  
 Trans form ed (ẻẻnẻs' fẻẻrẻmẻ'), *pre. of Transform, to change the form, shape, or appearance; to be changed in form.*  
 Trans pa ren cy (ẻẻnẻs' pẻ' rẻẻn' sẻẻ), *n. perviousness to, or the power or quality of transmitting, or suffering the rays of light to pass through; clearness.*  
 Tri an gles (ẻẻrẻ'ẻẻng'ẻẻglẻ), *n. plu. of Triangle, a figure having three angles.*  
 Weigh ti er (ẻẻẻ' tẻẻ' úr), *a. heavier, more ponderous; having more weight; more important; more momentous.*

## READING LESSON LXXXIV.

### *Reflections upon Ice.*

1. Water, when condensed by cold; loses insensibly its fluidity, changes in proportion to the increase of the cold, and becomes that solid body which we term ICE. This change, which in the present season is daily wrought before our eyes, deserves to be particularly considered; at least, we should endeavor to learn "the reasons of some of those phenomena which appear in congealed water.

2. Ice is a body lighter than water; for, if we put congealed water into a temperate heat, so that the ice may be detached from the sides of the vessel, it always swims at the top; and were it weightier than the water, it would necessarily sink to the bottom. What makes it lighter is the increase of its size; for, although it becomes at first more compact with the cold, yet it becomes much dilated when transformed into ice. This dilation is formed with so much violence, as to be capable of rending a copper globe so thick that it would require a force of *one thousand and twenty-eight pounds* to produce the like effect.

3. When the icy crust is formed on the surface of the water, the ice is as yet entirely transparent; but as it thickens, it becomes opaque. This opacity is produced by bubbles of air. of

different sizes, which are included in the ice, and which occasion a more frequent refraction of the rays of light. Ice exhales a great many vapors even in the severest cold.

4. It has been found by experiments, frequently repeated, that, when the cold is most intense, four pounds of ice lose, by evaporation, a whole pound of its substance in eighteen days; and that a piece of ice, of the weight of four ounces, loses four grains of its weight in twenty-four hours. Ice is formed commonly at the surface of water. It is an error to suppose that it is formed at the bottom, and that it afterward swims; for the cold, by which it is formed, coming from the atmosphere, that cause can not operate at the bottom of the water without having previously congealed all that was above.

5. The manner in which ice is formed, is not less remarkable, which is this: when it freezes gently, a multitude of small threads may be seen, proceeding from the interior circumference of the glass, in different directions; and, forming all sorts of angles among themselves, they unite on the surface of the water, and then form a very thin pellicle of ice.

6. These first threads or filaments are succeeded by others; they multiply and increase in the form of thin plates, and being increased in number and thickness, they unite themselves to the first pellicle or crust. In proportion as the ice thickens, a multitude of air-bubbles appear; and the more intense the cold becomes, the more these bubbles increase. Hence it is, that the transparency of the ice diminishes, especially towards the centre; and then it begins to dilate violently, and swell to a greater size.

7. When the cold is very keen, and it freezes violently, a thin membrane is formed on the surface of the water, which proceeds from the sides of the glass, towards the centre. Under this membrane others are seen, which appear in the form of triangles, the base of which is towards the side of the glass, while the more acute angles are directed to the centre. Thus the icy crust thickens, is rendered opaque by the included globules of air, is dilated, and becomes lighter and lighter.—  
STURM.

QUESTIONS.—When does water lose insensibly its fluidity? What deserves to be considered? Lighter than what is ICE? How is this known? When does water become much dilated? How is this dilation formed? So as to be capable of what? When is ice entirely transparent? When does it become opaque? How is this opacity produced? What has been found by experiments? Where is ice commonly formed? What is an error? Why? What, remarkable, may be seen when ice is formed by gentle freezing? What unite themselves? To what? When is a thin membrane formed?

From what does it proceed? What appear in the form of triangles? Where? How is the icy crust rendered opaque?

### SPELLING LESSON LXXXV.

An ces try (ân' sês 'trê), *n.* genealogy, lineage, descent; birth; pedigree; a series of ancestors.

Ar ro gate (âr' rô 'gâte), *v.* to assume, to take; to claim vainly or unjustly.

At tri bute (ât' trê 'bûte), *n.* inherent quality, property; reputation.

Birth right (bêrth' rîte), *n.* any right or privilege to which a person is born or is entitled by birth.

Bot a ny- bay (bôt' â 'nê- bâ), *n. prop.* the name of a place on the east coast of New South Wales, New Holland, (so called from the great variety of herbs found on the shore,) originally fixed on for a colony of convicts from Great Britain. [more gallant.]

Bra ver (brâ' vûr), *a.* nobler, more courageous; finer; bolder, more daring; Cant (kânt), *n.* whining pretensions, phrases often repeated; a corrupt dialect; a whining, affected manner of speech; slang; a toss; a throw: *v.* to speak with an affected or whining tone; to turn; to toss; to throw.

Coal- heav er (kôle'-hêev 'ûr), *n.* one who heaves, lifts, or carries coal.

Con victs (kôn' vîkts), *n. plu.* of Convict, a person convicted or legally proved or found guilty of a crime.

Cour te ous (kûr' tê 'ûs), *a.* civil, polite, respectful; well-bred; complaisant.

Cra dled (krâ' dld), *pre.* of Cradle, to nurse in infancy; to lay or rock in a cradle; to cut and lay grain in a swath with a cradle: *n.* a small movable bed or machine for rocking children; a tool or instrument for cutting grain; a frame of timber for launching a ship.

Dè pôrt' mên't, *n.* conduct, behavior, demeanor; carriage, manner of acting.

Dis ap prove ('dis âp prôv'), *v.* to censure, condemn; to dislike; to blame.

Doc trine (dôk' trîn), *n.* a principle, whatever is taught; precept; act of teaching; the truth of the gospel.

Dutch (dûtsh), *a.* pertaining to Holland or its inhabitants: *n. prop. plu.* the people of Holland; the language of Holland.

E liz a beth (ê lîz' â 'bêth), *n. prop.* the name of one of the former Queens of England; a girl's or woman's name.

Flim sy (flîm zê), *a.* vain, mean; weak, feeble; thin; slight; limber.

Hear ti ly (hâr' tê 'lê), *ad.* sincerely, cordially; actively, vigorously; freely.

How ards (hõû' ârdz), *n. prop. plu.* of Howard, a celebrated English philanthropist, who, from feelings of humanity, prompted by Christian benevolence, visited all the hospitals and prisons of Europe for the purpose of benefiting the poor, the wretched, and the guilty.

New Am ster dam (nû âm' stûr 'dâm), *n. prop.* the name given to the City of New York by the Dutch settlers who founded it.

No ble men (nô' bl 'mên), *n. plu.* of Nobleman, one who is ennobled in honor or rank; a noble, a man of rank, or birth; a peer.

'Nô't with stând' ing, *prep.* not excepting; not opposing: *con.* although; nevertheless; however. [that is not varied.]

Par ti cle (pâr' tê 'kl), *n.* a small or minute part or portion; an atom; a word

Pick pock et (pîk' pôk 'kît), *n.* one who steals from the pocket.

Prê fêr', *v.* to esteem, honor, or regard more than or above another or others; to advance; to raise. [false appearance; pretence.]

Pre ten sions (prê tèn' shûnz), *n. plu.* of Pretension, claim, true or false;

Queen (kwêên), *n.* a woman who rules or is sovereign of a kingdom; the wife of a king.



Recom mendation (‘rèk òm mèn dà’ shùn), *n.* *that which procures a favorable reception or commends to favor; act of recommending or praising.*  
 Simply (sím’ plè), *ad.* *merely; only; without art; foolishly; plainly.*  
 Subscribe (súb skríbe), *v.* *to give consent to; to sign; to attest; to promise to give by writing one’s own name.* [ward.  
 Un as su ming (‘ùn ás sù’ mǐng), *a.* *modest, not assuming; not bold or for-*

## READING LESSON LXXXV.

### *American Ancestry.*

Extract from a letter written at Saratoga Springs, July, 1833, by GEORGE P. MORRIS.

1. That “no American should wish to trace his Ancestry farther back than the revolutionary war,” is a good sentiment. I admire and will stand by it. Yet, while I disapprove most heartily of the conceited airs and flimsy pretensions which certain little people arrogate to themselves on account of their birthright, I can not subscribe to one particle of the cant I am in the habit of hearing expressed on these subjects.

2. It is not “the same thing,” to me at least, whether my father was a count or a coal-heaver, a prince or a pickpocket. I would have all my relations, past, present, and to come, good and respectable people, and should prefer the blood of the Howards to that of the convicts of Botany-bay; nor do I believe I am at all singular in these particulars. It is nothing more than a natural feeling.

3. Still I would think no ill of a man on account of any misfortune that may have attended his birth, nor well of a man simply because he happened to be cradled in the lap of affluence and power. The first may be one of nature’s noblemen, and the other a poor creature, notwithstanding all his splendor; and, that this frequently happens, every day’s experience affords us abundant testimony.

4. That the claims of all to distinction should rest upon their own individual talents, deportment, and character, is also sound doctrine, and can not be disputed: yet this is no reason why we should not have an honest and becoming pride in the genius, integrity, or gallant bearing of those from whom we sprung.

5. Now, yonder stands a gentleman,\* who, in my humble judgment, can not but indulge a secret glow of satisfaction, while contemplating the roots of his family tree. He came from a good stock, the old Dutch settlers of New Amsterdam,

\* Mr. Stuyvesant, the descendant of the former Governor of New York.

than which no blood that flows in the human veins is either purer, better, or braver.

6. His forefathers were eminently conspicuous as Christians, soldiers, and sages; they occupied the high places of honor and authority, were the ornaments of their day and generation, and, notwithstanding the shade of ridicule which a popular writer\* has cast around and interwoven with their history, their memories will ever be cherished until virtue ceases to be an attribute of the human mind.

7. The public spirit of this gentleman and his liberal views have long been the theme of universal praise; and, although I do not enjoy the privilege of his personal acquaintance, I know he must be a gentleman; the mild and benignant expression of his face, his unassuming habits, his bland and courteous demeanor, all bespeak it; and, to use the language of Queen Elizabeth, are unto him "letters of recommendation throughout the world."

QUESTIONS.—Is it not the DUTY of every young man so to conduct himself that no REPROACH will be brought upon the NAME and MEMORY of his *worthy* and *respectable* ANCESTORS whose name he bears? Is it not, however, one of the most CONTEMPTIBLE acts for any young man to assume and arrogate a haughty demeanor SIMPLY because his ANCESTORS *happened* to be *respectable*, while his OWN character, conduct, and talents claim no respect? Should the WEALTH or POVERTY of any young man's PARENTS make any difference as to the respect, patronage, or honor bestowed upon him? Is it not the most beautiful and delightful feature of the institutions of our happy country that every young man is esteemed by all the *virtuous* and *respectable* portion of our community in accordance with his VIRTUES, TALENTS, ATTAINMENTS, and GOOD CONDUCT, and NOT because his ancestors ARE or HAVE BEEN *wealthy* and *respectable*? Can the institutions of our country be sustained upon any other principle? What does every day's experience afford? What is sound doctrine? The claims of all to distinction should rest upon what? Yet we may have an honest and becoming pride in what? The old Dutch settlers of New Amsterdam were what? What will ever be cherished? Is not every person more happy for being kind, affable, polite, and courteous? Can any thing be more *delightful* or *praiseworthy*? On the other hand, what can be more DESPICABLE than a *haughty* and *supercilious* deportment?

### SPELLING LESSON LXXXVI.

Ban nock burn (bân' nûk 'bârn), *n. prop.* the name of a town of Scotland, noted for the defeat of Edward II, by Robert Bruce.

Clothes (klôthz), *pres. t.* of Clothe, *to invest, to dress*; to furnish or cover with garments; to cover. [which furnishes us milk.

Cow ed (kôûd), *pres. of Cow, to dispirit*: to depress with fear: *n.* the animal

\* Washington Irving.

- Deck (dèk), *v.* to adorn; to dress; to array; to cover; to clothe: *n.* the floor or covering of a ship; a pack or pile of cards.
- Dem i-gods (dèm' è'-gòdz), *n. plu.* of Demi-god, a great or fabulous hero whom the heathen supposed partook of the divine nature, half a god.
- Elms (èlmz), *n. plu.* of Elm, the name of a tree.
- Fac tious (fàk' shùs), *a.* given to faction, party, or dissension; turbulent.
- Fàne, *n.* a temple; a church or place consecrated to religion.
- Fanes (fànez), *n. plu.* of Fane. [ward or on, make speed.
- Has tens (hà' snz), *pres. t.* of Hasten, to make haste, to hurry; to push forward.
- Màr' à 'thòn, *n. prop.* the name of a village of Greece, noted for the defeat of 120,000 Persians, by 10,000 Greeks, under Miltiades.
- Pil lar ed (píl' lárđ), *a.* supported by pillars or columns; like a pillar.
- Póint' íng, *par.* of Point, to direct towards; to show; to sharpen; to divide by stops; to aim; to show or note with the finger; to indicate: *n.* an aim or end; a space; a sharp end; a stop in writing or printing; a degree; a cape, headland; punctilio, nicety.
- Pro tect íng (prò tèkt' íng), *part. a.* shielding, defending; preserving: *par.* of Protect, to defend; to secure or shield from injury or danger; to preserve in safety.
- Re po ses (rè pò' zíz), *pres. t.* of Repose, to rest, to be at rest; to live in quiet; to lodge; to lay to rest; to sleep; to place or rest confidence in: *n.* sleep; rest, quiet; tranquillity.
- Res cu ed (rès' kúde), *pre.* of Rescue, to set free, or deliver from oppression, danger, confinement, or violence: *n.* a deliverance from oppression, danger, violence, or arrest. [turf.
- Sods (sòdz), *n. plu.* and *pres. t.* of Sod, a clod; turf, sward: *v.* to cover with
- Stat ue (státsh' ù), *n.* a likeness or image of a whole living body carved or formed out of metal, wood, or stone.
- Strow (strò), *v.* to scatter, to spread by scattering.
- Sways (swáze), *pres. t.* and *n. plu.* of Sway, to influence, govern; to wield, to rule; to incline; to bias; to have weight: *n.* influence, power; rule; dominion; direction.
- Vèn' ér 'à téd, *part. a.* revered, regarded with veneration: *pre.* of Venerate, to revere, to reverence; to regard or treat with respect or veneration.
- Wàkes, *pres. t.* and *n. plu.* of Wake, to rouse; to cease to sleep; to rouse from sleep; to excite; to watch: *n.* a watch, vigil; a feast; a track in water.

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## READING LESSON LXXXVI.

### *Graves of the Patriots.*

- Here rest the great and good; here they repose  
After their generous toil. A sacred band,  
They take their sleep together, while the year  
Comes with its early flowers to deck their graves,  
And gathers them again, as Winter frowns.  
Theirs is no vulgar sepulchre; green sods  
Are all their monument; and yet it tells  
A nobler history than pillared piles,  
Or the eternal pyramids.

2. They need  
No statue or inscription to reveal  
Their greatness. It is round them ; and the joy  
With which their children tread the hallowed ground  
That holds their venerated bones, the peace  
That smiles on all they fought for, and the wealth  
That clothes the land they rescued ; these, though mute,  
As feeling ever is when deepest ; these  
Are monuments more lasting than the fanes  
Reared to the kings and demi-gods of old.
3. Touch not the ancient elms, that bend their shade  
Over their lowly graves ; beneath their boughs  
There is a solemn darkness, even at noon,  
Suited to such as visit at the shrine  
Of serious Liberty. No factious voice  
Called them unto the field of generous fame,  
But the pure consecrated love of home.
4. No deeper feeling sways us, when it wakes  
In all its greatness. It has told itself  
To the astonished gaze of awe-struck kings,  
At Marathon, at Bannockburn, and here,  
Where first our patriots sent the invader back  
Broken and cowed. Let these green elms be all  
To tell us where they fought, and where they lie.
5. Their feelings were all nature, and they need  
No art to make them known. They live in us,  
While we are like them, simple, hardy, bold,  
Worshipping nothing but our own pure hearts,  
And the one universal Lord. They need  
No column, pointing to the heaven they sought,  
To tell us of their home. The heart itself,  
Left to its own free purpose, hastens there,  
And there alone reposes.
6. Let these elms  
Bend their protecting shadow o'er their graves,  
And build, with their green roof, the only fane  
Where we may gather on the hallowed day,  
That rose to them in blood, and set in glory.  
Here let us meet, and, while our motionless lips  
Give not a sound, and all around is mute ;



In the deep sabbath of a heart too full  
 For words or tears, here let us strow the sod  
 With the first flowers of spring, and make to them  
 An offering of the plenty Nature gives,  
 And they have rendered ours, perpetually.—PERCIVAL.

QUESTIONS.—Who take their sleep together? While what? What are all their monument? What do they not need? What are more lasting monuments than the fanes reared to the kings of old? What should not be touched? Why? What called these patriots to the field? What has told itself? To what? Where? What were all nature? What is not needed to tell us of their home? What reposes? Let what bend over their graves? Let us strow what? And make what? What place should be more SACRED than the GRAVE OF THE PATRIOT?

### SPELLING LESSON LXXXVII.

- Alms giv ing (âmz' gîv 'îng), *n.* the giving or bestowing of alms, charity.  
 Ap pend (âp pënd'), *v.* to add or join to; to hang on or to.  
 Ba sed (bâste), *pre.* of Base, to found; to lay the foundation; to set: *n.* the bottom; foundation, pedestal; support; the gravest part in music: *a.* mean, worthless, vile; low; in music, deep, grave.  
 Broth er ly (brâth' ûr 'lè), *a.* like or becoming a brother; affectionate.  
 Brows (brôûz), *n. plu.* of Brow, the forehead; the arch of hair over the eye; the edge or side of any high place.  
 Cal lous (kâl' lûs), *a.* insensible, hardened; unfeeling; hard, indurated.  
 Cit i zen ship (sît' è 'zn shîp), *n.* the rights and privileges of a citizen; the state of being a citizen.  
 Cor rupt (kôr rûpt'), *a.* vicious, wicked; spoiled, putrid; decayed: *v.* to deprave, defile; to spoil, destroy; to infect; to become or make putrid; to decay; to bribe.  
 Coun te nan ces (kôûn' tè 'nân sîz), *n. plu.* and *pres. t.* of Countenance, form of the face; air; look; exterior appearance; patronage, support: *v.* to support, encourage; to patronise; to favor. [elegance of manners.  
 Cour te sy (kûr' tè 'sè), *n.* civility, politeness, kind treatment; complaisance,  
 Cov e tous (kûv' è 'tûs), *a.* inordinately desirous, very eager to obtain and possess; avaricious.  
 Dè fèr', *v.* to put off, to delay; to refer to; to yield or leave to another.  
 De ser ving (dè zèr' vîng), *part. a.* meritorious; worthy of: *par.* of Deserve, to merit, to be worthy of.  
 Ex ist ed (êgz' îst' êd), *pre.* of Exist, to be, have a being; to live.  
 Flne' nêss, *n.* show, beauty; elegance; splendor; delicacy; purity; minuteness; sharpness.  
 Fourth (fôrth), *a.* the ordinal of four; the first after the third.  
 Hab i ta tion (hâb' è tâ' shûn), *n.* a place of abode; a residence, dwelling.  
 Hûrl, *v.* to move rapidly; to whirl; to throw with violence; to drive: *n.* act of throwing with force or violence; a tumult. [to deceive.  
 Im po ses (îm pô' zîz), *pres. t.* of Impose, to enjoin as a duty; to lay or put on;  
 In dis crim i nate ('în dîs krîm' è 'nâte), *a.* not making any distinction; confused; not distinguished. [pudence.  
 In so lence (în' sô' l'ênsè), *n.* pride or haughtiness mingled with contempt; im-  
 In ter fe rence ('în tèr fê' rênse), *n.* an intermeddling; a clashing; an interposition; a mediation.

- In tim i da tion (in 'tīm ē dā' shún), *n.* the act of intimidating, abashing, or  
 Kīl' līng, *par.* of Kill, to destroy ; to deprive of life ; to slay. [*making fearful.*]  
 Loans (lōnez), *n. plu.* and *pres. t.* of Loan, any thing lent ; act of lending : *v.*  
 to lend any thing ; to deliver for temporary use.  
 Lof ti ly (lōf' tē' lē), *ad.* haughtily, proudly ; on high ; sublimely.  
 Ma chin er y (mā' shēen' ūr' rē), *n.* *enginery* ; complicated workmanship.  
 Main ly (māne' lē), *ad.* chiefly, principally ; greatly.  
 Man li ness (mān' lē' nēs), *n.* *bravery, boldness ; dignity.*  
 Man u fac tor ies (mān' ū' fāk' tūr' rīz), *n. plu.* of Manufactory, a house  
 building, or place in which or where articles or goods are made or man  
 ufacturing carried on. [*service of the Roman Catholic Church.*]  
 Mass es (mās' īz), *n. plu.* of Mass, a body, an assemblage ; a lump ; bulk ; the  
 Mus cle (mūs' sl), *n.* the fleshy, fibrous part, or organ of motion in animals ;  
 a shellfish.  
 No bly (nō' blē), *ad.* generously, magnanimously ; liberally ; illustriously ;  
 bravely ; worthily ; greatly ; with dignity or greatness of soul.  
 Op pro bri um (ōp' prō' brē' ūm), *n.* *disgrace, reproach mingled with disdain*  
*or contempt ; infamy.*  
 Pau per (pāw' pūr), *a.* being supported or receiving support from the public : *n.*  
 one who receives alms or is supported by the public ; a very poor person.  
 Pēr mīt's, *pres. t.* of Permit, to allow, suffer ; to give or grant leave or liberty ;  
 to give up or resign.  
 Per pet u a tes (pēr' pētsh' ū' ātes), *pres. t.* of Perpetuate, to make perpetual, to  
 cause to endure indefinitely ; to preserve from oblivion.  
 Phil an thro py (fīl' ān' thrō' pē), *n.* *benevolence, love of mankind ; universal*  
*good nature or will.*  
 Pinch ed (pīnsht), *part. a.* constricted, distressed ; straitened ; squeezed : *pre.*  
 of Pinch, to press hard as between the fingers ; to squeeze ; to straiten ;  
 to gripe ; to oppress with want ; to distress : *n.* a painful squeeze ; a  
 gripe ; oppression ; a difficulty ; distress.  
 Polls (pōlez), *n. plu.* and *pres. t.* of Poll, an election of or place of voting for  
*civil officers ; a register or list of voters or heads ; the head : v.* to take a  
 list or register of voters or heads ; to cut, clip, or shear off the hair ; to  
 lop the tops of trees.  
 Pre cise ly (prē' sīse' lē), *ad.* exactly ; nicely ; accurately ; with precision.  
 Pre sump tive (prē' zūm' tīv), *a.* supposed ; taken by previous supposition ;  
 unreasonably or rashly confident. [*declare openly.*]  
 Pro fes ses (prō' fēs' sīz), *pres. t.* of Profess, to make pretensions of ; to avow,  
 Proj ect (prōj' ēkt), *n.* a design, a plan ; a scheme ; a contrivance.  
 Pro mis cu ous (prō' mīs' kū' ūs), *a.* indiscriminate, undistinguished ; min  
 gled, confused ; mixed.  
 Rel ic (rēl' īk), *n.* that which remains ; the body of a dead person.  
 Scorn ed (skōrnd), *part. a.* despised, condemned ; reviled : *pre.* of Scorn, to  
 despise, to disdain ; to revile ; to condemn, to slight : *n.* disdain ; extreme  
 contempt ; scoff.  
 Sear (sēer), *v.* to cauterize ; to burn ; to wither ; to dry ; to make callous or  
 insensible : *a.* dry ; withered.  
 Self-im por tance (sēlf-īm pōr' tānse), *n.* a high opinion of one's self ; vanity ;  
 self-conceit.  
 Shāme' lēss, *a.* destitute of or wanting shame ; impudent ; immodest.  
 Soil ed (sōild), *pre.* of Soil, to make dirty, to stain ; to foul ; to daub ; to pol  
 lute, to sully, defile ; to tarnish : *n.* ground, earth ; mould ; pollution ;  
 dirt ; compost ; stain ; foulness ; tarnish.  
 Stride, *v.* to take a pompous or long step : *n.* a long step. [*splendidly.*]  
 Sump tu ous ly (sūm' tshū' ūs' lē), *ad.* luxuriously, expensively ; magnificently,

Ten den cy (tên' dên 'sè), *n.* direction or course towards any effect, object, place, or result; drift. [early; soon; in good time.

Time ly (tîm' lê), *a.* seasonable, being in good time; sufficiently early: *ad.*

Un troub led (ân trúb' bld), *a.* not disturbed, free from care or trouble; not confused.

Vil la ges (vîl' lîj 'îz), *n. plu.* of Village, a small collection of houses.

Weights (wâtes), *n. plu.* of Weight, a ponderous mass, influence, power, consequence; heaviness; gravity; importance; a mass by which bodies are weighed.

## READING LESSON LXXXVII.

### *The Elevation and Moral Power of the Laboring Classes.*

Extract from a Discourse delivered in the City of New York.

1. I do not say precisely that a ministry for the poor is the only thing that can save our city, or our country. It is too much the fashion, no doubt, to urge each particular benevolent project among us as the only means of national salvation. It were wiser to append this solemn condition to the injunction of our entire social duty. And this is mainly my intent in what I now say. But I will venture to say somewhat more specifically, that this is a country in which *the higher classes must take an interest in the lower, or it can not sustain its peculiar political institutions*; and, that this interest must be taken, where it is chiefly called for, where its principal and proper field is—IN CITIES!

2. And consider, I pray you, with reference to the bearing of this observation upon the political prospects of the country, that our cities are not long to be limited to the number of half a dozen, or ten. There are to be congregated masses of men all around us. Crowded manufactories, and flourishing cities are rising in every part of the land. In a hundred points with which you are well acquainted in the map of the country, property has already taken a value that is based upon this presumptive, and though, perhaps, exaggerated, yet in the main, probably, correct calculation.

3. Now what, with reference to the country, are these masses of dense population to be? You need not be told that they are to be its rulers. These masses are the mighty weights in the political machinery, that are to urge every thing onward in a prosperous career, or to hurl every thing to destruction. If, of this crowded population of our manufactories, villages, and cities, one third or one fourth part is to be—I do not say poor—but neglected, scorned, corrupt, depressed, and desperate, who is willing to take the risk and the peril of such a coming day?

4. The lower classes are every day rising in power, and they feel it. The rise of wages every day shows it. Every election shows it. They are not situated like the same classes in the old world, and they can not be safely treated in the same way. The rich among us may sit apart in their palaces now, and not know that class; they may refuse to mingle with it, either in the duties of citizenship at the polls, or in the offices of philanthropy at its own miserable homes; but they must know that class yet! Better that they should know it now, in the only way that is safe—in kindness and brotherly love.

5. I speak not for the intimidation of the rich, any more than of the poor. Evil for both would be any contact but in mutual good will. Let the rich and the favored then nobly stretch out the hand to their poorer brethren. Better is it for their property, their comfort, their social honor and happiness, that they should; better for public security, and universal improvement. Let the impartial institutions under which we live, teach us the lessons of philanthropy and Christianity! Let a true respect, and a kindly and humane regard for each other, take place of ignorance, and dislike, and distrust, and contempt.

6. Away with this absurd opprobrium cast upon poverty! this more absurd notion, that it is a certain fineness of apparel, or a certain sphere of employment, or a certain number of feet square for habitation, that makes the man, or makes the man respectable! Away with this detestable insolence of mere condition, which permits one human being to stride loftily by another human being, on mere poor virtue and right of his being an idler, or of his bearing the name of gentleman! Some of the noblest men in your city, in your country, in the world, are poor men—ay, and men engaged in the humblest toils. I have seen the stamp of honesty, and manliness, and dignity, on brows that are soiled with the sweat and dust of street labor; and I never saw upon any brows, the more legible inscription of sacred and beautiful humanity.

7. Yes, there are men, who, for their families, are humbly and nobly, and with many disinterested sacrifices, toiling every day in these streets, who have more dignity, more gracefulness, more refinement of character, than some who walk these same streets in pride, and are clothed in purple and fine linen, and fare sumptuously every day. I love those men. I like their faces—the open and manly brow, the clear and untroubled eye. I like their very faces; they are more beautiful, they are far finer subjects for the pencil, than countenances pinched with covetous anxieties or dressed up with smiles of hollow courtesy;



how much more than those which are swelled out with self-importance, or bloated with luxurious excess!

8. Let not this be taken for fine, or perhaps fantastic, sentiment. At any rate, I mean it not for such. It is the real tendency of all true civilization and Christianity, to raise the mass of mankind to respectability and honor. To this tendency, in America we must yield. It is our only safety. The necessity may never have existed before; but it exists now—and here. We may not resist, we may not neglect, we may not defer, the duty that it imposes upon us.

9. But how is this duty to the poor, and I mean now the vicious poor—to be discharged? I answer, by taking a proper social and moral interest in their welfare. It is not by almsgiving, that the depressed and indigent class of the poor is to be raised. This only perpetuates the evil which it professes to relieve. So far from raising the character of the poor, it breaks the very spring of that energy by which they must rise. It diminishes that self-respect which we wish to increase. Judicious *loans* to the poor may be most timely and useful; and relief should be administered to the *sick*.

10. But as long as there is a nerve or a muscle in the human system that can work, and the possessor of it is put upon the pauper list, he is, by the very laws of human nature, inevitably degraded. Upon the deserving poor, the gifts of respect and affection may exert a kindly influence; but the gifts of mere pity, divested of respect, sear and blast even the callous heart of shameless indolence and vice. They find, indeed, one relic of human emotion, one angry feeling of wounded self-respect, in the abandoned mind, and they are fast killing that with kindness.

11. I altogether distrust, therefore, that system of indiscriminate and annual charity among us, which every winter pours out its flood, only to leave all more waste and desolate than it was before. Nay, I am tempted to say, that this promiscuous almsgiving is an interference with the system of Providence.—  
REV. ORVILLE DEWEY.

QUESTIONS.—What is too much the fashion? It would be wiser to do what? What must be done to sustain the PECULIAR POLITICAL INSTITUTIONS of our country? Where chiefly? Is it not a MELANCHOLY REFLECTION that the poor, laboring classes are so little cared for by those whose houses are built by them, and from whose toil and labor they derive nearly all their means of SUBSISTENCE, ENJOYMENTS, and LUXURIES? What are rising in every part of the land? What are mighty weights in the political machinery? To do what? Who are every day rising in power? What shows it? What *may* the rich do? What *must* they know yet? It is better

that they should what? How? What would be evil for both classes? What should the rich do, then? It is better for what that they should? What should teach us lessons of philanthropy and Christianity? What should take place? Of what? What is an ABSURD NOTION? What is DETESTABLE INSOLENCES? Who are some of the NOBLEST men? On what is often seen the stamp of honesty, manliness, and dignity? Who have more dignity, and more gracefulness? Than whom? Can there be a MORE LOATHSOME and DISGUSTING object than a COVETOUS or SELF-IMPORTANT human being, BLOATED with *luxurious excess*? What is the real tendency of civilization and Christianity? What may we not resist, neglect, or defer? How should our duty to the poor be discharged? What EVIL does ALMSGIVING only PERPETUATE? It breaks what? Diminishes what? Loans may be made to whom? Relief to whom? Who is inevitably degraded? By what and when? What sear and blast even the callous heart? Will all remember that ANNUAL PUBLIC CHARITY *increases and perpetuates* PAUPERISM; and, also remember, that, the only PROPER CHARITY to the poor is EMPLOYMENT?

### SPELLING LESSON LXXXVIII.

- A chieve ment (á tshèèv' mènt), *n.* a great or heroic deed; the performance of an action. [ture.
- Ag ri cul tu ral (ág rè kúl' tshù 'rál), *a.* pertaining or belonging to agriculture.
- An cients (àn' shènts), *n. plu.* those who lived in old times; old men.
- As cen dant (ás sèn' dánt), *a.* predominant; surpassing; above the horizon; superior; overpowering: *n.* superiority, influence; height; elevation.
- Con grat u late (kón grátsh' à 'lâte), *v.* to wish or profess joy to, or to compliment another upon any happy event; to felicitate; to rejoice in anticipation. [proves, or tills land, &c.
- Cul ti va tors (kúl' tè 'và túrz), *n. plu.* of Cultivator, one who cultivates, im-
- Dè pàrt' mènts, *n. plu.* of Department, a separate part, station, allotment, place, room, office, or division.
- Dis cour a ging (dis kúr' ríj 'íng), *a.* disheartening, depressing: *par.* of Discourage, to dishearten, depress; to deter, dissuade; to destroy confidence.
- Doubt ing (dóút' íng), *par.* of Doubt, to distrust, to suspect; to hesitate; to question: *n.* uncertainty of mind, scruple; hesitation; suspense; suspicion; apprehension. [from slavery or from prison.
- En fran chise ment (èn frán' tshíz 'mènt), *n.* the act of making free; release
- Fít' íng, *part. a.* being or making suitable; preparing; suiting: *par.* of Fit, to suit or be suited; to be proper; to equip; to qualify; to adapt; to accommodate: *n.* a disorder, a paroxysm; a convulsion: *a.* suitable; proper; convenient; right; qualified; meet.
- Flock (flók), *n.* a company or collection of animals, birds, or fowls: *v.* to gather or assemble in companies, crowds, or numbers.
- Il lib er al i ty (íl 'līb ér ál' lè 'tè), *n.* want of liberality, narrowness of mind; meanness; parsimony, niggardliness.
- Man u fac tu ring (mán à fák' tshù 'ríng), *part. a.* making goods, &c. by art; belonging to the business of manufactories: *par.* of Manufacture, to make by the hand or by art: *n.* any thing made by hand or by art.
- Pre pares (prè pàrez'), *pres. t.* of Prepare, to qualify, to fit; to make ready; to
- Rè mò' tèst, *a.* farthest off, most distant; most foreign. [adjust; to provide
- Re spon si ble (rè spón' sè 'bl), *a.* accountable; answerable; liable to account; able or having means to make payment.

Sérfs, *n. plu.* of Serf, a slave or servant employed in husbandry. [dance.  
 Ser vi tude (sér' vè 'tùde), *n.* the state of a slave, slavery; bondage; depen-  
 Skep ti cal (skêp' tè 'kál), *a.* doubting, hesitating to admit the truth or cer-  
 tainty of any thing; doubting or denying the truth of revelation.

### READING LESSON LXXXVIII.

#### *The Importance of Agriculture to the Perpetuity of our Republic.*

Extract from an Address delivered before the New York State Agricultural Society, Jan. 18, 1843.

1. If it is most discouraging to look back and find ourselves but little in advance of the remotest times in many departments of our profession, we may at least congratulate ourselves that we live in an age when agriculture is in the ascendant. It is no longer given up to serfs and slaves as the fitting occupation of the most ignorant portions of the community. It now takes its rank among the honorable and elevating pursuits of industry.

2. To follow the plough and tend the flock, is no longer, here at least, the mark of ignorance and servitude, as under a false and despotic system it was, and some parts of the globe still is. In this, we stand upon the ground which the ancients never attained. It is the great achievement of modern time. The rights of mankind, the dignity of labor are vindicated; the one follows from the other.

3. Agricultural improvement then rests upon a foundation on which it never stood before. It is sustained by free institutions; it is the result of laws, wise, because liberal. The enfranchisement of the many, the elevation of the masses, must go hand in hand with the intelligent, industrious, and prosperous cultivation of the earth. If agriculture owes much to the benign influence of our institutions, liberty owes not less to agriculture.

4. Where do we look for the calm discretion, the disinterested patriotism which must sustain a representative government, but to the great community of cultivators of the earth? Even those most skeptical as to the fitness of man for self-government, admit that if that experiment ever succeeds, it will be in a nation of farmers.

5. The experiment, thank heaven, has succeeded; it has succeeded in a nation of farmers; and, while we must not be guilty of the illiberality of doubting that the great manufacturing nations of other continents may be fitted to administer the high duties of freemen, it becomes us to cherish a profession which, more than any other, prepares man to receive the highest bles-

sing of his race in this world—A FREE GOVERNMENT. We must cherish it by industry, by virtue, by intellectual cultivation ; by connecting it with science and the arts, and with every thing which can elevate and adorn it.

6. If we do our duty by ourselves and our children, agriculture will never again, it is to be hoped, know the dark ages in which for so many centuries it slept with liberty and learning. Let us do our duty in the responsible station and happy era in which Providence has cast our destiny, and I trust the day is far, far distant, when we shall cease to be a NATION OF FARMERS and a NATION OF FREEMEN.—JAMES S. WADSWORTH.

QUESTIONS.—About what may we, in this country, congratulate ourselves ? To what is agriculture no longer given up ? What can be more *honorable* and *praiseworthy* than agricultural pursuits ? Is there, in life, any other business or pursuit which renders a man so *TRULY INDEPENDENT* ? How many *hundreds*, nay *THOUSANDS* in crowded cities are *compelled* to do what they would *scorn* to engage in, if in the honorable and *independent* business of farming ? What are vindicated ? Upon what does agricultural improvement now rest ? By what sustained ? What must go hand in hand ? Liberty owes what ? Where shall we look for *disinterested* PATRIOTISM ? Must we not rely upon the *farmers* in every emergency ? What have the most skeptical admitted ? What, then, does it become us to cherish ? For what does agriculture or farming prepare a man ? How shall we cherish it ? If we do our duty, what will never again happen ? Will every patriot and friend to his country remember, that, the *ONLY* hope for the perpetuity of our blessed institutions and liberties must be in the INTELLIGENCE, INTEGRITY, and MORAL CULTURE of the FARMERS of our country ?

### SPELLING LESSON LXXXIX.

- Brief ly (bréef' lè), *ad. concisely, in few words ; shortly ; quickly.*  
 Con verse (kôn' vèrse), *n. conversation, familiar talk or discourse ; acquaintance ; familiarity : a. opposite ; contrary ; reciprocal.*  
 De rives (dè rivez'), *pres. t. of Derive, to receive, deduce from ; to trace or deduce from its original ; to descend from.*  
 Fresh ly (frèsh' lè), *ad. newly ; recently ; coolly ; ruddily ; briskly.*  
 Grace ful ly (grâse' fûl' lè), *ad. elegantly, beautifully ; with pleasing dignity.*  
 Grat i fy ing (grât' è' fl' ing), *part. a. pleasing, delighting ; indulging : par. of Gratify, to please, to delight ; to indulge ; to humor ; to satisfy ; to requite.*  
 Há' lô, *n. a bright or luminous circle around the sun, moon, or stars.*  
 Im parts (ím pàrts'), *pres. t. of Impart, to communicate ; to grant ; to give ; to confer, bestow on.*  
 Im pe tus (ím' pè' tûs), *n. impulse ; force of motion ; violent effort or force.*  
 Prò mō tēd, *pre. of Promote, to forward, to advance ; to elevate, exalt ; to prefer ; to raise in rank or office.*  
 Re ceives (rè sèèvz'), *pres. t. of Receive, to take, obtain ; to admit ; to hold, retain ; to take what is offered ; to accept ; to welcome.*  
 Re pay (rè pà'), *v. to recompense ; to pay back ; to requite.*



Re view ed (rě vđde'), *pre.* of Review, *to inspect, examine*; to survey, look back on; to re-examine; to consider again: *n.* survey; a re-examination; notice or analysis of a new book; an inspection of troops.

Rich ness (řitsh' nės), *n.* *sweetness*; opulence, wealth; fertility; abundance. Sŭr pās' sŭng, *part. a.* *exceeding*; excelling, going beyond: *par.* of Surpass, to exceed; to excel, go beyond.

## READING LESSON LXXXIX.

### *The good Effect of Knowledge and Education on Society.*

Extract from an Address delivered before the Boston Lyceum, Dec. 1843—by  
JOHN KEESE.

1. The effect of education on *Society* forms another point worthy of remark. From the salutary domestic influences to which we have referred results of a most important and beneficial character would be enjoyed by society; and, *some* of these consequences deserve here to be briefly reviewed. Where the duties of home receive faithful attention, all valuable interests of society will flourish, the charms and advantages of *social intercourse* in their beautiful variety will thus be appreciated and enjoyed. The "SOCIAL CIRCLE," whether it be composed of the stern or fairer sex, or of the appropriate association of both, receives from the influence of knowledge, a halo of pure brightness which imparts lasting radiance to all who are attracted by its splendor and love its modest beauty.

2. Friendship derives from knowledge peculiar interest and value. Perhaps there can be no *real* friendship save that which is founded on a known similarity of views and feelings entertained by those who thus are bound in strong attachment to each other. Knowledge continually forms new ties of union: it makes every meeting of friends the source of true enjoyment, while it prepares the way and occasion for more useful and gratifying converse.

3. Where intelligent youth in pure and joyous association gather the flowers of knowledge that grow with generous verdure and surpassing richness, here character is formed, here truth is freshly breaking on the youthful mind, here motives are presented to the opening intellect, purposes are formed, and a general impetus created that effects the entire course of subsequent life; and, if the lights of truth and purity be properly kept burning in such familiar scenes, the cause of correct education will immediately be much promoted and seeds of knowledge and virtue, (almost without one laborious effort,) will thus be grace-

fully sown, to spring and bear and blossom with luxuriance and beauty; and repay with golden harvest the agreeable providence and toil of early culture.

QUESTIONS.—When and where will the charms and advantages of SOCIAL INTERCOURSE be appreciated and enjoyed? What receives a halo of brightness from the influence of knowledge? In what, only, can there be REAL FRIENDSHIP? Knowledge continually forms what? Makes what? Prepares what? Where is character formed? When will the cause of correct education be promoted and the seeds of knowledge and virtue be gracefully sown? What will then be repaid? Can any thing be more delightful than the *emulous and praiseworthy efforts* of youth to obtain KNOWLEDGE and EDUCATION?

### SPELLING LESSON XC.

Ac knowl edg ment (ák nól' lédj 'mènt), *n.* recognition, confession; gratitude; thanks; concession; admission of the truth.

As sail ing (ás sál' íng), *par.* of Assail, to invade, to attack; to assault; to set, leap, or fall upon violently.

Car ols (kár' rúlz), *pres. t. and n. plu.* of Carol, to warble, to sing; to praise, celebrate: *n.* a song of joy, exultation, praise, or devotion. [solemnity.

Com mem o ra tion (kóm 'mém ó rá' shún), *n.* the act of public celebration or

Con vince (kón 'vínse'), *v.* to satisfy, persuade, or make one sensible of the truth or fact by proof or evidence; to constrain or force one to acknowledge. [lish; to assert, affirm.

De clares (dè klá'rez'), *pres. t.* of Declare, to proclaim, make known; to pub-

Er rand (ér' ránd), *n.* a message; an order or mandate; special business sent by a messenger. [evaporation.

Ex ha la tion ('èks há lá' shún), *n.* that which rises in vapor; or, is exhaled;

Fa ther less (fá' thúr 'lès), *a.* destitute of or having no father.

Glean (glèen), *v.* to gather what the reapers leave behind; to pick up, gather the remains or any thing scattered.

In at ten tive ('ín át tén' tív), *a.* heedless, negligent; careless, regardless.

In cense (ín' sènsè), *n.* acceptable praises and prayers; perfume exhaled by

Lin net (lín' nít), *n.* a small singing bird. [fire.

Nes tling (nès' slíng), *par.* of Nestle, to cherish or house, as a bird in its nest; to lie close and snug; to settle; to move about in one's seat.

Or dains (ór dá'nez'), *pres. t.* of Ordain, to decree; to establish, to settle; to appoint; to invest with a ministerial power; to institute.

Pro claims (prò klá'mez'), *pres. t.* of Proclaim, to announce, declare, tell, utter, or publish openly; to promulgate.

Sen ti nels (sén' tè 'nèlz), *n. plu.* of Sentinel, a watch; a soldier on guard.

Sheaves (shèévz), *n. plu.* of Sheaf, a quantity of the stalks of wheat, rye, &c bound together; a small bundle of grain.

Vi gils (vtj' ílz), *n. plu.* of Vigil, a watch; devotion; a fast kept or religious service performed in the evening before a holyday or feast.

### READING LESSON XC.

#### Thanksgiving.

1. It is a wise and venerable custom, in New England, to set apart one day in the year for the voluntary commemoration of

the divine favor and goodness ; and it is pleasing to see so correct a custom gaining ground in our country. Not that in New England, or anywhere else, it requires a year to roll over our heads to convince us of the everlasting mercies of Heaven.

2. The sublime structure of the universe ; this beautiful landscape, the earth ; the magnificent ocean, now assailing the clouds with its foam, and then nestling the little birds on its billows ; the glorious sun, and these sweet sentinels of light, the stars ; the voice of the thunder, and the song of the linnet : who knows any thing of these, and can, for a moment, doubt the supreme benevolence of the Almighty !

3. Yet, although every instant be fruitful in blessings, we are inattentive, and do not regard ; we are ignorant, and do not appreciate ; we are ungrateful, and do not consider ; we are selfish, and will not understand them. The best require to be reminded of their duty, and the thoughtless must be told of it always. It is wise, therefore, to select the season of gladness, and point to the source of good. When the husbandman rejoices for the harvest is ripe, and the poor go into the field to glean

The sheaves, which God ordains to bless  
The widow and the fatherless,

it becomes man to acknowledge the reward of his labors, the blessing of his hopes, and the goodness of the giver of all things. Then, especially, should he pour forth the grateful incense of his praise, and his devotion.

4. The Almighty deserves the praise of his creatures. The flower pays its worship in fragrant exhalation, and the lark when he carols at the gate of heaven, in praise of their glorious Maker. The sun burns incense daily, and the virgin stars keep nightly vigils ; the mysterious anthem of the forest proclaims its devotion, and the sea declares its obedience as it murmurs into repose. Every moment of time bears an errand of mercy, and should not be allowed to pass without an acknowledgment of gratitude.

"Ye, chief, for whom the whole creation smiles,  
Crown the great hymn."

CRAFTS.

QUESTIONS.—What is a wise and venerable custom ? What is it pleasing to see ? What is not required ? To convince us of what ? What nestles the little birds ? Where ? Who require to be reminded of their duty ? What, therefore, is it wise to do ? What does it become man to acknowledge ? When ? *Can any sight be more delightful or heart-cheering than the gathering of the grain and the fruits of the field by the happy and rejoicing hus-*

bandman? Then, especially, should the husbandman do what? The Almighty deserves what? The flower pays what? And the lark when? What burns incense daily? What keep nightly vigils? What bears an errand of mercy? Who should crown the great hymn? What can be more sublime than the devout THANKSGIVING of grateful hearts for past mercies and gifts? What spectacle more *pleasing* to the beholder, or more fraught with benefit to those who partake of the SOCIAL INTERCOURSE, GRATEFUL SALUTATIONS, and hearty GOOD WISHES, at a NEW ENGLAND THANKSGIVING DINNER?

### SPELLING LESSON XCI.

- As ser tion (ás sêr' shûn), *n.* position advanced; positive declaration; affirmation; the act of asserting. [chain; ligament: *v.* to secure by bond.
- Bônd, *n.* obligation; that which binds or holds; union, connexion; cord or
- Com mu ta tion (kôm mû tâ' shûn), *n.* the change or alteration of a greater claim, penalty, or charge to a less; exchange; ransom.
- Com ports (kôm pôrts'), *pres. t.* of Comport, to agree, to accord; to suit; to bear, endure; to behave.
- Com pro mise (kôm prô 'mlze), *n.* an amicable or mutual agreement; or, adjustment of difficulties: *v.* to adjust and settle a difference or dispute by mutual agreement or concessions; to agree, to accord.
- Con tin gen cies (kôn tîn' jên 'sîz), *n. plu.* of Contingency, casualty, fortuitous event; accident; the possibility of coming to pass. [credit.
- Cred i tor (krêd' é' târ), *n.* one to whom a debt is owed or due; one who gives
- Debt or (dêt' târ), *n.* one who owes money, services, &c.; or, is under obligation to another. [course or of any design.
- De but (dê bû'), *n.* first appearance; the commencement or opening of a dis-
- De liv er ance (dê lîv' ûr 'ânse), *n.* rescue, release; act of freeing, delivering, giving, or transferring; utterance. [of enforcing; force applied.
- En force ment (ên fôrse' mên't), *n.* a putting in execution; compulsion; act
- Ex cu sa ble (êks kû' zá 'bl), *a.* admitting of excuse; pardonable; that may be excused. [charge; privilege; immunity; state of being exempt.
- Ex emp tion (êgz êm' shûn), *n.* freedom from any burden, service, tax, or
- Ex on er a ting (êgz ôn' ér à tîng), *par.* of Exonerate, to discharge; to disburden; to unload.
- Fûl fil' mên't, *n.* performance; accomplishment; completion.
- Judg ments (jûdj' mên'ts), *n. plu.* of Judgment, discernment, opinion; criticism; act of judging; decision; sentence; doom.
- Lê' gál, *a.* lawful, according to, or, authorized or permitted by law.
- Le gal ly (lê' gál 'lê), *ad.* lawfully, in accordance with law.
- Li a bil i ty (lî á bîl' lê 'tê), *n.* responsibility, the state of being liable, bound, or subject; tendency. [ure; privation; defeat.
- Loss es (lôs' íz), *n. plu.* of Loss, damage, ruin; waste; destruction; forfeit-
- Man i fest ing (mán' é' fêst íng), *par.* of Manifest, to exhibit to view, to display; to make appear; to show plainly; to make known; to disclose, reveal: *a.* plain, open; obvious, apparent; detected; clearly visible: *n.* a kind of writing; an invoice of a cargo.
- Mer ci less (mêr' sê' lês), *a.* destitute of mercy, cruel; pitiless.
- Mêr' ít 'êd, *part. a.* deserved; earned: *pre.* of Merit, to deserve; to earn; to have a right to: *n.* worth, value, excellence; desert; claim, due reward right.
- Mer i to ri ous (mêr' é' tò rê 'ûs), *a.* deserving of reward; or, of regard.



- Op po nents (ôp pò' nênts), *n. plu.* of Opponent, *one who opposes*; an adversary; an antagonist: *a. adverse, opposing*; opposite. [sents a petition.
- Pe ti tion ers (pè tîsh' ún 'úr), *n. plu.* of Petitioner, *one who offers or pre-*
- Re liev ing (rè lèèv' íng), *par.* of Relieve, *to ease, to free from want, care, pain, suffering, &c.*; to free; to help; to support, assist.
- Re luc tant (rè lûk' tânt), *a. unwilling*; much averse to; coy.
- Re sult ed (rè zûlt' éd), *pre.* of Result, *to spring, proceed*; to arise from; to fly back: *n.* effect; consequence; decision; a rebounding.
- Ses sion (sêsh' ún), *n.* a sitting or time of sitting or term of Congress; or, of a legislature, council, court, &c.; the act of sitting.
- Shy lock (shl' lôk), *n. prop.* the name of an avaricious Jew, spoken of in Shakspeare's Merchant of Venice, whose infamous baseness has made his name a by-word and reproach throughout the world. [preme ruler.
- Sov er eign (sûv' èr 'ín), *a. supreme in power or efficacy*: *n.* a monarch; a su-
- Stat ute (stâtsh' úte), *n.* a positive law or law enacted by Congress; or, by a legislature, &c.; an edict. [ment; a bargain.
- Stip u la tions ('stîp ú lá' shûnz), *n. plu.* of Stipulation, *a contract or agree-*
- Un de ser ved ('ún dè zêrvd'), *a. not deserved or merited*; unjust.
- Un e quiv o cal ly ('ún è kwîv' ô 'kál lè), *ad. plainly*; without doubt.
- Un ex cep tion a ble ('ún èks sêp' shûn 'á bl), *a. not liable to exception or objection.*
- Un guard ed (ún gârd' éd), *a. not guarded*; careless, heedless; negligent.
- Un ri val led (ún rî' váld), *a. having no equal or rival*; peerless.
- Vas sals (vâs' sâlz), *n. plu. and pres. t.* of Vassal, *a slave, a dependant*; a subject; a feudatory; a tenant: *v.* to subject; to enslave. [to hinder.
- With hold' íng, *par.* of Withhold, *to keep or hold back, to refuse*; to restrain;

### READING LESSON XCI.

Extract from Martin Van Buren's Speech, on the Bill for the Relief of certain Surviving Officers of the Revolutionary Army.

1. Let us look, for a moment, at the arguments advanced by the opponents of the bill. The meritorious services of the petitioners, the signal advantages that have resulted from these services to us and to posterity; the losses sustained by the petitioners, and the consequent advantages derived by the government from the act of commutation, are unequivocally admitted.

2. But it is contended, we have made a compromise legally binding on the parties, and exonerating the government from farther liability; that in an evil and unguarded hour they have given us a release, and we stand upon our bond.

3. Now the question which I wish to address to the conscience and the judgments of this honorable body, is this, not whether this issue was well taken in point of law; not whether we might not hope for a safe deliverance under it; but whether the issue ought to be taken at all; whether it comports with the honor of the government to plead a legal exemption against the claims of gratitude; whether, in other words, the government be bound at all times to insist upon its strict legal rights.

4. Has this been the practice of the government on all former occasions? Or, is this the only question on which this principle should operate? Nothing can be easier than to show that the uniform practice of the government has been at war with the principle which is now opposed to the claim of the petitioners.

5. Not a Session has occurred since the commencement of this government, in which Congress has not relieved the citizens from hardships resulting from unforeseen contingencies, and forbore an enforcement of law, when its enforcement would work great and undeserved injury. I might, if excusable on an occasion like this, turn over the statute book, page by page, and give repeated proofs of this assertion. But it is unnecessary.

6. It appears, then, that it has not been the practice of the government to act the part of Shylock with its citizens; and, God forbid that it should make its debut on the present occasion, not so much in the character of a merciless creditor, as a reluctant, though wealthy debtor; withholding the merited pittance from those to whose noble daring and unrivalled fortitude, we are indebted for the privilege of sitting in judgment on their claims; and manifesting more sensibility for the purchasers of our lands than for those by whose bravery they were won; and, but for whose achievements, those very purchasers, instead of being the proprietors of their soil, and the citizens of free and sovereign states, might now be the miserable vassals of some worthless favorite of arbitrary power.

7. If disposed to be less liberal to the Revolutionary officers than to other classes of the community, let us at least testify our gratitude by relieving their sufferings, and returning a portion of those immense gains which have been the glorious fruits of their toil and of their blood.

8. Such would, in my judgment, be a correct view of the subject, had the government relieved itself of all farther liability by the most ample and unexceptionable performance of its stipulations. How much stronger, then, will be their appeal to your justice, if it can be shown that you have no right to urge this act of commutation as a complete fulfilment of your promise?

QUESTIONS.—What are unequivocally admitted? What comports with the honor of the Government? What is it easy to show? Not a Session of Congress has occurred in which it has not done what? What has not been the practice of the government? What would the people of this country now be, had not our REVOLUTIONARY PATRIOTS shown UNRIVALLED bravery and FORTITUDE? *Can any thing be more ungrateful or DISGRACEFUL than for the people of this country, who are now enjoying the PRIVILEGES and BLESSINGS for which these brave men fought, suffered, and bled, to permit them to suffer for the COMFORTS of life?*

## SPELLING LESSON XCII.

- Ac cu mu la ted (ák kù' mù 'là téd), *pre.* of Accumulate, *to heap together*; to increase; to pile up.
- Ad u la tion (ád jù 'là' shùn), *n.* great praise, excessive flattery.
- Ar ro gates (ár rò 'gátes), *pres. t.* of Arrogate, *to assume*; to take; to claim vainly or unjustly.
- As sert (ás sèrt'), *v.* to vindicate; to maintain; to affirm.
- Bláde, *n.* the sharp or cutting part of a cimeter, sword, or other weapon or instrument; a spire of grass or shoot of corn; a gay or brisk man.
- Ca price (ká prè'se'), *n.* a whim, a freak; a particular fancy; humor.
- Cim e ter (sím' è 'túr), *n.* a kind of short sword with a convex edge, used by the Persians and Turks.
- Coars est (kòrse' èst), *a.* least fine; least soft; roughest; grossest; rudest, least refined; least civil; meanest.
- Com pli an ces (kòm plì' án 'síz), *n. plu.* of Compliance, *act of yielding or complying*; concession; submission.
- Con ta gion (kôn tá' jùn), *n.* that which emits or proceeds from a substance, body, or diseased person, and is communicated to another person; infection; pestilence; venomous exhalations. [casualty; fortuitous event.
- Con tin gen cy (kôn tín' jèn 'sè), *n.* the possibility of coming to pass, accident;
- Cool er (kòól' úr), *a.* more moderately cold; more indifferent; less ardent; less fond: *n.* that which cools; a vessel for cooling or to make cool.
- Cor rect ed (kòr rékt' éd), *pre.* of Correct, *to rectify, amend*; to punish, chastise: *a.* exact, accurate; right; free from error. [harsh; unripe.
- Crude (kròód), *a.* immature, not well formed or arranged; indigested; raw;
- Da mas cus (dá mäs' kús), *n. prop.* the name of a city of Syria, celebrated for its manufacture of cimeters, sabres, knives, &c.; the name of several towns in the United States.
- De noun ced (dè nõunst'), *pre.* of Denounce, *to accuse, inform against*; to threaten or utter threatening. [to uncover.
- De vel ops (dè vél' úps), *pres. t.* of Develop, *to lay open, unfold*; to unravel;
- Dis dain ing (díž dāne' íng), *par.* of Disdain, *to scorn, despise*; to slight; to contemn; to think unworthy: *n.* scorn; haughty or indignant contempt.
- Dis hon or (díž ón' núr), *n.* reproach, disgrace; ignominy; shame: *v.* to disgrace; to treat with indignity; to violate chastity. [or dishonor.
- Dis par a ging ly (dis pá'r ríj 'íng lè), *ad.* in a manner to disparage, degrade,
- En dan ger ed (én dāne' júrd), *pre.* of Endanger, *to expose to injury* or put into hazard or peril.
- En force (én fòrse'), *v.* to strengthen; to compel, to urge; to instigate; to impress on the mind; to evince.
- Ex cess es (éks sès' íz), *n. plu.* of Excess, *superfluity, more than enough*; surplus; what is above measure; intemperance.
- Fa mil i ar i ty (fá 'míl yè ár' è 'tè), *n.* acquaintance; easy intercourse, freedom from ceremony; intimacy.
- Fa vor ites (fá' vúr 'íts), *n. plu.* of Favorite, *a person or thing greatly beloved or preferred*; a very particular friend. [coalesce.
- Im bod y (ím bód' dè), *v.* to unite or form into one body, mass, or system; to
- Im pair ing (ím pá're' íng), *par.* of Impair, *to enfeeble, injure*; to make worse; to lessen, diminish. [to deceive.
- Im po sed (ím pòzd'), *pre.* of Impose, *to enjoin as a duty*; to lay or put on;
- In ap pro pri ate ly ('ín áp prò' prè 'áte lè), *ad.* unsuitably, unfitly.
- In fla med (ín flāmd'), *part. a.* excited, exasperated; enkindled; irritated: *pre.* of Inflamm, *to excite*; to enkindle; to set on fire; to provoke, exasperate, or irritate; to aggravate; to grow hot, angry, and pai

- In flicts (in flikts'), *pres. t.* of Inflict, *to produce or bring on as an evil; to lay on; to impose as a punishment; to apply.*
- In tru ded (in trôð' dèd), *pre.* of Intrude, *to enter in without just right, permission, or invitation; to force or thrust one's self in rudely; to encroach.*
- Mårsh, *n.* a tract of low, wet, or watery ground or land; a swamp; a bog, a fen.
- Ma ster y (mår' står 'rè), *n.* dominion, rule; superiority; skill.
- Mis cel la ne ous (mîs sêl lâ' nè 'ûs), *a.* consisting of or composed of various or several kinds; mixed; mingled.
- Mod i fi ca tions ('môd è fê kâ' shûnz), *n. plu.* of Modification, *a particular manner or form; act of modifying.*
- O ver aw ed ('ô vûr âwd'), *pre.* of Overawe, *to keep in or retain by awe; to terrify.*
- Pe dan tic (pê dân' tîk), *a.* vain, awkward, or ostentatious displaying of learning or knowledge; conceited.
- Pôl' ish, *n.* a smooth surface or gloss; refinement or elegance of manners: *v.* to make or become smooth; to refine or make polite or elegant of manners: *a.* made smooth; refined, polite, elegant.
- Pol i tics (pôl' lê 'tîks), *n. plu.* the science of government.
- Pop u lace (pôp' â 'lâs), *n.* the multitude, the common people; the vulgar.
- Pre ma ture ly ('prê mår' tår' lê), *ad.* before the proper time, too soon; too hastily. [to generate.]
- Prôp' â 'gâ têt, *pre.* of Propagate, *to spread, extend; to increase; to promote;*
- Quick en ed (kwîk' knd), *pre.* of Quicken, *to excite; to hasten; to make alive; to vivify, incite; to accelerate.*
- Re cruit (rê krôôt'), *v.* to repair, supply loss or deficiency; to gain or restore health, &c.; to enlist, raise, or supply soldiers: *n.* a new supply; a newly enlisted soldier.
- Re lies (rê llze'), *pres. t.* of Rely, *to depend upon; to put trust or have confidence in; to rest on.*
- Re sist ed (rê zîst' êd), *pre.* of Resist, *to oppose; to act or strive against; to withstand.*
- Res o lute (rêz' ô 'lûte), *a.* determined, firm; steady; bold.
- Safe guard (sâfê' gârd), *n.* security, protection; defence; a passport.
- Sêr' ving, *par.* of Serve, *to perform duties or work for; to assist; to answer, to be fit; to attend or wait on; to worship; to promote; to obey.*
- Shoals (shôlez), *n. plu.* of Shoal, *a shallow; a sandbank or bar; a crowd; a throng; a.* shallow, of little depth.
- States man's (stâtes' mânz), *n. posses. case* of Statesman, *one skilled or versed in the art of government; one employed in public affairs.*
- Strength en ed (strêng' thnd), *pre.* of Strengthen, *to make or grow strong; to confirm; to establish.* [to refer.]
- Sûb mîts', *pres. t.* of Submit, *to yield, to surrender; to resign; to be subject;*
- Sub or ði na tion (sûb 'ôr dè nâ' shûn), *n.* state of subjection or inferiority.
- Sûp plies (sûp plîze'), *pres. t. and n. plu.* of Supply, *to furnish what is wanted; to fill up; to afford: n.* relief of want; sufficiency.
- Tem po ra ry (têm' pô 'râ rê), *a.* continuing or lasting for a limited time only.
- Un wil ling (ân wîl' lîng), *a.* not willing or inclined; loath; reluctant.
- Up right ness (ûp' rîte 'nês), *n.* honesty, integrity in principle; perpendicularity.
- Va ri ed (vår' rid), *part. a.* changed, diversified; altered: *pre.* of Vary, *to change; to diversify, variegate; to alter; to deviate; to disagree.*
- Weak en ed (wê' knd), *pre.* of Weaken, *to make or become weak, enfeeble; to*
- Weak en ing (wê' kn 'îng), *par.* of Weaken. [debilitate.]
- Wide-spread (wîde'-sprêd), *a.* spread, opened, or extended widely.
- Wield ed (wêêld' êd), *pre.* of Wield, *to sway, to manage; to command; to swing; to use with full power.*



## READING LESSON XCII.

*The Real and True American Statesman.*

Extract from an Address delivered before the Alumni Association of Nassau Hall, at Princeton, on the day of the Annual Commencement of the College, Sept. 30, 1835—by N. BIDDLE.

1. Above this crowd and beyond them all, stands that character which I trust many of you will become; a real American statesman. For the high and holy duty of serving his country, he begins by deep and solitary studies of its constitution and laws, and all its great interests. These studies are extended over the whole circumference of knowledge; all the depths and shoals of the human passions are sounded to acquire the mastery over them.

2. The solid structure is then strengthened and embellished by familiarity with ancient and modern languages; with history, which supplies the treasures of old experience; with eloquence, which gives them attraction; and, with the whole of that wide miscellaneous literature, which spreads over them all a perpetual freshness and variety. These acquirements are sometimes reproached by the ignorant with the name of pedantry. They would be pedantic if they intruded into public affairs inappropriately, but in subordination to the settled habits of the individual, they add grace to the strength of his general character, as the foliage ornaments the fruit that ripens beneath it.

3. They are again denounced as weakening the force of native talent, and contrasted disparagingly with what are called rough and strong minded men. But roughness is no necessary attendant on strength. The true steel is not weakened by the highest polish; just as the cimeter of Damascus, more flexible in the hands of its master, inflicts a keener wound than the coarsest blade. So far from impairing the native strength of the mind, at every moment this knowledge is available.

4. In the play of human interests and passions, the same causes ever influence the same results; what has been, will again be, and there is no contingency of affairs on which the history of the past may not shed its warning light on the future. The modern languages bring him into immediate contact with the living science and gifted minds of his remote cotemporaries.

5. All the forms of literature, which are but the varied modifications in which the human intellect develops itself, contribute to reveal to him its structure and its passions; and, these endowments can be displayed in a statesman's career only by elo-

quence, itself a master power, attained only by cultivation, and never more requiring it than now, when its influence is endangered by its abuse.

\*6. But the endearing charm of letters in a statesman, is the calmness and dignity which they diffuse over his whole thoughts and character. He feels that there are higher pursuits than the struggles for place. He knows that he has other enjoyments. They assist his public duties ; they recruit his exhausted powers, and they fill, with a calm and genuine satisfaction, those hours of repose so irksome to the mere man of politics. Above all, and what is worth all, they make him more thoroughly and perfectly independent.

7. IT IS THIS SPIRIT OF PERSONAL INDEPENDENCE WHICH IS THE GREAT SAFEGUARD OF OUR INSTITUTIONS. It seems to be the law of our physical and of our moral nature, that every thing should perish in its own excesses. The peculiar merit of free institutions is, that they embody and enforce the public sentiment: the abuse which has destroyed them is, that they execute prematurely, the crude wishes of bodies of men without adequate reflection, and before the passions which excited them can subside.

8. Opinions are now so easily accumulated in masses, and their action is so immediate, that unless their first impulses are resisted, they will not brook even the restraints which, in cooler moments, they have imposed on themselves, but break over the barriers of their own laws. Their impatience is quickened by the constant adulation from the competitors for their favor, till, at last, men become unwilling to hazard offence by speaking wholesome truth.

9. It is thus that the caprice of a single individual, some wild fancy, perhaps, of some unworthy person, easily corrected, or, if there were need, easily subdued at first, when propagated over numerous minds not more intelligent than the first, becomes, at length, commanding ; and, superior intellects are overawed by the imposing presence of a wide-spread folly, as the noxious vapor of a marsh may poison, by contagion, a thousand free hills. That is our first danger.

10. The second, and far greater peril, is, when these excited masses are wielded by temporary favorites, who lead them against the constitution and the laws. From both these dangers, the only security for freedom is found in the **PERSONAL INDEPENDENCE** of **PUBLIC MEN**. This independence is not a mere abundance of fortune, which makes place unnecessary ; for, wealth is no security for personal uprightness ; but

it is the independence of mind, the result of talents and education, which makes the possessor conscious that he relies on himself alone; that he seeks no station by unworthy means; will receive none with humiliation; will retain none with dishonor. They take their stand accordingly.

11. Having decided opinions, they assert them; having fixed principles, they maintain them, respecting the rights of others, without yielding their own; and, carrying from private life into public stations that resolute gentleness which arrogates nothing and submits to nothing. Their true position is that where they can best defend the country equally from this inflamed populace and their unworthy leaders: on the one hand, resisting that fatal weakness, the love of popularity; and, on the other, disdaining all humiliating compliances with men in power.

QUESTIONS.—What does the real American statesman for the high and holy duty of serving his country? Over what are these studies extended? What are sounded? What is then strengthened? How are these acquirements sometimes reproached? When are they pedantic? When graceful? When denounced? Roughness is not what? What is not weakened? What is available? The same causes ever influence what? All the forms of literature contribute to reveal what? How can these endowments be displayed by the statesman? The endearing charm of letters in a statesman is what? What does he feel? He knows what? What is recruited? How? What is the GREAT SAFEGUARD OF OUR INSTITUTIONS? What is the peculiar merit of free institutions? What abuse has destroyed them? What are easily accumulated? Over what are they apt to break? When? When are men unwilling to jeopard offence? When are superior intellects overawed? By what? What is a far greater peril? Where, then, is the only security for freedom found? This independence is not what? WEALTH IS NO SECURITY for what? What makes no statesman seek STATION by *unworthy means*? What is more BASE and DESPICABLE than the intrigues of political demagogues to obtain office and station? What more NOBLE and PRAISEWORTHY than the *self-sacrificing* spirit and devotedness of the truly patriotic statesman for his country's good? Where is the true position of the statesman? What does he disdain?

### SPELLING LESSON XCIII.

Bright-hair ed (brl'te'-hârd), *a.* having bright hair.

Chime (tshl'me), *n.* the musical sounds of bells struck with hammers; correspondence, consonance, or concord of sound: *v.* to sound in harmony or consonance; to agree; to suit with.

Curl ing (kûrl' ing), *part. a.* forming into ringlets; bending; twisting: *par.* of Curl, to turn, bend, or form the hair into ringlets; to ripple, rise in waves: *n.* an ornament or ringlet of hair; a wave; a flexure.

Hêrd, *n.* a number or collection of beasts; a drove; a low or vulgar crowd: *v.* to run in herds; to associate.

Hill'-side, *n.* the side or declivity of a hill.

- I sa iah's (l zà' yáz), *n. prop. posses. case of Isaiah, the name of a prophet; one of the books of the Old Testament; a boy's or man's name.*
- Knelt (nêlt), *pre. of Kneel, to rest on or bend the knee; to fall on the knees.*
- La bor ing (lâ' bûr 'ing), *part. a. toiling, exerting strength; working with the hands: v. to toil, to work; to till, cultivate; to exert one's powers; to urge; to be afflicted, burdened, or distressed: n. toil, work; pains; exercise; travail; bodily or mental exertion.* [or boy's name.]
- Paul's (pâwlz), *n. prop. posses. case of Paul, the name of an apostle; a man's*
- Sab bath-day (sâb' bâth-'dâ), *n. a day of rest and worship, a day to be kept holy; the first day of the week.* [awfully.]
- Sol emn ly (sôl' êm 'lê), *ad. with gravity and religious reverence; seriously;*
- Un cal led (ûn kâwld'), *a. not called; not invited or summoned.*
- Un u sed (ûn yâzd'), *a. not used, not accustomed; not employed.*
- Un wont (ûn wûnt'), *a. unaccustomed, unused.*
- Well-ap par el led ('wêl-âp pâr' êld), *a. having good apparel.*
- White-hair ed (hwîte-'hârd), *a. having white hair.*

### READING LESSON XCIII.

#### *The Sabbath.*

1. It was a pleasant morning in the time  
 When the leaves fall; and the bright sun shone out  
 As when the morning stars first sang together;  
 So quietly and calmly fell his light  
 Upon a world at rest.
2. There was no leaf  
 In motion, and the loud winds slept, and all  
 Was still. The lab'ring herd was grazing  
 Upon the hill-side quietly, uncalled  
 By the harsh voice of man; and distant sound,  
 Save from the murmuring waterfall, came not  
 As usual on the ear. One hour stole on,  
 And then another of the morning, calm  
 And still as Eden ere the birth of man:  
 And then broke in the Sabbath chime of bells;  
 And the old man, and his descendants, went  
 Together to the house of God.
3. I joined  
 The well-apparelled crowd. The holy man  
 Rose solemnly, and breathed the prayer of faith;  
 And the gray saint, just on the wing for heaven;  
 And the fair maid; and the bright-haired young man;  
 And the child of curling locks, just taught to close  
 The lash of its blue eye the while: all knelt



In attitude of prayer ; and then the hymn,  
Sincere in its low melody, went up  
To worship God.

4                      The white-haired pastor rose  
And looked upon his flock ; and, with an eye  
That told his interest, and voice that spoke  
In tremulous accents, eloquence like Paul's,  
He lent Isaiah's fire to the truths  
Of revelation, and persuasion came  
Like gushing waters from his lips, till hearts  
Unused to bend were softened, and the eye  
Unwont to weep sent forth the willing tear.  
I went my way ; but as I went, I thought  
How holy was the Sabbath-day of God.—N. P. WILLIS.

QUESTIONS.—What fell calmly upon a world at rest ? When ? What was not in motion ? What slept ? What grazing quietly ? What came not as usual on the ear ? What stole on ? Calm and still as what ? What then broke in ? *Can* any thing be more delightful to the ear than the sound of the CHURCH-GOING BELL ? Who went together ? Where ? Who rose solemnly ? Who knelt in attitude of prayer ? *Can* there be a more *interesting* and *lovely* sight than a whole congregation engaged in the worship of God ? What did the white-haired pastor then do ? What came from his lips ? Like what ? What were softened ? What was sent forth ? *Have* the people of this country any right to hope or expect that our INSTITUTIONS and LIBERTIES will be PERPETUATED inviolate unless the SABBATH be *religiously* and *sacredly* observed ?

### SPELLING LESSON XCIV.

A von (à' vôn), *n. prop. the name of a river in England*; the name of several Bård, *n. a poet.* [towns in the United States.

Canst (kânst), *sec. pr. sin. of the pres. t. of Can, to be able*; had power.

Com bine (kôm blne'), *v. to unite, join*; to agree; to coalesce.

Conchs (kôngks), *n. plu. of Conch, a marine or sea-shell.*

Jóint, *a. united*; combined; shared by two or more; acting in concert: *n.* an articulation of limbs; union of bones; knot in a plant; a hinge; a juncture: *v. to join or unite*; to divide a joint.

Mil ton (míl' tn), *n. prop. the name of a celebrated English poet*; the name of several towns in the United States.

Nà' vâl, *a. consisting of or belonging to ships.*

Phoe bus (fê' bús), *n. prop. a name of the Sun.*

Pi lot (pl' lût), *n. one who steers a ship*; a guide: *v. to steer a ship*; to guide; to direct in the course.

Pine-em bat tled (plne'-êm 'bát tld), *a. arrayed with pines as for or in order of battle.*

Rûng, *pre. of Ring, to sound*; to cause to sound; to fit with rings: *n. an ornament for the finger*; a circle; a circular thing; sound of bells, &c.

Sà' tăn, *n. prop.* the chief of the fallen angels, the devil; the prince of darkness or grand adversary of man. [trumpeter.

Tri tons (trl' tōnz), *n. plu.* of Triton, a fabulous deity of the sea, Neptune's

Un trav el led (ún tráv' ild), *a.* not having been travelled or trodden; not having travelled.

## READING LESSON XCIV.

### *America to Great Britain.*

1. All hail! thou noble land,  
Our fathers' native soil!  
Oh, stretch thy mighty hand,  
Gigantic grown by toil,  
O'er the vast Atlantic wave to our shore!  
For thou, with magic might,  
Canst reach to where the light  
Of Phæbus travels bright  
The world o'er!
2. The genius of our clime,  
From pine-embattled steep,  
Shall hail thee, great, sublime;  
While the Tritons of the deep  
With their conchs the kindred league shall proclaim.  
Then let the world combine;  
O'er the main our naval line,  
Like the milky-way, shall shine  
Bright in fame!
3. Though ages long have passed  
Since our fathers left their home,  
Their pilot in the blast,  
O'er untravelled seas to roam;  
Yet lives the blood of England in our veins!  
And shall we not proclaim  
That blood of honest fame,  
Which no tyranny can tame  
By its chains?
4. While the language, free and bold,  
Which the bard of Avon sung,  
In which our Milton told  
How the vault of heaven rung,

When Satan, blasted, fell with all his host ;  
 While this, with reverence meet,  
 Ten thousand echoes greet,  
 From rock to rock repeat  
 Round our coast ;

5. While the manners, while the arts,  
 That mould a nation's soul,  
 Still cling around our hearts,  
 Between let Ocean roll,  
 Our joint communion breaking with the sun :  
 Yet, still, from either beach,  
 The voice of blood shall reach,  
 More audible than speech,  
 ' WE ARE ONE ! '—W. ALLSTON.

QUESTIONS.—What has grown gigantic ? The genius of our clime shall hail what ? What shall proclaim the kindred league ? Let the world do what ? What have long passed ? Since what ? What blood still lives in our veins ? What can not tame it by its chains ? What shall reach, more audible than speech, from either beach ? Is it not a *melancholy* matter that WAR has ever existed between these two countries, both speaking the *same* language, and united by many kindred affinities ? Should not every PATRIOT and FRIEND to his country make every NOBLE and MANLY effort to prevent the recurrence of such a DREADFUL CALAMITY ?

### SPELLING LESSON XCV.

Ap prox i ma ted (áp prôks' è 'mà téd), *pre. of Approximate, to approach ; to come or draw near to : a. near to.*

Ar is toc ra cy (ár ís tók' rá 'sè), *n. a few men in a country, society, or neighborhood, who are, wish, or assume to be distinguished or estimated above their neighbors for their wealth, rank, or affluence ; a government in the hands of the nobles or the principal persons of a country.*

As crip tions (ás kríp' shúnz), *n. plu. of Ascription, the act of ascribing.*

As sail (ás sàl'), *v. to attack ; to invade ; to assault ; to set, leap, or fall upon violently.*

Be nef i cent (bè nêf' è 'sènt), *a. doing good ; performing or delighting in*

Bríng' íng, *par. of Bring, to conduct ; to fetch, bear to ; to induce ; to drive.*

Cal cu late (kál' kù 'lâte), *v. to compute, reckon ; to be fitted, to be prepared ; to adjust. [to judge : n. blame ; reproach ; judgment ; judicial sentence.*

Cen sure (sèn' shùre), *v. to find fault with, to condemn ; to blame ; to reproach ;*

Cer e mo ni al ('sér é mò' nê 'ál), *n. outward form, external rite : a. relating to ceremony or external rites ; formal. .*

Cler gy (klêr' jê), *n. the whole body of men ordained or set apart for the service of God in the Christian Church, the whole body of divines.*

Com par a tive (kôm pâr' á 'tív), *a. estimated by comparison ; not positive or absolute.*

Cost (kôst), *n. expense ; price paid ; charge ; loss ; detriment : v. to be bought for ; to be had at a price ; to require to be given, expended, borne, suffered, or bestowed.*





## READING LESSON XCV.

*The Importance of Equality in our Social Condition and of Universal Knowledge among the People.*

Speech delivered at a Sunday School Celebration on Staten Island, July 4th, 1839—by GOV. WILLIAM H. SEWARD.

MY FRIENDS AND FELLOW-CITIZENS:

1. We have come up here to rejoice that we are a free people, and that we live under the protection of republican institutions. Theorists of other countries may speculate upon the dangers which beset our constitution; the parasites of power and favorites of fortune may censure our principles and our manners; yet, if the sense of mankind could be taken, by offering to the people of every nation, and kindred, and tongue on earth the constitution, the franchises and the condition we enjoy, our fellow-men would everywhere rise at once from long oppression, and boast that they were freemen and republicans as we are.

2. It is right and proper to assemble ourselves together to do honor to the memory of our forefathers. Our liberty and security were obtained by their privations and sacrifices; yet those privations and sacrifices were voluntary. The exactions of England were not yet extreme; the weight of their oppression was not yet intolerable. All might have been yielded that was demanded, and all could have been endured that was sought to be inflicted, and the people of the American Colonies would have remained, nevertheless, more free and less oppressed than any other nation on earth.

3. But modified liberty and comparative security were not enough to satisfy the demands of our ancestors. They had conceived the idea of absolute independence of foreign power, and had wisely learned that true freedom could only be secured by institutions of self-government. They never stopped to calculate how much of the cost was to fall upon them, and how small must be their share of the inestimable benefits of the Revolution.

4. It is a purpose worthy of our coming here, to render to Almighty God ascriptions of praise and thanksgiving for the Divine favor and protection. Nor could any other ceremonial of worship be as suitable as that you have adopted, of bringing hither the children and youth of your great city, to show them here, beneath the forest shade, and upon the hill-side, the wonders that God hath done in our behalf. It has its precedents in the numerous injunctions of the prophets to transmit, in like manner, the traditions of his favor towards his chosen people.

5. But exultation, because we are free, may be the action of minds selfish and ignoble. Gratitude to our forefathers, if it produce no beneficent results, is only an unavailing homage to the dead. Even ascriptions of praise to God merit no acceptance if they proceed from hearts that are not inspired with charity towards our fellow-men. When we adopt measures for diffusing throughout a wider sphere, the freedom we enjoy, and extending its fruition to more distant generations, benevolence crowns all the other motives which render this a day of festivity and praise throughout our land.

6. And need enough there is, my fellow-citizens, for such benevolent action as this in which you are engaged. Our institutions, excellent as they are, have hitherto produced but a small portion of the beneficent results they are calculated to bestow upon the People. The chief of those benefits is **EQUALITY**. We do indeed enjoy equality of civil rights. But we have not yet attained, we have only approximated toward, what is even more important, **EQUALITY OF SOCIAL CONDITION**.

7. From the beginning of time aristocracy has existed, and society has been divided into classes: the rich and the poor; the strong and the dependant; the learned and the unlearned; and, from this inequality of social condition have resulted the ignorance, the crime, and the sufferings of the people. Let it excite no wonder when I say that this inequality exists among us, and that aristocracy has a home even in the land of freedom. It does not indeed deprive us of our civil rights, but it prevents the diffusion of prosperity and happiness. We should be degenerate descendants of our heroic forefathers, did we not assail this aristocracy, remove the barriers between the rich and the poor, break the control of the few over the many, extend the largest liberty to the greatest number, and strengthen in every way the democratic principles of our constitution.

8. This is the work in which you are engaged. Sunday Schools and Common Schools are the great levelling institutions of the age. What is the secret of aristocracy? It is **THAT KNOWLEDGE IS POWER**. Knowledge, the world over, has been possessed by the few, and ignorance has been the lot of the many. The merchant; what is it that gives him wealth? The lawyer; what is it that gives him political power? The clergy; what is it that gives them influence so benign for good purposes, so effective for mischievous ends? **KNOWLEDGE!** What makes this man a common laborer and the other a usurer, this man a slave and the other a tyrant? Knowledge.

9. Knowledge can never be taken from those by whom it

has once been obtained ; and hence the power which it confers upon the few can not be broken while the many are uneducated. Strip its possessors of all their wealth, and power, and honors, and knowledge still remains the same mighty agent to restore again the inequality you have removed. But there is a more effectual way to banish aristocracy from among us. It is by extending the advantages of knowledge to the many—to all the citizens of the State. Just so far and so fast as education is extended, democracy is ascendant.

10. I wish you, my fellow-citizens, God-speed in your benevolent and patriotic labors. Seldom does it happen to any citizen to render to his country any service more lasting or more effectual than that which is accomplished by the teachers of these schools. While they are at work throughout the country, we need indulge no fears of extending too widely the privilege of suffrage, and the rights of citizenship.

11. I return you my humble and grateful acknowledgments for the generous welcome you have given me. Although it may not be in my power to accomplish any good design which I have cherished, and by which I have hoped to contribute something to the prosperity of the state, I can never forget that, under circumstances so propitious, I had the privilege of raising my voice as an advocate for the MORAL and INTELLECTUAL IMPROVEMENT of the PEOPLE.

QUESTIONS.—What did Gov. Seward say they had come up to do? That theorists may speculate upon what? Parasites and favorites may censure what? Yet, if the sense of mankind could be taken, what would be the result? It is right and proper to do what? How were our liberty and security obtained? All might have been what? What were not enough to satisfy our ANCESTORS? They had conceived what? Had wisely learned what? They did not stop to do what? What was a worthy purpose? What was very suitable? What may be the action of selfish and ignoble minds? When may gratitude to our forefathers be an unavailing homage? What merit no acceptance? When will benevolence crown all our motives? Of what did Gov. Seward say there was need enough? What have hitherto produced but a small portion? Of what? What is the CHIEF BENEFIT of our INSTITUTIONS? As yet we have only approximated to what? What has existed from the beginning of time? What have resulted from this INEQUALITY of SOCIAL CONDITION? What exists among us? What does this ARISTOCRACY prevent? When shall we be *degenerate* descendants? We should break what? Extend what? Strengthen what? Sunday Schools and Common Schools are what? What is the SECRET of ARISTOCRACY? What is POWER? What has been, the world over, possessed by the few? What, the lot of the many? What gives wealth to the merchant? Political power to the lawyer? Influence to the clergy? What makes one man a SLAVE and the other a TYRANT? What can not be taken? What can not be broken? What still remains the same mighty agent? What is the effectual way to banish ARISTOCRACY from among us? When is DEMOCRACY ascen-

dant ? What is most lasting and effectual ? When need we indulge no fears ? Of extending what ? *Can* any thing be more *praiseworthy* than the labors of the Sunday School teacher or any more certain PREVENTIVE of VICE and CRIME ?

### SPELLING LESSON XCVI.

A gi ta ting (áj' è 'tá tîng), *par. of* Agitate, to excite, put in motion ; to shake ; to disturb ; to move ; to discuss, to debate ; to revolve.

Bi og ra phy (bí' ôg' rá 'fè), *n.* a history or account of the life and character of a particular person. [less.

Cease less (sèès' lès), *a.* continual, incessant ; perpetual, never-ending, endless.

Com bi na tion ('kôm' bè ná' shûn), *n.* a union, an assemblage ; an association ; a league.

Coun ter feit (kôûn' túr' fît), *a.* fictitious, false ; forged ; deceitful : *v.* to forge ; to copy or imitate with a view to deceive or defraud ; to feign, dissemble : *n.* a forgery ; something made in imitation of another ; a cheat ; an impostor. [make dim.

Dar ken (dâr' kn), *v.* to make obscure ; to make or grow dark ; to cloud ; to darken : *a.* most obscure, most gloomy ; with least light ; most opaque ; blindest. [disorder.

Dis tur bance (dîs túr' bânse), *n.* perplexity, confusion ; agitation ; tumult.

E poch (è' pòks), *n. plu.* of Epoch, a fixed period or point of time from which dates are numbered or time or years computed.

Ex em pla ry (ègz' èm' plá' rē), *a.* deserving or worthy of imitation ; serving as a pattern ; giving admonition or warning to others.

Ex i gen cies (èks' è 'jèn sîz), *n. plu.* of Exigency, pressing necessity, want ; demand ; need ; sudden occasion.

Ex pec ta tion (èks' pèk' tà' shûn), *n.* something expected or looked for ; the state or act of expecting, looking, or waiting for.

Ex u ber ant (ègz' ú' bér' 'ánt), *a.* luxuriant, greatly abounding ; superfluous ; abundant, plenteous. [ance ; to stammer.

Fal ter ed (fâl' túrd), *pre. of* Falter, to fail ; to hesitate in speech or utterance.

Ill-will ('íl-wíl'), *n.* enmity, hatred ; malevolence ; envy.

Main tains (mèn' tãnez'), *pres. t. of* Maintain, to defend, to support ; to keep, retain ; to preserve. [abundance, more than fulness.

O ver flow (ó' vúr' 'flò), *n.* mere expression ; an inundation, a deluge ; superabundance.

Phil o soph i cal ('fíl' ó' zôf' è 'kál), *a.* belonging or suitable to philosophy ; skilled in or given to philosophy ; calm ; rational ; regulated by the rules of reason.

Pla ca ble (plá' ká' 'bl), *a.* willing to forgive ; possible to be appeased.

Pre ce ded (prè' sè' dèd), *pre. of* Precede, to be or go before in time, rank, or place. [ination and inquiry.

Re search es (rè' sèrtsh' 'îz), *n. plu.* of Research, laborious and diligent examination.

Re tal i ate (rè' tál' è 'àte), *v.* to requite or return like for like ; to repay.

Rev er en tial ('rèv' ér' én' shál), *a.* proceeding from or expressing veneration or reverence.

Ship wreck (shîp' rék), *n.* the destruction or loss of a ship ; destruction : *v.* to destroy or ruin a ship by running ashore or dashing on rocks, shallows, or sandbanks ; to be cast ashore. [rarely ; eminently ; oddly.

Sin gu lar ly (sîng' gú' 'lâr' lè), *ad.* unusually, remarkably ; particularly ; singularly.

Strow ing (stró' íng), *par. of* Strow, to spread by scattering ; to scatter.

Suc ces sor (súk' sès' 'súr), *n.* one who succeeds or follows.



Sup pli ca tions ('súp plè kà' shúnz), *n. plu.* of Supplication, a prayer; an entreaty; an humble petition; earnest request.

Sur pass ed (súr pást'), *pre.* of Surpass, to excel; to exceed; to go beyond.

Tilgh man (tíl' mán), *n. prop.* the name of the former Chief Justice of the State of Pennsylvania.

Trans pa rent ly (tráns pá' rént 'lè), *ad.* with transparency; so as to be seen through; clearly. [rogated.

Un ques tion ed (ún kwès' tshúnd), *a.* not doubted, indisputable; not inter-  
Un school ed (ún skóold'), *a.* untaught; unlearned, not educated.

Un va ry ing (ún vá' ré 'ing), *a.* not varying or changing; not liable to change  
Wís' târ, *n. prop.* the name of an eminent physician.

## READING LESSON XCVI.

### *Character of Judge Tilghman.*

Extracts from a Eulogium upon the Life and Character of the Hon. William Tilghman, late Chief Justice of Pennsylvania—by HORACE BINNEY.

1. Upon the whole, his character as a Judge, was a combination of some of the finest elements that have been united in that office. Among those which may be regarded as primary or fundamental, were a reverential love of the Common Law, and a fervent zeal for justice, as the end and intended fruit of all law. The former was enlightened by laborious study in early life, the latter was purified, like the constitution of his whole mind, by a ceaseless endeavor to ascertain the truth. In the service of these exalted affections, he never faltered. His effort in every cause was to satisfy them both; and by attention to the researches of others, patient inquiry for himself, and a judgment singularly free from disturbance of every kind, he rarely failed to attain his object.

2. Other Judges may have had more learning at immediate command: none have had their learning under better discipline, or in a condition more effective for the duty on which it was employed. His mind did not flow through his opinions in a stream of exuberant richness, but its current was transparently clear, and its depth was never less than the subject required, however profound.

3. He was, moreover, equal to all the exigencies of his office and many of them were great, without any such exertion as appeared to disturb the harmony, or even the repose of his faculties; and, he has finally laid down his great charge, with the praise of being second to none who have preceded him in it, and of leaving his countrymen without the expectation or the desire of seeing him surpassed by those who shall follow him.

4. His temper was singularly placable and benevolent. It was not in his power to remember an injury. A few days before his death, he said to two of his friends, attendant upon that scene, "I am at peace with all the world. I BEAR no ILL-WILL to ANY HUMAN BEING; and, there is no person in existence to whom I would not do good, and render a service, if it were in my power. No man can be happy who does not forgive injuries which he may have received from his fellow-creatures."

5. How suitable was this noble conclusion to his exemplary life! What a grace did this spirit impart to his own supplications! This was not a counterfeit virtue, assumed when the power to retaliate was wasted by disease. It was not the mere overflow of a kindly nature, unschooled by that divine science which teaches benevolence as a duty. It was the virtue of one, who, in his eulogium upon his eminent friend, Dr. Wistar, who had filled the Chair of the Philosophical Society, thus made known the foundation on which his benevolence was built.

6. "Vain is the splendor of genius without the virtues of the heart. No man who is not *good*, deserves the name of *wise*. In the language of Scripture, folly and wickedness are the same; not only because vicious habits do really corrupt and darken the understanding, but because it is in no small degree of folly to be ignorant, that the chief good of man is to know the will of his Creator, and to do it."

7. The *private life* of this eminent man, was the reflection of an unclouded mind, and of a conscience void of offence; and such external vicissitudes as marked it, did but ripen his virtues for their appropriate scene hereafter. The praise of his *public career* is, that it has been barren of those incidents which arrest the attention by agitating the passions, of mankind. If it has grown into an unquestioned truth, that the poorest annals belong to those epochs which have been the richest in virtue and happiness, it may well be admitted that the best Judge for the people is he who imperceptibly maintains them in their rights, and leaves few striking events for biography.

8. His course does not exhibit the magnificent variety of the Ocean, sometimes uplifted to the skies, at others retiring into its darkest caves; at one moment gay with the ensigns of power and wealth, and at another strowing its shores with the melancholy fragments of shipwreck; but, it is the equal current of a majestic river, which safely bears upon its bosom the riches of the land, and reads its history in the smiling cities and villages that are reflected from its unvarying surface.

9. Such is the praise of the late Chief Justice Tilghman. He merited, by his public works and by his private virtues, the respect and affection of his countrymen; and, the best wish for his country and his office is, that his mantle may have fallen upon his successor.

QUESTIONS.—In what did Justice Tilghman never falter? In what did he rarely fail? He was equal to what? His temper was what? It was not in his power to do what? He was at peace with whom? He bore no ill-will to whom? He would do good to whom? Will all my young friends remember these last words of this excellent man; “NO MAN CAN BE HAPPY WHO DOES NOT FORGIVE INJURIES”? And also remember, that, TO BE WISE IS TO BE GOOD? What was the *private* life of this eminent man? What the praise of his *public* career? Who is the best Judge for the people? His course did not exhibit what? But it was the equal current of what? What did Chief Justice Tilghman merit? Can there, in this life, be any thing *more desirable* than the RESPECT and AFFECTION of our FELLOW-CITIZENS?

### SPELLING LESSON XCVII.

- Ad vo cates (ád' vò 'kâtes), *n. plu. and pres. t. of Advocate, a defender; one who pleads the cause of another: v. to defend; to plead for; to support.*
- Ap ply ing (áp plí' íng), *par. of Apply, to employ, to use; to put to; to suit to, agree with; to study; to address to; to busy.*
- Com po si tion ('kóm pò zîsl' ún), *n. a writing, or a written work; the act of combining ideas and committing them to paper; a mixture; an adjustment or setting of types; a compact, an agreement.*
- Con ceits (kón sèets'), *n. plu. and pres. t. of Conceit, fancy, notion; idea, thought; conception; opinionative pride; imagination: v. to fancy, imagine; to conceive; to think.* [to convoke; to meet.
- Con ve ned (kón vènd'), *pre. of Convene, to come or call together, assemble;*
- Dec la ra tion ('dèk lá rá' shún), *n. an assertion; an affirmation; a proclamation; expression of facts, &c.*
- Dis ci plin ed (dîs' sé 'plînd), *part. a. educated, instructed; governed; corrected: n. education; cultivation; improvement; correction, chastisement; rule, order: v. to educate, instruct; to correct, regulate; to reform; to chastise.*
- Dis cus sions (dîs kûsh' únz), *n. plu. of Discussion, a debate, the treating of a subject by argument; an examination; disquisition; a dispersion of any thing.* [ticular date from which time is computed.
- E ras (é' ráz), *n. plu. of Era, a particular point or fixed period of time; a par-*
- Ex trav a gan ces (èks trá'v á 'gán sîz), *n. plu. of Extravagance, irregularity; prodigality, vain and superfluous expense; waste; wildness.*
- Fo ren sic (fò rên' sík), *a. relating or belonging to courts.*
- Ha rangues (há rángz'), *n. plu. and pres. t. of Harangue, a declamation, a noisy speech; a popular oration; an address: v. to make an address; to make a noisy speech.*
- In volv ed (ín vòld'), *pre. of Involve, to be connected or joined with, to blend; to comprise; to inwrap, envelop; to entangle; to take in.*
- Le gis la tive (lèj' ís 'lá tív), *a. making, giving, or passing laws.*

O ver run (ô vâi rân'), *v. to overspread; to harass by incursions, to ravage, to march over; to spread over; to outrun; to exceed; to alter or change the arrangement or disposition of type.*

Pâr âl 'lêl, *n. comparison made; likeness; resemblance; a line continuing to and being at the same distance from another line in all its length; a line of latitude: a. extending in the same direction and at the same distance; equal; like; similar: v. to correspond or be equal to; to compare.*

Plead ings (plêêd' ingz), *n. plu. of Pleading, the defence or argument of a cause before a court of justice; the act or art of reasoning to persuade.*

Pret ti ness (prît' tê 'nês), *n. neatness; beauty without dignity.*

Re ci tal (rê sl' tâl), *n. a narration; a rehearsal; a repetition.*

Rê vôt' ing, *part. a. doing violence to the feelings, disgusting; changing sides; rejecting allegiance: par. of Revolt, to turn, shrink away with disgust or abhorrence; to rebel, renounce allegiance; to fall off from one to another: n. a renunciation of allegiance; a shrinking or turning away with abhorrence, &c.; a desertion; change of sides.*

Rhet o ric (rêr' ô 'rik), *n. eloquence, oratory; the art of speaking.*

Stâtes' mên, *n. plu. of Statesman, one skilled or versed in the art of government; one employed in public affairs.*

Sur pri sing (sûr prî' zing), *part. a. astonishing, wonderful; exciting surprise; extraordinary: par. of Surprise, to excite wonder in; to come or fall on unawares; to happen unexpectedly; to astonish; to confuse: n. sudden wonder or confusion; astonishment.*

Trans la tor (trâns lâ' tûr), *n. one who translates.*

Un con cern ed (ân kôn sêrn'd'), *a. not concerned, indifferent; not anxious.*

Vogue (vôg), *n. fashion, practice; custom; mode; repute.*

## READING LESSON XCVII.

### *On the Declaration of Independence.*

1. Great occasions, while they excite and exalt genius, produce, as they require, a more severe taste. It is a remark of M. Auger, the French translator of Demosthenes, that many of the political harangues delivered in the States-General, convened during the reign of Charles VIII. are, in every point of view, admirable, while the nation had as yet no sure and disciplined taste for true eloquence, and its forensic oratory, especially, was overrun with all manners of abominations.

2. He accounts for this difference by the important interests which were involved in the discussions of the legislative assembly, while the advocates, comparatively unconcerned in the subjects of their pleadings, felt at liberty to indulge their genius in the extravagances and conceits so much in vogue at that time. It is surprising to us, that in his parallel of Cicero and Demosthenes, he did not think of applying this just observation.

3. Our own Declaration of Independence has always struck me as another remarkable example of the same thing. What is the merit of that immortal paper? The same which characterizes all the works of true genius, especially where it has pro-



duced them on great occasions, a severe and sublime simplicity. Any attempt at eloquence, any ornament or prettiness, would not only have been out of place, but altogether contemptible and revolting.

4. Accordingly, it is a curious fact, that the very few passages in the original draught which did savor a little of fine writing, and which the late Mr. Adams thought the best part of the composition, were struck out of it by Congress or the committee. Those grave statesmen thought the subject quite too serious for rhetoric, the bare recital of facts they wisely considered as the highest and the only eloquence which was consistent with the character of the occasion, an occasion destined to form one of the most important eras in the history of nations.—LEGARE.

QUESTIONS.—What do great occasions produce? What was overrun? With what? Who felt at liberty to indulge? In what? What characterizes all the works of true genius? What have been contemptible and revolting? What were struck out of our DECLARATION OF INDEPENDENCE? By whom? What did these grave men think? Was there ever a more NOBLE BAND of PATRIOTS than those who signed the DECLARATION OF OUR INDEPENDENCE?

### SPELLING LESSON XCVIII.

Ad jure (ád jùr'), *v. to enjoin upon, charge earnestly; to command; to impose or charge an oath on another.*

Bru tal (brôð' tál), *a. inhuman, savage; cruel; vile; churlish.*

Butch er y (bútsh' úr 'rè), *n. cruel murder, slaughter; the slaughter of cattle or place of slaughter.*

Chair man (tshàr'mán), *n. the presiding officer, president, or speaker of a committee, meeting, deliberative assembly or legislative body of men; one who carries a chair.*

Chris ten dom (krís' sn 'dám), *n. the countries or territories inhabited by those who profess to believe the Christian religion; the whole or the collective body of Christians.* [convex edge, used by the Turks and Persians.

Cim e ters (sím' è 'túr), *n. plu. of Cimeter, a kind of short sword with a*

Con quer ed (kông' kúrd), *pre. of Conquer, to overcome, subdue; to gain by conquest; to surmount.*

Con stit u ents (kôn stítsh' à 'ènts), *n. plu. of Constituent, one who elects, deposes, or appoints another to an office, employment or station; that which constitutes or composes; an essential part: a. essential; elemental; constituting, composing.*

Cres cents (krès' sènts), *n. plu. of Crescent, the Turkish flag or standard; the increasing moon or the likeness of the moon in her state of increase: a. growing; increasing.*

Deep-to ned (dèép'-tònd), *a. having a deep, low, grave, or solemn tone.*

De pos i tor y (dè pòz' è 'túr rè), *n. a place where any thing is lodged for safety; or, to deposit goods, &c.*

Det es ta tion ('dèt ès tá' shùn, *n. abhorrence; extreme or violent hatred. [in.*

En com pass (èn kúm' pás), *v. to surround; to encircle; to enclose; to shut*

- Fa nat i cal (fâ nât' ê 'kâl), *a. superstitious, wildly enthusiastic; extravagant in opinions and notions.*
- Fe ro cious (fê rô' shûs), *a. barbarous, savage, cruel; fierce, wild.*
- Gleam ed (glêemd), *pre. of Gleam, to flash, to dart; to shine or shoot with flashes of light: n. a beam, a ray; a shoot of light; brightness; lustre.*
- In com pe ten cy (în kôm' pè 'tên sê), *n. inability, insufficiency; want of means or legal power; incapacity.*
- In de fi na ble (în dê fl' nâ 'bl), *a. that can not be defined.*
- In dig na tion (în dîg nâ' shûn), *n. extreme anger mingled with contempt, disgust, or abhorrence.*
- In fu ri a ted (în fû' rê 'â têt), *part. a. enraged; made furious: pre. of Infuriate, to enrage; to make mad or furious.*
- In vo king (în vò' kîng), *par. of Invoke, to implore, call upon; to pray to.*
- Maj es ties (mâj' ês 'tiz), *n. plu. of Majesty, a royal title, as emperor, king, &c.; sovereignty; dignity; grandeur; elevation.*
- Of fend (ôf fênd'), *v. to displease; to make angry; to disgust; to transgress; to be criminal; to assail.*
- Prompt ed (prôm't êd), *pre. of Prompt, to incite, to move to exertion; to instigate; to assist; to remind; to dictate: a. quick; ready; acute; present; told down.*
- Ri ot ing (rî' út 'îng), *par. of Riot, to revel; to banquet; to make an uproar; to raise a sedition: n. uproar; noisy, wild, and loose festivity; tumult; sedition.*
- Sanc tion (sângk' shûn), *n. approval, influence; support; confirmation; ratification; authority: v. to confirm; to ratify; to support; to give validity or authority to.*
- Shock ed (shôkt), *pre. of Shock, to offend; to disgust; to strike with surprise or terror; to shake by violence: n. a conflict; concussion, a sudden shake; offence, disgust; a pile of sheaves of wheat, rye, &c., usually sixteen in number.*
- Shrank (shrángk), *pre. of Shrink, to decline to act from fear; to fall back as from danger; to recoil; to contract itself; to shrivel; to become less: n. a contraction; a drawing together.*
- Sick ens (sík' knz), *pres. t. of Sicken, to be disgusted; to make or become sick; to fall into disease; to languish.*
- Si mul ta ne ous ('sî mûl tâ' nè 'ús), *a. being, existing, or happening at the same time or together.*
- Spec tres (spék' túrz), *n. plu. of Spectre, an apparition; a ghost.*
- Suc cor (sûk' kûr), *v. to help, deliver from suffering; to assist; to relieve: n. aid, assistance; deliverance; relief; help.*
- Sup pli ca ting (súp' plê 'kâ tîng), *par. of Supplicate, to entreat, implore; to beseech; to address in prayer.*
- Sup press ed (súp' prêst'), *pre. of Suppress, to stifle, to crush; to restrain; to subdue; to conceal; to destroy; not to disclose.*
- Un ex am pled (ún êgz âm' pld), *a. unparalleled, unprecedented; not known by or having any example.*
- Un qual i fi ed (ún kwôl' lê 'flde), *a. not modified by any exception or restriction; not qualified, unfit; not abated.*
- Un sul li ed (ún sûl' lîd), *a. not tarnished, pure; not foul; not stained.*
- Vô' têt, *pre. of Vote, to express one's mind or will by voice, ballot, or vote: n. ballot or suffrage given at an election; voice, preference, will, or wish given or expressed.*

## READING LESSON XCVIII.

*Eloquent Appeal in Behalf of Greece.*

Extracts from a Speech on the Greek Revolution, delivered in the House of Representatives, in Congress, Jan. 20, 1824.

1. MR. CHAIRMAN,—There is reason to apprehend that a tremendous storm is ready to burst upon our happy country; one which may call into action all our vigor, courage, and resources. Is it wise or prudent, then, sir, in preparing to breast the storm, if it must come, to talk to this nation of its incompetency to repel European aggression, to lower its spirit, to weaken its moral energy, and to qualify it for easy conquest and base submission?

2. If there be any reality in the dangers which are supposed to encompass us, should we not animate the people, and adjure them to believe, as I do, that our resources are ample; and that we can bring into the field a million of freemen ready to exhaust their last drop of blood, and to spend their last cent in the defence of the country, its liberty, and its institutions? Sir, are we, if united, to be conquered by all Europe combined? No, sir, no united nation that resolves to be free, can be conquered.

3. And has it come to this? Are we so humble, so low, so debased, that we dare not express our sympathy for suffering Greece; that we dare not articulate our detestation of the brutal excesses of which she has been the bleeding victim, lest we might offend one or more of their imperial and royal majesties? Are we so mean, so base, so despicable, that we may not attempt to express our horror, utter our indignation, at the most brutal and atrocious war that ever stained earth or shocked high Heaven; at the ferocious deeds of a savage and infuriated soldiery, stimulated and urged on by the clergy of a fanatical and inimical religion, and rioting in all the excesses of blood and butchery, at the mere details of which the heart sickens and recoils?

4. But, sir, it is not for Greece alone that I desire to see the measure adopted. It will give her but little support, and that purely of a moral kind. It is principally for America, for the credit and character of our common country, for our own unsullied name, that I hope to see it pass. What appearance, Mr. Chairman, on the page of history, would a record like this exhibit?

5. "In the month of January, in the year of our Lord and Savior, 1824, while all European Christendom beheld, with cold and unfeeling indifference, the unexampled wrongs and inex

pressible misery of Christian Greece, a proposition was made in the congress of the United States, almost the sole, the last, the greatest depository of human hope and freedom, the representatives of a gallant nation, containing a million of freemen ready to fly to arms, while the people of that nation were spontaneously expressing its deep-toned feeling, and the whole continent, by one simultaneous emotion, was rising, and solemnly and anxiously supplicating and invoking high Heaven to spare and succor Greece, and to invigorate her arms, in her glorious cause, while temples and senate-houses were alike resounding with one burst of generous and holy sympathy, in the year of our Lord and Savior, that Savior of Greece and of us, a proposition was offered in the American congress, to send a messenger to Greece, to inquire into her state and condition, with a kind expression of our good wishes and our sympathies, and it was rejected!"

6. Go home, if you can; go home, if you dare, to your constituents; and tell them that you voted it down. Meet, if you can, the appalling countenance of those who sent you here, and tell them that you shrank from the declaration of your own sentiments; that you can not tell how, but that some unknown dread, some indescribable apprehension, some indefinable danger, drove you from your purpose; that the spectres of cimeters, and crowns, and crescents, gleamed before you, and alarmed you; and, that you suppressed all the noble feelings prompted by religion, by liberty, by national independence, and by humanity.

7. I can not, sir, bring myself to believe that such will be the feelings of a majority of this committee. But, for myself, though every friend of the cause should desert it, and I be left to stand alone with the gentleman from Massachusetts, I will give to his resolution the poor sanction of my unqualified approbation.—CLAY.

QUESTIONS.—What did Mr. Clay say there was reason to apprehend? Was it wise to talk about what? The United States can not be conquered by whom? Who might be offended? At what? What was the most BRUTAL and ATROCIOUS WAR? At what does the heart sicken and recoil? What did Mr. Clay say he would do? Is it not NOBLE and MAGNANIMOUS both in INDIVIDUALS and NATIONS to SYMPATHIZE with other individuals and nations who are weighed down by DISTRESS or by the *cruel* hand of TYRANNY and OPPRESSION?

### SPELLING LESSON XCIX.

Ad he rents (ád hě' rěnts), *n. plu.* of Adherent, a follower; a partisan: a. united to or with; sticking to



- Al le ged (ál lějd'), *pre.* of Allege, to declare, assert; to affirm; to maintain.
- Blěd, *v.* to lose, draw, take from, or let blood; to drop as blood.
- Chas tens (tshá' snz), *pres. t.* of Chasten, to chastise, to correct; to punish, inflict pain; to purify from faults or errors.
- Cir cum vent ing ('sěr kúm věnt' ing), *par.* of Circumvent, to gain advantage over or prevent the exercise of by fraud or deception; to deceive, to cheat; to delude, impose on. [is equal to another.
- Co e qual (kò é' kwál), *a.* equal with another, of the same rank: *n.* one who
- Co ex ist ing ('kò ěgz íst' ing), *par.* of Coexist, to exist at the same time or together. [to describe.
- De scrip tive (dě skrip' tiv), *a.* containing description; describing or tending
- Do min ion (dò mín' yún), *n.* territory or district governed; sovereign or supreme authority; power; region; country.
- Eu lo gy (yú' lò' jě), *n.* an encomium, a panegyric; praise, commendation.
- In flic tions (ín flík' shúnz), *n. plu.* of Infliction, the act of inflicting or applying; punishment imposed. [country; to assault; to assail.
- In va ded (ín vắ' dềd), *pre.* of Invade, to make a hostile entrance; to attack a
- In verts (ín věrts'), *pres. t.* of Invert, to change the order or method; to turn upside down; to place the last first.
- Ire land (íre' lánd), *n. prop.* the name of a country in Europe.
- I rish men (l' rish' mèn), *n. prop. plu.* of Irishman, a native of Ireland.
- Lockes (lòks), *n. prop. plu.* of Locke, a celebrated English philosopher and writer. [reins, the kidneys.
- Loins (lòinz), *n. plu.* of Loin, the lower part of the back of any animal; the
- Mas sa cre (mắs' sắ' kúr), *n.* indiscriminate slaughter, a killing, destruction, or murder with cruelty: *v.* to slaughter or kill indiscriminately or with cruelty; to butcher. [axiom.
- Max ims (mắks' ímz), *n. plu.* of Maxim, a general or established principle; an
- Men a cing ly (mèn' á' s'ing lě), *ad.* in a threatening manner.
- Mil tons (míl' tnz), *n. prop. plu.* of Milton, the name of a celebrated English poet; the name of several towns in the United States.
- Mit i gate (mít' ě' gáte), *v.* to alleviate, make less severe; to lessen; to soften, to ease; to assuage; to moderate, abate. [petitioner.
- Or a tors (ỏr' á' túrz), *n. plu.* of Orator, an eloquent, elegant public speaker; a
- Out stretch ed (ỏút strétsh't'), *part. a.* extended; expanded: *pre.* of Outstretch, to extend; to stretch or spread out; to expand.
- Per fid ious (pẻr fíd' yús), *a.* violating good faith, treacherous; false to confidence or trust reposed. [treachery.
- Per fi dy (pẻr fẻ' dẻ), *n.* violation or breach of faith, vows, or trust reposed,
- Pe ri ods (pẻ' rẻ' údz), *n. plu.* of Period, a series or number of years; a circuit; the end or conclusion; a complete sentence; a full stop or point; a course of events.
- Pu ri fy ing (pủ' rẻ' fl' ing), *part. a.* making pure, refining; cleansing: *par.* of Purify, to make pure, refine; to cleanse; to grow or become clear.
- Reach es (rẻétsh' íz), *pres. t.* and *n. plu.* of Reach, to extend to; to stretch out; to attain; to arrive at; to be extended; to penetrate: *n.* extent power of attaining to; effort; contrivance; limit.
- Rẻ lẻnt', *v.* to feel compassion; to soften, become mild, tender, or less rigid.
- Rig or (rig' úr), *n.* severity; strictness; austerity; stiffness.
- Sac ri lege (sắk' rẻ' lẻje), *n.* the act of violating or profaning sacred things; the crime of robbing the church.
- Scot land (skỏt' lánd), *n. prop.* the name of a country in Europe.
- Self-sac ri fi ces (sẻlf-sắk' rẻ' fl' zíz), *n. plu.* of Self-sacrifice, a sacrifice of one's self. [violence.
- Sev er ed (sẻv' úrd), *pre.* of Sever, to disunite, to separate; to disjoin, part by

Stri' ving, *par.* of Strive, *to make efforts, to struggle*; to contend, to vie; to labor hard, to emulate.

Su prem a cy (sù prēm' à 'sè), *n.* highest authority, place, station, or power.

Sus tains (sús tãnez'), *pres. t.* of Sustain, *to support, uphold*; to maintain; to bear, endure; to help. [nobleman.

Syd neys (sid' nîz), *n. prop. plu.* of Sydney, the name of an eminent English

Thence forth (thênse' fôrth), *ad.* from that time.

Treat ment (tréet' mēnt), *n.* conduct. or behavior towards; usage, manner of using; management. [king no difference.

Un dis tin guish ing (ún dîs tîng' gwîsh 'îng), *a.* not discriminatîng; ma-

Un just (ún júst'), *a.* contrary to justice and equity; iniquitous.

Vin dic tive (vîn dîk' tîv), *a.* revengeful; given to revenge.

## READING LESSON XCIX.

*Extract from an Oration delivered at Washington, 1812.*

1. When Britain shall pass from the stage of nations, it will be, indeed, with her glory, but it will also be with her shame. And with shame, will her annals in nothing more be loaded than in this, that, while in the actual possession of much relative freedom at home, it has been her uniform characteristic to let fall upon the remote subjects of her own empire, an iron hand of harsh and vindictive power.

2. If, as is alleged in her eulogy, to touch her soil proclaims emancipation to the slave, it is more true, that when her sceptre reaches beyond that confined limit, it thenceforth, as it menacingly waves throughout the globe, inverts the rule that would give to her soil this purifying virtue.

3. Witness Scotland, towards whom her treatment, until the union in the last century, was marked, during the longest periods, by perfidious injustice or by rude force, circumventing her liberties, or striving to cut them down with the sword. Witness Ireland, who for five centuries has bled, who, to the present hour, continues to bleed, under the yoke of her galling supremacy; whose miserable victims seem at length to have laid down, subdued and despairing, under the multiplied inflictions of her cruelty and rigor.

4. In vain do her own best statesmen and patriots remonstrate against this unjust career! in vain put forth the annual efforts of their benevolence, their zeal, their eloquence; in vain touch every spring that interest, that humanity, that the maxims of everlasting justice can move, to stay its force and mitigate the fate of Irishmen. Alas, for the persecuted adherents of the cross she leaves no hope! Witness her subject millions in the east.

where, in the descriptive language of the greatest of her surviving orators, "sacrilege, massacre, and perfidy pile up the sombre pyramids of her renown."

5. But all these instances are of her fellow-men, of merely coequal, perhaps unknown descent and blood; coexisting from all time with herself, and making up only accidentally, a part of her dominion. We ought to have been spared. The otherwise undistinguishing rigor of this outstretched sceptre might still have spared us.

6. We were descended from her own loins; bone of her bone, and flesh of her flesh; not so much a part of her empire as a part of herself, her very self. Towards her own it might have been expected she would relent. When she invaded our homes, she saw her own countenance, heard her own voice, beheld her own altars! Where was then that pure spirit which, she now would tell us, sustains her amidst self-sacrifices, in her generous contest for the liberties of other nations?

7. If it flowed in her nature, here, here it might have delighted to beam out; here was space for its saving love: the true mother chastens, not destroys the child: but Britain, when she struck at us, struck at her own image, struck too at the immortal principles which her Lockes, her Miltons, and her Sydneys taught, and the fell blow severed us for ever, as a kindred nation! The crime is purely her own; and upon her, not us, be its consequences and its stain.—RICHARD RUSH.

QUESTIONS.—With what will the annals of Great Britain be loaded? When? What is alleged in the eulogy of Great Britain? What rule is inverted by her? What was marked by perfidious injustice? What has bled for centuries? Under what? Who remonstrate in vain? In vain put forth what? In vain touch what? Witness what in the east? What make up a part of her dominion? Towards whom ought Great Britain to have relented? Why? When did she behold her own altars? Where, then, was what? The true mother does what? At whom did Great Britain strike when she struck at us? What is purely her own? Although Great Britain was greatly in fault with regard to the causes which led to our separation from her, yet, under present circumstances, is it not the DUTY as well as the INTEREST of the citizens of both countries to cultivate a *friendly* and *amicable* spirit?

### SPELLING LESSON C.

Au then tí cì ty (ǎw thên tís' sê 'tê), *n. genuineness; authority.*

Clas sics (klás' síks), *n. plu. of Classic, a book written by, or an author of the first rank or class; an ancient or antique author.*

E van ge list (é ván' jê 'líst), *n. a writer of the history of our Savior, Jesus Christ; a preacher of the Gospel.*

Ev i den ces (év' é 'dên síz), *n. plu. and pres. t. of Evidence, proof, that which proves or shows facts; testimony; witness: v. to show, evince; to prove.*

Ex am ine (ègz âm' ín), *v.* to search into, scrutinize; to try; to ask questions; to inquire into; to inspect carefully.

Foot stool (fût' stôôl), *n.* a stool on which to place the feet while sitting.

Mar tyr (mâr' tûr), *n.* one who is put to or suffers death for the truth of the gospel or in defence of any cause: *v.* to put to death or destroy for adherence to or defence of what any one believes to be truth.

Per ish a ble (pêr' ish' â bl), *a.* subject to decay; liable to perish.

Proph e cy (prôf' è 'sè), *n.* a declaration, prediction, or a foretelling of some-  
thing to come. [ture events; a foreteller, one who predicts.

Proph et (prôf' ít), *n.* a person inspired or instructed by God to announce fu-

Res ig na tion (rêz' ig nâ' shûn), *n.* quiet submission or acquiescence; the act of resigning.

Ser a phs (sêr' âfs), *n. plu.* of Seraph, one of the highest order of angels.

Sur vi ved (sûr' vîvd'), *pre.* of Survive, to outlive; to live after or beyond the death of another; to remain alive.

Un change a ble (ûn' tshânje' â 'bl), *a.* not subject to change, immutable.

Ver sa tile (vêr' sâ' 'tîl), *a.* changing, variable; turning round.

Yea (yè), *ad.* verily; certainly; yes; truly.

## READING LESSON C.

### *The Best of Classics.*

1. There is a classic, the best the world has ever seen, the noblest that has ever honored and dignified the language of mortals. If we look into its antiquity, we discover a title to our veneration, unrivalled in the history of literature. If we have respect to its evidences, they are found in the testimony of miracle and prophecy; in the ministry of man, of nature and of angels, yea, even of "God, manifest in the flesh," of "God blessed for ever."

2. If we consider its authenticity, no other pages have survived the lapse of time, that can be compared with it. If we examine its authority, for it speaks as never man spake, we discover, that it came from heaven, in vision and prophecy, under the sanction of Him, who is Creator of all things, and the Giver of every good and perfect gift.

3. If we reflect on its truths, they are lovely and spotless, sublime and holy, as God himself, unchangeable as his nature, durable as his righteous dominion, and versatile as the moral condition of mankind. If we regard the value of its treasures, we must estimate them, not like the relics of classic antiquity, by the perishable glory and beauty, virtue and happiness of this world, but by the enduring perfection and supreme felicity of an eternal kingdom.

4. If we inquire, who are the men, that have recorded its truths, vindicated its rights, and illustrated the excellence of its scheme? From the depth of ages and from the living world,



from the populous continent and the isles of the sea, comes forth the answer; the patriarch and the prophet, the evangelist and the martyr.

5. If we look abroad through the world of men, the victims of folly or vice, the prey of cruelty, of injustice, and inquire what are its benefits, even in this temporal state, the great and the humble, the rich and the poor, the powerful and the weak, the learned and the ignorant answer, as with one voice, that humility and resignation, purity, order, and peace, faith, hope, and charity, are its blessing upon earth.

6. And if, raising our eyes from time to eternity, from the world of mortals to the world of just men made perfect, from the visible creation, marvellous, beautiful, and glorious as it is, to the invisible creation of angels and seraphs, from the footstool of God, to the throne of God himself, we ask, what are the blessings that flow from this single volume, let the question be answered by the pen of the evangelist, the harp of the prophet, and the records of the book of life. Such is the best of classics the world has ever admired; such, the noblest that man has ever adopted as a guide.—GRIMKE.

QUESTIONS.—What is the best classic? What is unrivalled? What shall we find with respect to its evidences? What of its authenticity? What of its authority? Why? What shall we find if we reflect on its truths? How must we estimate the value of its treasures? What, if we inquire who have vindicated its rights and illustrated its excellences? What, if we inquire what are its benefits? What, if we ask what are the blessings that flow from this single volume? I hope all my young friends will read this BLESSED VOLUME, this BEST OF BOOKS, with great CARE and ATTENTION?

### SPELLING LESSON CI.

Ac cel er ate (ák sêl' êr 'âte), *v.* to hasten, quicken the motion of.  
 Ag ri cul tu rists ('ág rê kúl' tshù 'rísts), *n. plu.* of Agriculturist, a farmer, a husbandman; one skilled in agriculture or husbandry. [pher, pupil of Plato.  
 Ar is to tle (ár 'ís 'tò tl), *n. prop.* an ancient, celebrated, and famous philosopher.  
 Bid' dîng, *n.* command, direction; order; invitation; an offer: *par.* of Bid, to command, to order; to desire; to invite; to offer a price; to propose.  
 Clin ton (klîn' tn), *n. prop.* a man's name.  
 Com mu ni ca tions (kôm 'mù nè kâ' shânz), *n. plu.* of Communication, correspondence; intercourse; passage, means of passing from place to place; the act of imparting. [which can not be sounded without a vowel.  
 Con so nant (kôn' sò 'nânt), *a.* agreeable; consistent; agreeing: *n.* a letter.  
 Dis ci ples (dís sl' plz), *n. plu.* of Disciple, a scholar, a learner; a follower.  
 Di vert (dê vêrt'), *v.* to turn aside; to turn off; to draw to; to amuse; to please.  
 Du ly (dù' lè), *ad.* justly; properly; fitly; at the proper time.  
 Fluc tu a tion ('flâk tshù â' shân), *n.* uncertainty; unsteadiness; a rising and falling; a waving or alternate motion.

- Fòre gò, *v.* to give up, resign; to quit; to forbear to enjoy or possess.
- Gov er nors (gùv' úr 'núrz), *n. plu.* of Governor, the chief magistrate of a state; one who governs or rules. [gardens.
- Horti cul ture (hòr' tè 'kúl tshùre), *n.* the cultivation or art of cultivating
- Im pose (im' pòze'), *v.* to lay or put on; to enjoin as a duty; to deceive.
- In au gu ral (in' áw' gù 'rál), *a.* belonging or relating to inauguration.
- In he rent (in' hè 'rènt), *a.* innate, naturally belonging to; existing in something else. [sion or invasion.
- In roads (in' ròdez), *n. plu.* of Inroad, encroachment; attack; sudden incur-
- Le gions (lè' júnz), *n. plu.* of Legion, a body of soldiers; a great or vast number. [make laws.
- Le gis la ture (lèj' ts 'là tshùre), *n.* the body of men invested with power to
- Mis un der stood ('mís ún dúr stú'd'), *pre.* of Misunderstand, to mistake, to take in a wrong sense; to misconceive.
- Ob serves (òb zèrvz'), *pres. t.* of Observe, to remark; to see, to notice; to regard; to watch; to obey; to celebrate. [ship.
- Pat ron age (pát' rún 'tje), *n.* countenance or support; protection; guardian-
- Plà' tò, *n. prop.* a celebrated philosopher of Athens and pupil of Socrates for eight years. [ment; exaltation in rank or honor; preferment.
- Pro mó tion (prò mòr 'shún), *n.* encouragement, act of promoting; advance-
- Rad i cal (rád' è 'kál), *a.* principal, fundamental; original; primitive; im-
- planted by nature: *n.* an element; a primitive or root of a word; a let-ter; one who advocates extreme measures in a political or other reformation.
- Rec om mend ed ('rèk òm mènd' èd), *pre.* of Recommend, to commend or offer to another's notice; to praise or commend another; to make acceptable.
- Re luc tant ly (rè lúk' tánt 'lè), *ad.* unwillingly; with aversion or opposition.
- Re su med (rè zúmd'), *pre.* of Resume, to take or begin again; to take back.
- Sires (sìrez), *n. plu.* of Sire, a father; the male parent of a beast; a title of respect to a king.
- Sub ject ed (súb jèkt' èd), *pre.* of Subject, to make liable, expose; to bring or put under subjection or power; to reduce; to enslave; to submit.
- Súb' jù 'gá téd, *pre.* of Subjugate, to conquer, subdue; to bring under power or reduce to slavery. [place to another.
- Tráns mít' téd, *pre.* of Transmit, to hand down or send from one person or
- Un cer tain (ún sèr' tín), *a.* unsettled, irregular; not certain, doubtful.
- Un wise (ún wíze'), *a.* indiscreet, not dictated by or defective in wisdom; im-
- prudent.

## READING LESSON CI.

### *The Cultivation of the Soil the natural Occupation of man—its Advantages and Importance.*

Extracts from an Address delivered before the New York Horticultural Society, at their Anniversary, on the eighth of September, 1829.

1. The cultivation of the soil is the natural occupation of man, and almost all ages and countries rank agriculturists as their most numerous population: and where nations are so unwise as to seek in other countries for the radical means of subsistence, they must be content to be subjected to every fluctuation which

the caprice or ambition of foreign powers may impose ; their condition uncertain, their independence a mere name.

2. In our own happy country, no folly of our rulers, no madness of legislation can, I trust, possibly divert any considerable portion of our population from this their great and natural pursuit. Generations must have passed away, before even the necessary offices of commerce and manufactures can make any serious inroads upon this great basis of our nation's power.

3. Is it not then the obvious dictate of good sense and sound wisdom, that the energy of freemen should be mainly directed to improve this mighty interest ; and, may we not fairly hope that the aid of government will be called in to strengthen this right arm of her resources ? Let it be the pride then and glory of every American, to improve the inheritance transmitted to his keeping, and let each consider it his duty to add to its value by his own efforts : so shall our posterity not blush to own their immediate sires.

4. Of the vital importance of Agriculture and Horticulture, the Legislature of the State of New York has always been duly sensible. At an early period, the members of that honorable body formed themselves into a society for the promotion of those branches of physical knowledge ; and, at least, this good has flowed from their zeal, that our state has been gradually stimulated to a degree of exertion and patronage in favor of these pursuits, greater than that of any other member of the confederacy.

5. All our Governors, since the revolution, from the patriotic George Clinton to his enlightened relative, have, in their communications to our state councils, recommended this great interest to their protection. "As agriculture is the source of our subsistence, (says the late De Witt Clinton, in his Inaugural Speech as Governor of New York,) the basis of our strength, and the foundation of our prosperity, it is pleasing to observe the public attention awakened to its importance, and associations springing up in several counties, to cherish its interests."

6. Again he observes, "this important pursuit is the foundation of wealth, power, and prosperity : it requires the energies of the mind, as well as the powers of the body : it demands the light of science to guide its progress, and the munificence of government to accelerate its movements ; to extend its usefulness, and to diffuse its blessings."

7. Of the moral purity and dignity inherent in the cultivation of the earth, I need not here insist at length. It is too obvious to be misunderstood, and is illustrated in the life and writings

of many of the most distinguished names in our own, as well as in foreign nations. I will merely allude to the fact, that a garden was the seat of man in his state of innocence, and that it was in a garden that Plato and Aristotle instructed their disciples in sublime lessons of wisdom, inferior only to the truths which revelation has brought to light. And when majestic Rome subjugated and civilized the barbarous nations around her, by the vigor of her arms and the triumphs of her policy, the commanders of her victorious legions were chosen from the cultivators of her fields.

8. In our own nation, the father of his country left reluctantly the farm for the field of battle, and having overcome the enemies of freedom, returned to the labors of agriculture. And when a second time his services were demanded, having filled the measure of his own and his country's glory, he again resumed those peaceful pursuits which it was his delight to cherish, and which nothing but his country's call could have induced him to forego. Thence he was summoned by his Maker to a higher scene ; and, although death on the field of battle is more consonant to human pride, to surrender our life at his bidding, is more agreeable to the wish of our Maker. Thus it was ordered by his Creator, that man in a state of innocence, should exercise the arts of agriculture for his enjoyment, and in a state of trial, its labor for his security. The foundations of our republic were cemented in blood ; but let us trust that its supremacy will be reared by the innocent arts of peace.—DR. JOHN W. FRANCIS.

QUESTIONS.—What is the natural occupation of man ? When will the condition of a nation be uncertain, and their independence a name ? Before what must generations have passed away ? What, then, is the obvious dictate of good sense and sound wisdom ? What, then, should be the glory of every American ? Of what has the Legislature of the State of New York always been duly sensible ? What did Gov. De Witt Clinton say is the BASIS of OUR STRENGTH, and THE FOUNDATION of OUR PROSPERITY ? This important pursuit is also the foundation of what ? It demands what ? *Can* any thing have a more beneficial or salutary influence on the SOCIAL and MORAL condition of our fellow-citizens than the cultivation of FLOWERS and TREES by which their residences are ADORNED and BEAUTIFIED ? What is too obvious to be misunderstood ? Is illustrated in what ? What was the seat of man in his innocence ? Who were chosen from the cultivators of the fields ? The FATHER of HIS COUNTRY left what ? What, only, could have induced WASHINGTON to forego those peaceful pursuits ? What is more consonant to human pride ? What more agreeable to the wish of our Maker ? What was ordered by our Creator ? What were cemented in blood ? What should we rear by the INNOCENT ARTS of PEACE ?



## SPELLING LESSON CII.

Clus ter ing (klús' tûr 'ing), *part. a. collecting or gathering into bodies; growing in bunches: par. of Cluster, to collect into bodies; to grow in bunches: n. a bunch, a number of things growing together; a collection of persons.*

Do main (dò mãne'), *n. dominion, empire; estate; possession.*

Hårps, *n. plu. and pres. t. of Harp, a stringed instrument of music; a constellation: v. to play on the harp; to dwell on vexatiously.*

I.1m' ít 'lèss, *a. unlimited, having no bounds.*

Mys tic (mís' tîk), *a. secret, hidden; sacredly obscure; emblematical: n. one of a sect of Christians.* [*n. a sheath or case for arrows.*]

Quiv er (kwív' úr), *v. to shake; to tremble; to quake; to shudder; to shiver:*

Sa ble (sá' bl), *a. black; dark, dusky: n. an animal of the weasel kind; the dark fur of the sable.*

Står tling, *part. a. suddenly impressing with fear or surprise: par. of Startle, to alarm, frighten, or impress with fear suddenly; to shock; to deter; to shrink: n. a sudden alarm; a shock.*

Thought ful (thåwt' fûl), *a. contemplative, meditative; full of thought; anxious; careful, attentive.*

## READING LESSON CII.

*Intimations of Immortality.*

1. O, listen, man!  
 A voice within us speaks the startling word,  
 "Man, thou shalt never die." Celestial voices  
 Hymn it around our souls: according harps,  
 By angel fingers touched when the mild stars  
 Of morning sang together, sound forth still  
 The song of our great immortality!  
 Thick, clustering orbs, and this our fair domain,  
 The tall, dark mountains, and the deep-toned seas,  
 Join in this solemn universal song.
2. O, listen, ye, our spirits! drink it in  
 From all the air! 'Tis in the gentle moonlight;  
 'Tis floating in day's setting glories; night,  
 Wrapped in her sable robe, with silent step  
 Comes to our bed and breathes it in our ears;  
 Night and the dawn, bright day and thoughtful eve,  
 All times, all bounds, the limitless expanse  
 As one vast, mystic instrument are touched  
 By an unseen living Hand, and conscious chords  
 Quiver with joy in this great jubilee:  
 The dying hear it; and as sounds of earth  
 Grow dull and distant, wake their passing souls  
 To mingle in this heavenly harmony.—RICHARD H. DANA.

QUESTIONS.—What speaks the startling voice? When the mild stars did what? What join in universal song? Night, wrapped in sable robe, does what? What quiver with joy? What mingle in this heavenly harmony?

### SPELLING LESSON CII.

Bea con-light (bé kn'-llte), *n.* a light raised on an eminence to direct the way or give notice of danger.

Bon dage (bôn' dîje), *n.* restraint of a person's liberty by compulsion; slavery; captivity; imprisonment.

Chap el (tsháp' êl), *n.* a house for divine public worship; a church.

Dárk'-rôl 'lîng, *a.* having a dark and rolling appearance.

Je ho vah (jé hō' vá), *n. prop.* the Hebrew name of God.

Lean (lêen), *v.* to rest on or against; to incline; to waver; to bend: *n.* the part of the flesh composed of muscle without fat: *a.* not fat; meager; hungry; barren; thin; poor.

### READING LESSON CIII.

#### *The Rock of the Pilgrims.*

1. A rock in the wilderness welcomed our sires,  
From bondage far over the dark-rolling sea;  
On that holy altar they kindled the fires,  
Jehovah, which glow in our bosoms for thee.  
Thy blessings descended in sunshine and shower,  
Or rose from the soil that was sown by thy hand;  
The mountain and valley rejoiced in thy power,  
And heaven encircled and smiled on the land.
2. The Pilgrims of old an example have given  
Of mild resignation, devotion, and love,  
Which beams like the star in the blue vault of heaven;  
A beacon-light hung in their mansion above.  
In church and cathedral we kneel in our prayer,  
Their temple and chapel were valley and hill;  
But God is the same in the isle or the air,  
And He is the Rock that we lean upon still.

GEORGE P. MORRIS.

QUESTIONS.—What welcomed our sires? The blessings descended in what? Or rose in what? What rejoiced? In what? The Pilgrims of old have given an example of what? What were their temple and chapel? Who is the same in the isle or the air? Can any one estimate the very great blessings conferred upon our HAPPY COUNTRY by the SELF-SACRIFICES, DEVOTED PIETY, and UNEXAMPLED FORTITUDE of that NOBLE BAND of PILGRIM FATHERS?

## SPELLING LESSON CIV.

Au gust (âw' gûst), *n.* the eighth month of the year.

A while (â hwîl'), *ad.* for some time; for a space of or a short time.

Blos som's (blôs' sùmz), *n.* posses. case of Blossom, the flower of a plant or a tree: *v.* to put forth blossoms. [to cut or pare wood or stone.

Chis el led (tshîz' îld), *pre.* of Chisel, to cut or carve with a chisel: *n.* a tool

Dèsk, *n.* an inclining table on which to write; a pulpit.

Gath er est (gâth' âr 'èst), *pres. t. sec. per. sin.* of Gather, to pluck, to pick; to collect, bring together; to assemble; to contract, pucker; to crop; to form into pus; to glean; to be condensed: *n.* a fold, a plait; a pucker; cloth

Ga zer (gâ' zûr), *n.* one who gazes. [drawn together.

Glas sy (glâs' sê), *a.* resembling glass in its transparency; made of or like

Hâze, *n.* a watery vapor in the air, mist; fog. [glass; vitreous.

Heart-sick (hârt'-sîk), *a.* pained in heart or mind.

Hâm, *n.* a low buzzing or murmuring noise or sound, as of bees, insects, or running brooks; a deception; a jest; a hoax: *v.* to sing low as bees; to buzz; to murmur; to impose on.

Hush es (hûsh' îz), *pres. t.* of Hush, to silence, to quiet; to calm, to still: *a.* quiet, silent; calm, still: *in.* silence! be still! no noise!

Laughs (lâfs), *pres. t. and n. plu.* of Laugh, to appear or be gay or mirthful; to scorn, deride; to ridicule: *n.* an expression of mirth or merriment.

Mead ow's (mêd' dôze), *n.* posses. case of Meadow, a tract of grass land, low land, or field for mowing; or, from which hay is annually made.

Mîd, *prep.* among, in the midst or middle; mingled with.

Moss-cup (môs'-kûp), *n.* something formed of moss resembling a cup.

Move less (môdv' lês), *a.* fixed, not to be moved or put out of place.

Nàm'e' lèss, *a.* destitute of or having no name.

O ver looks ('ô vûr lôôks'), *pres. t.* of Overlook, to view from a higher place; to inspect, to review; to neglect, pass over without notice; to peruse; to excuse.

Sîn' lèss, *a.* free or exempt from sin, innocent; pure; perfect.

Slum ber ous (slûm' bûr 'ûs), *a.* causing or inviting sleep; sleepy, not waking.

Un mo ving (ûn môôv' vîng), *a.* having no motion; not moving; not affecting.

Wel comes (wêl' kûmz), *pres. t. and n. plu.* of Welcome, to salute with kindness; to entertain in a hospitable manner: *n.* a kind reception: *a.* received willingly or with gladness; free of expense.

Wi den ing (wî' dn 'îng), *par.* of Widen, to become or make wide or wider; to extend.

## READING LESSON CIV.

August.

1. The quiet August noon is come ;  
     A slumberous silence fills the sky ;  
     The fields are still, the woods are dumb,  
     In glassy sleep the waters lie.
2. And mark yon soft white clouds, that rest  
     Above our vale, a moveless throng ;

The cattle on the mountain's breast  
Enjoy the grateful shadow long.

3. Oh, how unlike those merry hours  
In sunny June, when earth laughs out ;  
When the fresh winds make love to flowers,  
And woodlands sing and waters shout !
4. When in the grass sweet waters talk,  
And strains of tiny music swell  
From every moss-cup of the rock,  
From every nameless blossom's bell !
5. But now, a joy too deep for sound,  
A peace no other season knows,  
Hushes the heavens, and wraps the ground,  
The blessing of supreme repose.
6. Away ! I will not be, to-day,  
The only slave of toil and care ;  
Away from desk and dust, away !  
I'll be as idle as the air.
7. Beneath the open sky abroad,  
Among the plants and breathing things,  
The sinless, peaceful works of God,  
I'll share the calm the season brings.
8. Come thou, in whose soft eyes I see  
The gentle meaning of the heart,  
One day amid the woods with thee,  
From men and all their cares apart.
9. And where, upon the meadow's breast,  
The shadow of the thicket lies,  
The blue wild flowers thou gatherest  
Shall glow yet deeper near thine eyes.
10. Come, and when, mid the calm profound,  
I turn, those gentle eyes to seek,  
They, like the lovely landscape round,  
Of innocence and peace shall speak.
11. Rest here, beneath the unmoving shade,  
And on the silent valleys gaze,



Winding and widening till they fade  
In yon soft ring of summer haze.

12. The village trees their summits rear  
Still as its spire: and yonder flock,  
At rest in those calm fields, appear  
As chiselled from the lifeless rock.
13. One tranquil mount the scene o'erlooks,  
Where the hushed winds their sabbath keep,  
While a near hum, from bees and brooks,  
Comes faintly like the breath of sleep.
14. Well might the gazer deem, that when,  
Worn with the struggle and the strife,  
And heart-sick at the sons of men,  
The good forsake the scenes of life;
15. Like the deep quiet, that awhile  
Lingers the lovely landscape o'er,  
Shall be the peace whose holy smile  
Welcomes them to a happier shore.—BRYANT.

QUESTIONS.—What is quiet? What enjoy the grateful shadow? What hushes the heavens? The season brings what? What shall glow? Rest where? On what gaze? What rear their summits? What appear as chiselled from the rock? What does the scene overlook? What comes faintly? Like what? What lingers? What welcomes to a happier shore? Whom? *Can any thing more cheer the heart or more delight the eye than a walk in the BEAUTIFUL FIELDS, or under the SHADE OF TREES, by the side of a quietly RUNNING STREAM? Can any thing more deeply impress us with a REVERENCE FOR OUR MAKER?*

### SPELLING LESSON CV.

- A ban don (á bán' dân), *v.* to give up; to forsake entirely or wholly; to desert; to relinquish.
- Ac knowl edg ing (ák nól' lédj 'ing), *par.* of Acknowledge, to own with gratitude, to receive or admit with respect and approbation; to confess.
- Ag o ni zing (ág' ó 'nì zing), *part. a.* suffering or writhing with severe pain or torture: *par.* of Agonize, to be in or writhe with severe, extreme, or excessive pain or torture; to suffer violent anguish.
- Con vul sions (kón vúl' shúnz), *n. plu.* of Convulsion, a tumult, a commotion; an irregular and violent motion; involuntary contraction of the muscles, or violent spasm.
- Deg ra da tions (dèg rá dâ' shúnz), *n. plu.* of Degradation, degeneracy, baseness; a deprivation of office, honor, dignity, &c.

- Dis pen sa tions (dís pên sá' shúnz), *n. plu.* of Dispensation, *distribution, that which is dispensed; a system of principles; method or plan of Providence.*
- En ter tain ing (ên tér tàn' íng), *par.* of Entertain, *to cherish, keep in mind with favor; to talk with; to treat at table, receive hospitably; to amuse, divert; to keep.*
- Ex ter mi na ting (êks tēr' mē 'nà tíng), *part. a.* totally destroying, *extirpating; par.* of Exterminate, *to root out; to destroy; to drive away; to extirpate.*
- Féd' ér 'ál, *a.* relating or pertaining to a league or contract; confederate.
- Féd' ér 'ál ists, *n. plu.* of Federalist, one of a former political party in the United States. [restrain.
- Gov ern (gúv' ūrn), *v.* to rule, to manage; to direct, regulate; to control; to
- Hav ock (háv' ūk), *n.* ravage, general devastation, waste; destruction; slaughter: *v.* to destroy, to lay waste; to ravage.
- High-mind ed (hí'-mínd 'éd), *a.* magnanimous, having honorable pride; not mean; proud; arrogant. [enforce upon the mind by admonitions.
- In cul ca ting (ín kúl' ká 'tíng), *par.* of Inculcate, *to teach, urge, impress, or*
- In jur ing (ín' júr 'íng), *par.* of Injure, *to wrong, to annoy; to hurt, to damage; to impair; to grieve.*
- In tol er ance (ín tól' ér 'ánse), *n.* want of toleration; a persecuting spirit.
- In va sions (ín vâ' zhúnz), *n. plu.* of Invasion, *encroachment, infringement; a hostile entrance; an attack.* [age.
- Mi nor i ty (mē nŏr' è 'tè), *n.* the smaller number; the state of being under
- O ver ru ling (ò vŭr rŏŏ' líng), *part. a.* controlling by superior power; superseding: *par.* of Overrule, *to control or influence by superior power; to supersede or reject.*
- Per se cu tions (pér sè kù' shúnz), *n. plu.* of Persecution, *the practice or act of persecuting; or, state of being persecuted.* [of being possible.
- Pos si bil i ty (pŏs sè bíl' lè 'tè), *n.* the power of existing or happening, *state*
- Right ful (ríte' fúl), *a.* just, lawful; having a right or just claim.
- Spasms (spázímz), *n. plu.* of Spasm, *a violent commotion; involuntary contraction of the muscles; a cramp; a convulsion.*
- Tem per ance (tēm' pér 'ánse), *n.* moderation in the indulgence of the natural appetites and passions, *the abstaining from the use of all intoxicating drinks, sobriety; calmness; patience.* [ing to theory.
- The o ret ic (thē ò rèt' ík), *a.* speculative, not practical; belonging or pertaining
- Thou sandth (thŏŏ' zándth), *a.* the ordinal of a thousand; the hundredth ten times repeated.
- Throes (thrŏze), *n. plu.* of Throe, *excessive anguish; extreme pain; a pang.*
- Tŏl' ér 'à tēd, *pre.* of Tolerate, *to allow, to permit; to suffer; not to restrain.*
- Un dis turb ed (ún dís túrbd'), *a.* not disturbed or molested; calm; tranquil; not interrupted. [phantoms: *n.* one who forms wild schemes.
- Vis ion a ry (vízh' ún 'à rè), *a.* imaginary; fanciful, not real; affected by

## READING LESSON CV.

*Extract from President Jefferson's Inaugural Address.*

1. During the contest of opinion through which we have passed, the animation of discussions and of exertions has sometimes worn an aspect which might impose on strangers, unused

to think freely, and to speak and to write what they think ; but this being now decided by the voice of the nation, announced according to the rules of the constitution, all will, of course, arrange themselves under the will of the law, and unite in common efforts for the common good.

2. All, too, will bear in mind this sacred principle, that, though the will of the majority is, in all cases, to prevail, that will, to be rightful, must be reasonable ; that the minority possess their equal rights, which equal laws must protect, and to violate which would be oppression. Let us then, fellow-citizens, unite with one heart and one mind.

3. Let us restore to social intercourse that harmony and affection, without which liberty, and even life itself, are but dreary things ; and let us reflect, that, having banished from our land that *religious* intolerance under which mankind so long bled and suffered, we have yet gained little, if we countenance a *political* intolerance, as despotic, as wicked, and capable of as bitter and bloody persecutions.

4. During the throes and convulsions of the ancient world ; during the agonizing spasms of infuriated man, seeking, through blood and slaughter, his long-lost liberty ; it was not wonderful that the agitation of the billows should reach even this distant and peaceful shore ; that this should be more felt and feared by some, and less by others ; and should divide opinions, as to measures of safety.

5. But every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all republicans ; we are all federalists. If there be any among us who would wish to dissolve this union, or to change its republican form, let them stand undisturbed, as monuments of the safety with which error of opinion may be tolerated, where reason is left free to combat it.

6. I know, indeed, that some honest men fear that a republican government can not be strong ; that this government is not strong enough. But would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm, on the theoretic and visionary fear, that this government, the world's best hope, may, by possibility, want energy to preserve itself ? I trust not ; I believe this, on the contrary, *the strongest government on earth*.

7. I believe it the only one where every man, at the call of the law, would fly to the standard of the law, and would meet invasions of the public order as his own personal concern. Sometimes it is said, that man can not be trusted with the gov

ernment of himself. Can he, then, be trusted with the government of others? or have we found angels, in the form of kings, to govern him? Let history answer this question.

8. Let us, then, with courage and confidence, pursue our own federal and republican principles; our attachment to union and representative government. Kindly separated, by nature and a wide ocean, from the exterminating havock of one quarter of the globe; too high-minded to endure the degradations of the others; possessing a chosen country, with room enough for our descendants to the thousandth and thousandth generation; entertaining a due sense of our equal right to the use of our own faculties; to the acquisitions of our own industry; to honor and confidence from our fellow-citizens;

9. Resulting not from birth, but from our actions, and their sense of them; enlightened by a benign religion, professed, indeed, and practised in various forms, yet all of them inculcating HONESTY, TRUTH, TEMPERANCE, gratitude, and the love of man; acknowledging and adoring an overruling Providence, which, by all its dispensations, proves that it delights in the happiness of man here and his greater happiness hereafter; with all these blessings, what more is necessary to make us a happy and prosperous people?

10. Still one thing more, fellow-citizens; a wise and frugal government, which shall restrain men from injuring one another; shall leave them otherwise free to regulate their own pursuits of industry and improvement; *and shall not take from the mouth of labor the bread it has earned.* This is the sum of good government; and this is necessary to close the circle of our felicities.

QUESTIONS.—What has sometimes worn an aspect? Which might what? All should unite in what? What must be reasonable? What would be oppression? What are but dreary things? Without what? Under what did mankind long suffer and bleed? Is not ours a most BLESSED and HAPPY COUNTRY where all can worship God agreeably to the dictates of their own CONSCIENCES without MOLESTATION or FEAR? What was not wonderful? What is not a difference of principle? We are all what? Let whom stand undisturbed? Some honest men fear what? Would the honest patriot do what? Which did Mr. Jefferson believe the strongest government on earth? Ours is the ONLY government where every man would do what? Let history answer what? Let us, then, pursue what? We are kindly separated from and by what? We possess what? Entertain what? Resulting from what? Enlightened by what? Acknowledging what? Can any nation be PROSPEROUS and HAPPY which does not acknowledge an OVERRULING PROVIDENCE? A government should be what? To restrain men from what? To leave them free to regulate what? And shall not take what? *Has any one a right to expect to PROSPER in his business if he does not pay those who labor for him ALL that they earn?*



## SPELLING LESSON CVI.

- Ad am (ád' ám), *n. prop.* the name of the first man created.  
 Am a zo ni an ('ám á zó' nè 'án), *a.* relating to Amazonia.  
 An tic (án' tík), *a.* ridiculously wild, fanciful; odd: *n.* a buffoon.  
 Ban ian-tree (bán' yán-'trée), *n.* the name of a tree in India.  
 Ba roche (bá ròshe'), *n. prop.* the name of a city in Hindoostan.  
 Bènd' èd, *part. a.* inclined, turned down; curved; crooked.  
 Bra mins (brá' mīnz), *n. prop. plu.* of Bramin, a Hindoo or Gentoo priest.  
 Castes (kâsts), *n. plu.* of Caste, a kind, a sort; a breed; a race; a tribe.  
 Cast ing (kâst' īng), *par. of* Cast, to throw; to shed, to moult; to fling;  
 condemn; to compute; to form, to found; to wreck: *n.* a throw, mo-  
 tion; air or mien; shade; mould; form.  
 Cor rect ly (kór rékt' lè), *ad. justly, rightly; exactly, accurately.*  
 Coun sel led (kōŋn' sīld), *pre. of* Counsel, to give advice; to advise; to warn:  
*n.* advice, direction; consultation; prudence; design; secrecy; an ad-  
 vocate or pleader; one who gives advice.  
 Cub beer Burr (kúb' bēēr 'būr), *n. prop.* the name of a large banian-tree  
 which grows on an island in the river Nerbudda.  
 Dec can (dèk' kân), *n. prop.* the name of an extensive tract in Hindoostan.  
 Doves (dâvz), *n. plu.* of Dove, a domestic pigeon.  
 En camp (èn kâmp'), *v. to form an army into a camp; to pitch tents.*  
 En camp ments (èn kâmp' mēnts), *n. plu.* of Encampment, a camp, tents  
 pitched in order; act of encamping; place where soldiers lodge.  
 Fa med (fâmd), *a.* noted, celebrated; renowned.  
 Fa mous (fâ' mūs), *a.* renowned, celebrated; noted.  
 Fes ti vals (fès' tè 'vâlz), *n. plu.* of Festival, a stated or anniversary day of  
 feasting and joy, religious or civil; a solemn day: *a.* pertaining or be-  
 longing to a feast, joyous. [circle; to enclose; to reproach severely.  
 Gird (gêrd), *v. to bind or tie around; to invest; to dress; to prepare; to en-*  
 'Gû zè rât', *n. prop.* the name of a province in Hindoostan.  
 Heart-sha ped (hârt'-shâpt), *a.* shaped like a heart.  
 Herds man (hêrdz' mân), *n.* one who tends or keeps a herd.  
 Hīn' dōō, *n. prop.* a native of Hindoostan.  
 Hīn doos (hīn' dōōz), *n. prop. plu.* of Hindoo.  
 Hīn' dōōs 'tân, *n. prop.* the name of a country in Asia.  
 Hōt' tēst, *a.* having greatest heat or warmth; most ardent or eager.  
 Im per vi ous (īm pēr' vē 'ūs), *a.* impenetrable, that can not be penetrated; im-  
 passable.  
 Ja tar ras (jâ tār' râz), *n. plu.* of Jatarra, a Hindoo holyday.  
 Loop-holes (lōōp'-hōlez), *n. plu.* of Loop-hole, an aperture or hole to give pas-  
 sage; a hole for a string; an evasion; a shift.  
 Lords (lōrdz), *n. plu. and pres. t. of* Lord, a master, a monarch; a ruler; a  
 husband; a nobleman; a peer; a tyrant: *v.* to domineer, rule despot-  
 ically and haughtily.  
 Mâl' á 'bâr, *n. prop.* a province on the west coast of Southern Hindoostan.  
 Meas u red (mèzh' ūrd), *pre. of* Measure, to ascertain extent or quantity; to  
 compute by rule, mark out: *n.* means to an end; that by which any thing  
 is measured; degree; time in music; metre; quantity; limit.  
 Mon keys (mūng' kīz), *n. plu.* of Monkey, a kind of animal resembling the  
 baboon and ape, having a long tail; a word of contempt; a silly fellow.  
 Nèr bûd' dâ, *n. prop.* the name of a river in Hindoostan.  
 Oaks (òkez), *n. plu.* of Oak, a kind of tree.  
 Out stretch ing (ōūt strētsh' īng), *part. a.* extending, spreading out; expand-  
 ing: *par. of* Outstretch, to extend; to stretch or spread out; to expand.

- Over arch ed ('ò vûr ârtsht'), *part. a. covered as with an arch*: *par. of Over-arch*, to cover as with an arch.
- O ver shad ow ing ('ò vûr shâd' ò 'îng), *part. a. shading, sheltering*; *protecting*: *par. of Overshadow*, to cover, throw a shade over, to shelter; to protect; to hide.
- Pa go das (pâ gò' dâz), *n. plu. of Pagoda, a temple in the East Indies in which idols are worshipped*; the name of an idol or image; a gold or silver coin in Hindoostan.
- Pas tu ring (pâs' tshù 'rîng), *part. a. feeding on grass*: *par. of Pasture*, to graze; to feed with grass; to place in a pasture: *n. land used for grazing*; ground covered with grass for the food of cattle.
- Pa vil ion (pâ vil' yûn), *n. a temporary, movable habitation or lodging place*; a kind of tent; a house. [ingly beautiful feathers.
- Pea cocks (pêê' kòks), *n. plu. of Peacock, a very large fowl having exceed-*
- Pro gres sion (prò grêsh' ûn), *n. gradual and regular advance*; motion on-ward; course. [divert; to delight; to revive; to relieve.
- Rec re a ting (rêk' rê 'â tîng), *par. of Recreate, to refresh after toil*; to amuse,
- Rê gâle', *v. to feast*; to refresh; to entertain; to gratify; to fare sumptuously:  
*n. a treat*; a magnificent entertainment.
- Re nown ed (rê nõûnd'), *a. celebrated*; famous; eminent
- Sew ed (sòde), *pre. of Sew*, to unite or join by threads with a needle.
- Shâ' dèd, *pre. of Shade, to cover or hide from heat or light*; to shelter; to darken, to obscure: *n. interception of light*; darkness, obscurity; shel-ter, screen; degree of light; a ghost.
- Shel ters (shêl' tûrz), *pres. t. and n. plu. of Shelter, to take or give shelter*; to cover, protect, or defend from violence, injury, or danger: *n. a cover or defence from injury, violence, or danger*; security.
- Shûn' nîng, *part. a. avoiding, keeping clear of*; escaping: *par. of Shun*, to avoid, keep clear of; to decline; to escape.
- Spòrts, *pres. t. and n. plu. of Sport, to frolic, to play*; to make merry; to di-vert; to game: *n. play*; diversion, pastime; mirth, jest; game; frolic.
- Stâ' téd, *part. a. established, fixed*; regular; settled; told; represented: *pre. of State*, to express or represent; to tell; to settle; to regulate: *n. a re-public*; a body politic; condition; rank, dignity; pomp.
- Sup port ers (sûp pòrt' ûrz), *n. plu. of Supporter, that which or one who sup-ports or sustains*; a prop.
- Sûs pènd', *v. to hang*; to delay; to hinder; to interrupt; to intermit.
- Targe (târje), *n. a target, a kind of small buckler or shield*; a mark to fire at in practice.
- Thick est (thîk' kèst), *a. closest, densest*; grossest; most muddy; dullest.
- Trop i cal (trôp' è 'kâl), *a. being within or belonging to the tropics*; figurative.
- Twigs (twîgz), *n. plu. of Twig, a small branch or shoot of a tree or other*
- Um bra geous (ûm brâ' jûs), *a. shady, yielding shade*; dark. [plant.
- Vis tas (vîs' tâz), *n. plu. of Vista, a view, as between rows of trees*; a prospect through an avenue.

## READING LESSON CVI.

### *The Banian-Tree.*

1. The banian-tree is a native of several parts of the East Indies. It has a woody stem, branching to a great height, and prodigious extent, with heart-shaped, entire leaves, ending in

acute points. Milton has thus beautifully and correctly described it, as the plant to which Adam advised to have recourse after having eaten the forbidden fruit :

2. So counselled he ; and both together went  
Into the thickest wood : there soon they chose  
The fig-tree ; not that kind for fruit renowned,  
But such as at this day, to Indians known  
In Malabar or Deccan, spreads her arms,  
Branching so broad and long, that in the ground  
The bended twigs take root, and daughters grow  
About the mother tree, a pillared shade  
High overarched, and echoing walks between.
3. There oft the Indian herdsman, shunning heat,  
Shelters in cool, and tends his pasturing herds  
At loop-holes cut through thickest shade : those leaves  
They gathered, broad as Amazonian targe,  
And, with what skill they had, together sewed,  
To gird their waist.

4. Indeed the banian-tree, or Indian fig, is perhaps the most beautiful of nature's productions in that genial climate, where she sports with so much profusion and variety. Some of these trees are of amazing size and great extent, as they are continually increasing, and, contrary to most other things in animal and vegetable life, seem to be exempted from decay.

5. Every branch from the main body throws out its own roots ; at first, in small, tender fibres, several yards from the ground : these continually grow thicker until they reach the surface ; and there, striking in, they increase to large trunks, and become parent trees, shooting out new branches from the top : these in time suspend their roots, which, swelling into trunks, produce other branches ; thus continuing in a state of progression as long as the earth, the first parent of them all, contributes her sustenance. The Hindoos are peculiarly fond of the banian-tree ; they look upon it as an emblem of the Deity, from its long duration, its outstretching arms, and overshadowing beneficence ; they almost pay it divine honors, and

“ Find a fane in every sacred grove.”

6. Near these trees the most esteemed pagodas are generally erected ; under their shade the Bramins spend their lives in religious solitude ; and the natives of all castes and tribes are fond

of recreating in the cool recesses, beautiful walks, and lovely vistas of this umbrageous canopy, impervious to the hottest beams of a tropical sun.

7. A remarkably large tree of this kind grows on an island in the river Nerbudda, ten miles from the city of Baroche, in the province of Guzerat, a flourishing settlement lately in possession of the East India Company. It is distinguished by the name of Cubbeer Burr, which was given it in honor of a famous aint.

8. It was once much larger than at present ; but high floods have carried away the banks of the island where it grows, and with them such parts of the tree as had thus far extended their roots ; yet what remains is about 2000 feet in circumference, measured around the principal stems ; the overhanging branches, not yet struck down, cover a much larger space.

9. The chief trunks of this single tree, (which in size greatly exceed our English elms and oaks,) amount to three hundred and fifty ; the smaller stems, forming into stronger supporters, are more than 3000 ; and, every one of these is casting out new branches and hanging roots, in time to form trunks, and become the parents of a future progeny.

10. Cubbeer Burr is famed throughout Hindoostan for its great extent and surpassing beauty. The Indian armies generally encamp around it ; and, at stated seasons, solemn jatarras, or Hindoo festivals, are held there, to which thousands of votaries repair from various parts of the Mogul empire. It is said that 7000 persons find ample room to repose under its shade.

11. The English gentlemen, on their hunting and shooting parties, used to form extensive encampments, and spend weeks together under this delightful pavilion ; which is generally filled with green wood-pigeons, doves, peacocks, and a variety of feathered songsters ; crowded with families of monkeys performing their antic tricks, and shaded by bats of a large size, many of them measuring upwards of six feet from the extremity of one wing to the other.

12. This tree not only affords shelter, but sustenance, to all its inhabitants, being covered, amidst its bright foliage, with small figs of a rich scarlet, on which they all regale with as much delight as the lords of creation on their more various and costly fare.—POLEHAMPTON'S GALLERY.

QUESTIONS.—Of what country is the banian-tree a native ? Who has beautifully described this tree ? The Indian herdsman often did what ? The banian-tree is, perhaps, the most beautiful what ? Some of them are what ? And seem to be exempted from what ? What is thrown out ? What increase ?



To what? Who are peculiarly fond of this tree? How do they look upon it? What are erected near these trees? Who spend their lives under their shade? What is impervious to the hottest beams of the sun? Where does a remarkably large tree of this kind grow? By what name is it distinguished? What is its circumference? How many chief trunks has this tree? How many smaller stems? Throughout what is this tree famed? Who generally encamp around it? What are held there? Who go there? How many persons can repose under its shade? Who used to form extensive encampments under this delightful tree? With what is it generally filled and crowded? This tree affords what else besides shelter? Does not the production of this *really* WONDERFUL tree in *that climate* truly exhibit the *great* WISDOM as well as GOODNESS OF PROVIDENCE to his creatures?

### SPELLING LESSON CVII.

- Ac com mo date (ák kôm' mò 'dâte), *v.* to furnish comfortably; to supply; to fit, adjust; to adapt, make suitable.
- Af firm (áf fèrm'), *v.* to declare, assert confidently; to ratify, confirm; to aver.
- Aid de camps ('àde dè kâwngz'), *n. plu.* of Aiddecamp, a military officer who attends on a general to convey his orders.
- Al lies (ál lize'), *n. plu.* and *pres. t.* of Ally, one united or related by friendship, marriage, or confederacy: *v.* to unite or form a union or relation by resemblance, similitude, friendship, confederacy, compact, kindred, or marriage.
- An dre's (ân' dârz), *n. prop. posses. case* of Andre, a Major in the British army, stationed in the City of New York, during the American Revolution, who was sent by Sir Henry Clinton as a SPY to meet Gen. Arnold, the American TRAITOR, and was taken at Tarrytown, County of Westchester, by three militia men, whose names were JOHN PAULDING, DAVID WILLIAMS, and ISAAC VANWERT, who indignantly refused to be bribed and delivered him up to the American officers.
- Ar chi tec ture (âr' kè 'tèk tshùre), *n.* the art or science of building.
- Ar nold's (âr' nûldz), *n. prop. posses. case* of Arnold, an American general in the Revolution who became a base and INFAMOUS TRAITOR of his country and died in England, despised and neglected.
- Bâld, *a.* destitute of or without trees; having no hair or feathers on the head; inelegant; unadorned; base; plain.
- Bea con-fires (bè' kn'-flrez), *n. plu.* of Beacon-fire, a fire on an eminence to give notice of danger or to direct the way.
- Bêd' rôôm, *n.* an apartment used for a bed, a lodging room. [Belgium.]
- Bel gi an (bèl' jè 'ân), *a.* belonging or relating to Belgium: *n.* a native of
- Board ed (bôrd' êd), *part. a.* covered with boards; furnished with men: *n.* the deck of a ship; a piece of wood or timber sawed thin, flat, and broad; a table; food; diet; a council: *v.* to lay with boards; to furnish food or diet; to enter a ship by force. [gallant.]
- Brâ' vèst, *a.* most courageous, boldest; noblest; finest; most daring; most
- By-and-by (bl'-ând-bl'), *ad.* in a short time, soon; presently.
- Camp-gob lets (kâmp'-gôb 'lèts), *n. plu.* of Camp-goblet, a kind of bowl, cup, or drinking vessel, without a handle, used in camps.
- Cau tious ly (kâw' shús 'lè), *ad.* with caution, warily; prudently.
- Chairs (tshârez), *n. plu.* of Chair, a movable seat; a sedan; a seat of justice, &c.

- Cham bers (tshámé' búrz), *n. plu.* and *pres. t.* of Chamber, *a private or retired apartment or room*; an apartment or room in the upper story of a house; a hollow or cavity; a court: *v.* to be wanton; to occupy, lodge, or be shut up as in a chamber.
- Cho rus (kò' rús), *n.* the union of a company with a singer; part of music in which all the company join; a number of singers.
- Cir cu late (sér' kù 'lâte), *v.* to pass about or move around; to spread; to diffuse or be diffused; to flow in veins, &c.
- Cir cu la ted (sér' kù 'là téd), *pre.* of Circulate.
- Cold est (kòld' èst), *a.* least warm, most frigid; least hot; most reserved.
- Com mand er-in-chief (kòm mând' úr-in-tshééf), *n.* one who has the chief or supreme command.
- Com mu ni cate (kòm mù' nè 'kâte), *v.* to give information of; to impart; to reveal; to have the means of passing; to partake of the sacrament.
- Com mu ni ca ting (kòm mù' nè 'kà ting), *par.* of Communicate.
- Con sist ed (kón síst' éd), *pre.* of Consist, to be made up or composed of; to be comprised or contained in; to be, to exist; to subsist.
- Con ti nen tal ('kón tè nèn' tál), *a.* pertaining or relating to the United States; or, to a continent.
- Cooks (kòòks), *n. plu.* and *pres. t.* of Cook, one who dresses or prepares victuals: *v.* to dress or prepare victuals for the table.
- Cor re sponds ('kòr rè spòndz'), *pres. t.* of Correspond, to fit, to answer; to suit; to agree; to keep up intercourse by writing letters to each other alternately.
- Craw ford (krâw' fúrd), *n. prop.* a man's name.
- Cu li na ry (kù' lè 'ná rè), *a.* relating or belonging to the kitchen or cookery.
- Day time (dâ' tíme), *n.* the time in which the sun gives light.
- De can ters (dè kán' túrz), *n. plu.* of Decanter, a glass vessel for liquor.
- De fi cien cy (dè físh' èn 'sè), *n.* a failing, imperfection; a defect; want.
- Dis band ed (díz bánd' éd), *pre.* of Disband, to dismiss or retire from military service; to disperse; to break up. [keeps good discipline.
- Dis ci plin a ri an ('dís sè plín á' rè 'án), *n.* one who is strict or precise in or
- Dish es (dísh' íz), *n. plu.* and *pres. t.* of Dish, a vessel to serve food in at the table, &c.; any particular kind of food: *v.* to serve or put in a dish.
- Dis pro por tion ate ly ('dís prò pòrè' shún 'àte lè), *ad.* unsuitably; inadequately. [York; the wife of a duke.
- Dutch ess (dútsh' ès), *n. prop.* the name of a county in the State of New
- East ward (èést' wúrd), *ad.* towards the east. [peated.
- Eigh ti eth ('à tè 'èth), *a.* the ordinal of eighty; the tenth eight times re-
- Em pha sis (èm' fá 'sís), *n.* a particular stress laid upon a word or sentence.
- En gra ved (èn gráv'd'), *pre.* of Engrave, to cut or make incisions in any thing with a graver or chisel; to impress deeply, to imprint.
- Ex cel len cy's (èk' sèl 'lén síz), *n. posses.* case of Excellency, a title of honor, usually given to governors, &c.
- Fas tid i ous (fás tid' è 'ús), *a.* squeamish, over nice; disdainful.
- Fa ti gued (fà tègd'), *pre.* of Fatigue, to tire, weary excessively: *n.* toil; great weariness; lassitude.
- Fi del i ty (fè dèl' lè 'tè), *n.* honesty, faithfulness; veracity; loyalty.
- Fire place (fíre' pláse), *n.* the part of the chimney in which to make a fire.
- Físh' kill, *n. prop.* the name of a village in the State of New York.
- French man (frénsh' mán), *n. prop.* a native of France.
- Fron tier (frón tèèr), *a.* bordering; lying or being on the extreme part: *n.* the border or extreme part or verge of a country or territory which borders on another country.
- Fúr' nish 'ing, *par.* of Furnish, to supply; to provide; to fit up; to equip.

- Gen er al's (jèn' èr 'àlz), *n. posses. case of General, the commander of an army; the whole: a. common, usual; public; extensive; relating to a whole class, &c.*
- Glass es (glàs' ız), *n. plu. of Glass, a small vessel; a hard, brittle, transparent or clear substance made by melting sand and alkali: a. vitreous, made of glass: v. to cover with glass.*
- Glens (glènz), *n. plu. of Glen, a valley, a dale; a space between two hills.*
- Gòb' lèts, *n. plu. of Goblet, a kind of bowl, cup, or drinking vessel, having no handle.*
- Grave ly (gràvè' lè), *ad. soberly, sedately; seriously; solemnly; deeply.*
- Háp' lèss, *a. unfortunate, luckless; unhappy.*
- Has brook-house (hâz' bròók-'hòûse), *n. the name of an old house situated a little south of the village of Newburg.*
- Head quar ters (hèd kwôr' túrz), *n. plu. the quarters or place of residence of the commander-in-chief of an army, &c.*
- Hick or y (hík' kûr 'rè), *n. the name of a nut; and, of the tree which bears it.*
- High lands (hl' lándz), *n. prop. plu. the name of the mountains through which the Hudson river passes.* [guests or strangers.]
- Hos pi tal i ty ('hòs pè tál' lè 'tè), *n. kind and gratuitous entertainment of*
- Hos pi tals (òs' pè 'tálz), *n. plu. of Hospital, a building established for the reception of the sick, poor, insane, infirm, lame, wounded, &c. to be provided for.* [ravage.]
- In cur sions (In kûr' shúnz), *n. plu. of Incursion, attack; inroad; invasion;*
- Jést, *n. a joke, something laughable or ridiculous: v. to make sport; to divert.*
- Jo ker (jó' kûr), *n. one who jokes.*
- Kos ci us ko ('kòs sè ús' kò), *n. prop. a brave and noble Polish officer, who joined the American army in 1777 and was placed by Gen. Washington at the head of the corps of engineers. He died in Switzerland in 1817. The cadets at West Point have erected an elegant monument to his memory.*
- Lis ten ers (lts' sn 'úrz), *n. plu. of Listener, one who listens.*
- Lodg ed (lòdjéd), *pre. of Lodge, to place or be placed; to fix; to settle; to rest at night; to reside, dwell: n. a small house; a society; a den; a kind of cave.* [on which it is made:]
- Ma dei ra (má' dè' rá), *n. prop. the name of a very rich wine; and, of the island*
- Mar bois (mâr' bòis'), *n. prop. the name of an eminent and patriotic French marquis.*
- Mar quis de Chas tel leux (mâr' kwís dè 'shás tél lòò'), *n. prop. the name of a French officer.*
- Mar shals (mâr' shálz), *n. plu. of Marshal, the chief officer of arms; the name of a civil officer: v. to arrange, dispose or rank in order.*
- Mas sive (màs' sív), *a. heavy, weighty; bulky, being in a lump.* [river.]
- 'Mât tá vò' án, *n. prop. the name of a stream which empties into the Hudson*
- Meats (mèets), *n. plu. of Meat, flesh to be eaten; food in general.*
- Med i cal (méd' è 'kál), *a. relating or pertaining to the art of healing; medicinal; physical.*
- Mer ri ment (mèr' rè 'mènt), *n. mirth, gayety; cheerfulness.*
- Min gles (míng' glz), *pres. t. of Mingle, to blend, to be united with; to mix; to be mixed; to join; to compound.* [lofty bank.]
- Moun tain-banks (mòûn' tîn-'bángks), *n. plu. of Mountain-bank, a high and*
- Mugs (mûgz), *n. plu. of Mug, a kind of cup or drinking vessel.*
- New burg (nú' búrg), *n. prop. the name of a village on the bank of the Hudson river.*
- Noise less (nòize' lès), *a. silent, making or having no noise or sound.*
- North east (nòrth' èst'), *n. the point between the north and east.*

- Odd ly (ôd' lè), *ad.* *strangely*; singularly; unevenly; uncouthly.
- Pa ris ian (pá rish' án), *a.* *relating or pertaining to Paris*: *n. prop.* a citizen of Paris. [of any thing; to share.
- Pâr tá kîng, *par.* of Partake, to participate, to take or have a part in or share
- Pa stry (pá strè), *n.* pies, cakes, &c., or baked paste of any kind.
- Pe cu li ar i ty (pè 'kù lè ár' è 'tè), *n.* singularity; something peculiar; particularity. [place; long duration.
- Per ma nence (pèr' má 'nènsè), *n.* fixedness, continuance in the same state or
- Pic tu resque (pík tshù rèsk'), *a.* beautiful and wild, representing or expressing a kind of peculiar beauty, natural or artificial, to the eye or mind; graphical; like a picture.
- Pla cid ly (plás' sîd 'lè), *ad.* gently, calmly; serenely; mildly; quietly; softly.
- Pleas an try (plèz' án 'trè), *n.* merriment, light or good humor; gayety; cheerfulness. [the Hudson river.
- Pol lo pell's Isl and (pôl' lô 'pélz île' ánd), *n. prop.* the name of an island in
- Print' éd, *pre.* of Print, to impress words on paper by the press and types; to mark or impress any thing or mark by impression: *n.* an impression made by types; a mark by impression; a picture.
- Prom on tor y (prôm' ún 'tár rè), *n.* a high point of land projecting into the river, sea, or bay, &c.; a headland.
- Punch (púnsh), *n.* a kind of drink made of spirits, water, sugar, and the juice of lemons; a pointed instrument to perforate holes; a buffoon. *v.* to perforate or bore; to thrust or push.
- Ram bles (rám' blz), *n. plu.* and *pres. t.* of Ramble, to wander or rove irregularly or loosely; to stroll: *n.* a roving; a wandering or irregular excursion. [draw; to relinquish any claim.
- Re cede (rè sèèd'), *v.* to move or draw back; to retreat; to fall back; to with-
- Re cep tion (rè sèp' shún), *n.* admission or a receiving; act of receiving.
- Rè lâtè', *v.* to tell; to recite; to have reference, refer, or belong to.
- 'Rêp ár tèl', *n.* a ready, smart, and witty reply.
- Ser ved (sèrvd), *pre.* of Serve, to answer; to be fit; to perform duties or work for; to assist; to attend or wait on; to worship; to promote; to obey.
- Side-door (sîde-'dôre), *n.* a door on the side of a room or building.
- Sig nals (sîg' nâlz), *n. plu.* of Signal, a sign that gives notice; a mark: *a.* remarkable; memorable; eminent.
- Smil lie (smîl' lè), *n. prop.* a man's name.
- So ci al i ty ('sò shè ál' lè 'tè), *n.* socialness, the act or quality of being social.
- Sol dier's (sòlè' jûrz), *n.* posses. case of Soldier, a warrior, a brave man; a man engaged in military service.
- Spe cial (spèsh' ál), *a.* particular; peculiar; chief; uncommon.
- Spit zen berg (spít' zn 'bèrg), *n.* the name of a particular kind of apples.
- Steu ben (stù bèn'), *n. prop.* a brave and distinguished Prussian officer and Baron who visited the United States in 1777, and rendered great service to the army and country; the name of a county in the State of New York, and of several towns in the United States.
- Store hous es (stòrè' hòûz 'îz), *n. plu.* of Storehouse, a repository, a magazine; a warehouse; a treasury.
- Sto ry-tel ler (stò' rè-'tèl lâr), *n.* one who tells anecdotes or stories.
- Sub al terns (súb ál' túrnz), *n. plu.* of Subaltern, an inferior officer: *a.* inferior; subordinate. [mouthful, a small draught taken with the lips; a sip.
- Sâp, *v.* to take, give, or eat supper or the evening meal; to sip: *n.* a small
- Sur gi cal (sûr' jè 'kâl), *a.* relating or pertaining to surgery.
- Tac tics (tâk' tîks), *n. plu.* the art or science of disposing or ranging military
- Tip toe (típ' tò), *n.* the end of the toe. [or naval forces in order for battle.
- Un ceil ed (ún sèèld'), *a.* not being ceiled.



- Un couth-look ing (ún kôôth'-lôôk 'ing), *a. having a strange, unusual, awkward, or odd appearance.*
- Un cur tain ed (ún kûr' tînd), *a. not having a curtain.*
- Un fail ing (ún fâle' ing), *a. never failing, certain; sure; abiding.*
- Ver planck's Point (vêr plângks' pôint), *n. prop. the name of a point or projection in the Hudson river.*
- Vet er ans (vét' êr 'ânz), *n. plu. of Veteran, an old soldier; one long practised or exercised: a. long practised or experienced.*
- Warm ed (wârm'd), *pre. of Warm, to heat gently or moderately: a. having*  
 Weir (wêér), *n. prop. a man's name. [moderate heat; ardent, zealous.*
- West ches ter (wêst' tshês 'tûr), *n. prop. the name of a county in the State of New York; the name of several towns in the United States.*
- West Pôint', *n. prop. a high point on the west bank of the Hudson river, 50 miles above New York, where a military academy is situated.*
- Whim si cal (hwim' zê 'kâl), *a. capricious, oddly fanciful; freakish.*
- Wild ly (wîld' lê), *ad. irregularly; disorderly; fiercely; licentiously.*
- Wil lett (wîl' lît), *n. prop. the name of a Colonel who was distinguished for his bravery and valor in the American revolution; the name of a town in the State of New York.*
- Wines (wînez), *n. plu. of Wine, the fermented juice of grapes; the juice of certain kinds of fruit, as cherries, &c. prepared with sugar, &c.*
- Yeo man ry (yô' mân 'rê), *n. the collective body of yeomen, the farmers; the common people; the freeholders.*

## READING LESSON CVII.

### *Washington's Headquarters.*

1. The old Hasbrook-house, as it is called, situated on the west bank of the Hudson, a little south of the village of Newburg, is one of the most interesting relics of the first and heroic age of our republic; for, at several periods of the war of the revolution, and especially from the autumn of 1782 until the troops were finally disbanded, it was occupied by General Washington, as the headquarters of the American army.

2. The views from the house and grounds, as well as the whole neighborhood around it, are rich alike in natural beauty and historical remembrances. You look from the old house upon the broad bay into which the Hudson expands itself, just before entering the deep, rocky bed, through which it flows towards the ocean between the lofty mountain-banks of the Highlands.

3. On the opposite shore, is seen the ridge of mountains, upon the bald, rocky summits of which, during the war of 1776, the beacon-fires so often blazed to alarm the country at the incursions of the enemy from the south, or else to communicate signals between the frontier posts in Westchester, along the line of the American position at Verplanck's point, West Point, and the barracks and encampments on the plains of Fishkill.

4. As these mountains recede eastward from the river, you see the romantic stream of Mattavoan winding wildly along their base, through glens and over falls, until, at last, as if fatigued with its wanton rambles, it mingles quietly and placidly with the Hudson. On this side of it are stretched the rich plains of Dutchess county, with their woody and picturesque shores. All along these plains and shores are to be found other memorials of the revolution; for there were the storehouses, barracks and hospitals of our army, and there, for many months, were the headquarters of the father of American tactics, the disciplinarian Steuben.

5. To the south, you look down upon the opening of the Highlands and the rock of Pollopell's Island, once a military prison, and thence follow, with your eye, the Great River of the Mountains\* till it turns suddenly and disappears around the rocky promontory of West Point; a spot consecrated by the most exciting recollections of our history, by the story of Arnold's guilt and Andre's hapless fate, and the incorruptible virtue of our yeomanry; by the memory of the virtues of Kosciusko and Lafayette; of the wisdom and valor of our own chiefs and sages.

6. The Hasbrook-house itself, is a solid, irregular building of rough stone, erected about a century ago. The excellent landscape, painted by Weir, and engraved with equal spirit and fidelity by Smillie, will give the reader a better idea of its appearance and character than words can convey. The interior remains very nearly as Washington left it. The largest room is in the centre of the house, about twenty-four feet square, but so disproportionately low as to appear very much larger.

7. It served the general during his residence there, in the daytime, for his hall of reception and his dining-room, where he regularly kept up a liberal, though plain hospitality. At night it was used as a bedroom for his aid-de-camps and occasional military visitors and guests. It was long memorable among the veterans who had seen the chief there, for its huge wood fire, built against the wall, in, or rather under, a wide chimney, the fireplace of which was quite open at both sides.

8. It was still more remarkable for the whimsical peculiarity of having seven doors, and but one window. The unceiled roof of this room, with its massive painted beams, corresponds to the simplicity of the rest of the building, as well as shows the indifference of our ancestors to the free communication of noise and cold air, which their wiser or more fastidious descendants take so much pains to avoid. On the northeast corner of the house,

\* The Indian name of the Hudson.

communicating with the large centre room, is a small chamber, which the general used as a study, or private office.

9. Those who have had the good fortune to enjoy the acquaintance of officers of the northern division of our old army, have heard many a revolutionary anecdote, the scene of which was laid in the old square room at Newburg, "with its seven doors and one window." In it were every day served up, to as many guests as the table and chairs could accommodate, a dinner and a supper, as plentiful as the country could supply, and as good as they could be made by the continental cooks, whose deficiency in culinary skill drew forth in one of his private letters, (since printed,) the only piece of literary pleasantry, it is believed, in which the great man was ever tempted to indulge.

10. But then, as we have heard old soldiers affirm with great emphasis, there was always plenty of good wine. French wines for our French allies, and those who had acquired or who affected their tastes, and sound Madeira for the Americans of the old school, circulated briskly, and were taken in little silver mugs or goblets, made in France for the general's camp equipage.

11. They were accompanied by the famous apples of the Hudson, the Spitzenberg and other varieties, and invariably by heaped plates of hickory nuts, the amazing consumption of which, by the general and his staff, was the theme of boundless admiration to the Marquis de Chastelleux and other French officers.

12. The jest, the argument, the song, and the story, circulated as briskly as the wine; while the chief, at the head of his table, sat long, listened to all, or appeared to listen, smiled at and enjoyed all, but all gravely, without partaking much in the conversation or at all contributing to the laugh, either by swelling its chorus or furnishing the occasion; for he was neither a joker nor a story-teller. He had no talent, and he knew he had none, for humor, repartee, or amusing anecdote; and, if he had possessed it, he was too wise to indulge in it in the position in which he was placed.

13. One evidence, among many others, of the impression which Washington's presence in this scene had made, and the dignity and permanence it could lend to every idea or recollection, however trivial otherwise, with which it had been accidentally associated, was given some few years ago at Paris.

14. The American minister, (we forget whether it was Mr. Crawford, Mr. Brown, or one of their successors,) and several of his countrymen, together with General Lafayette, were in-

vited to an entertainment at the house of a distinguished and patriotic Frenchman, who had served his country in his youth, in the United States, during the war of our independence.

15. At the supper hour the company were shown into a room fitted up for the occasion, which contrasted quite oddly with the Parisian elegance of the other apartments, where they had spent their evening. A low, boarded, painted ceiling, with large beams, a single, small, uncurtained window, with numerous small doors, as well as the general style of the whole, gave at first the idea of the kitchen, or largest room of a Dutch or Belgian farmhouse.

16. On a long, rough table was a repast, just as little in keeping with the refined kitchen of Paris, as the room was with its architecture. It consisted of large dishes of meat, uncouth-looking pastry, and wine in decanters and bottles, accompanied by glasses and silver mugs, such as indicated other habits and tastes than those of modern Paris. "Do you know where we now are?" said the host to General Lafayette and his companions.

17. They paused for a few moments, in suspense. They had seen something like this before, but when and where? "Ah, the seven doors and one window," said Lafayette, "and the silver camp-goblets, such as our marshals of France used in my youth! We are at Washington's Headquarters on the Hudson, fifty years ago!" We relate the story as we have heard it told by the late Colonel Fish, and, if we mistake not, the host was the excellent M. Marbois.

18. There is another anecdote of a higher and more moral interest, the scene of which was also laid in this house. We remember to have heard it told by the late Colonel Willett, our "bravest of the brave," then past his eightieth year, with a feeling that warmed the coldest of his hearers, and made the tears gush into the eyes of his younger listeners.

19. A British officer had been brought in from the river, a prisoner, and wounded. Some accidental circumstance had attracted to him General Washington's special notice, who had him placed under the best medical and surgical care the army could afford, and ordered him to be lodged at his own quarters. There, according to custom, a large party of officers had assembled in the evening, to sup with the commander-in-chief.

20. When the meats and cloth were removed, the unfailing nuts appeared, and the wine, a luxury seldom seen by American subalterns, except at "his excellency's" table, began to circulate. The general rose much before his usual hour, but, putting one of his aid-de-camps in his place, requested his friends to remain,



adding, in a gentle tone, "*I have only to ask you to remember, in your sociality, that there is a WOUNDED OFFICER in the very next room.*"

21. This injunction had its effect for a short time, but, as the wine and punch passed around, the soldier's jest and mirth gradually broke forth, conversation warmed into argument, and, by-and-by, came a song. In the midst of all this, a side-door opened, and some one entered in silence and on tiptoe. It was the general.

22. Without a word to any of the company, he passed silently along the table, with almost noiseless tread, to the opposite door, which he opened and closed after him as gently and cautiously as a nurse in the sick room of a tender and beloved patient. The song, the story, the merriment, died away at once. All were hushed. All felt the rebuke, and dropped off quietly, one by one, to their chambers or tents.—*Continued.*

QUESTIONS.—Where is the old Hasbrook-house situated? By whom was it occupied? When? The views from the house and grounds are what? You look from the old house upon what? What is seen on the opposite shore? What was seen on these summits during the war of 1776? As these mountains recede what do you see? Along these plains and shores what are to be found? To the south you look down upon what? What is a consecrated spot? Who was the American TRAITOR? Who was the British SPY? Who was Kosciusko? Who was Lafayette? Should not every American *revere* the memory of these noble PATRIOTS, LAFAYETTE and KOSCIUSKO? When and of what was the Hasbrook-house built? For what did the large room serve? It was long memorable for what? It was still more remarkable for what? What corresponds to the simplicity of the rest of the building? What has seven doors and one window? What drew forth a piece of literary pleasantry from Gen. Washington? What was the theme of boundless admiration to the French officers? Washington was not what? He had no talent for what? What occurred at Paris some years ago? The scene of what other anecdote, of a higher and more moral interest, was laid in this house? By whom was this anecdote told? Who was brought to this house wounded? How did the *magnanimous* and GENEROUS WASHINGTON treat this British prisoner? Who assembled in the evening? What did Washington request on leaving the table? Was not this request, prompted by the *humane* and *benevolent* feelings of Washington, a *noble* act? Was his *kind* request kept in mind by the company? What did Washington then? Were there ever more *prudence* and *knowledge* of *human nature*, joined with GOODNESS OF HEART, exhibited than in this act of Washington? Will not all PUBLIC OFFICERS, PARENTS, and TEACHERS remember and bear in mind this wise and noble example of our BELOVED WASHINGTON; and, also remember, that the LAW OF KINDNESS is the BEST LAW?

### SPELLING LESSON CVIII.

Ac com pa ny (ák kûm' pá 'nè), *v. to go along with; to be with or attended*  
 Ac qui es cence (ák kwé ês' sênce), *n. compliance; content; rest.* [by.

- Af ford ing (áf fòrd' íng), *par.* of Afford, to *yield*; to produce; to be able to bear expenses; to grant; to confer; to set a price.
- Alls ton (áls' tn), *n. prop.* the name of an eminent painter or artist.
- A non y mous (á nòn' é 'mús), *a. nameless, wanting a name*; unknown.
- An ti qua ry (án' tề 'kwà rề), *n. one who studies into the history of ancient things*; one versed in or studious of antiquities.
- Ar rears (ár rềrẻ'), *n. plu.* of Arrear, that which is behind unpaid.
- At tain ing (át tầe' íng), *par.* of Attain, to *arrive*; to reach; to come to; to obtain, procure; to gain. [favorable appearance; patronage.
- Au spi ces (ăw' spís 'íz), *n. plu.* of Auspice, *influence, protection*; an omen;
- A wait ing (á wầe' íng), *par.* of Await, to *expect, wait for*; to attend; to be
- Bar rack (bầr' rắk), *n.* a building in which to lodge soldiers. [in store for
- Brồồđ' ềđ, *pre.* of Brood, to *consider anxiously*; to muse; to cherish; to cover under the wing: *n.* a hatch, number hatched at once; breed, offspring.
- Calm ed (kắmẻđ), *pre.* of Calm, to *pacify, appease*; to quiet; to still: *n.* serenity; stillness; quiet, tranquillity; repose: *a.* serene; quiet; not agitated, undisturbed; still. [chivalry.
- Chiv al rous (shív' ál 'rús), *a. gallant*; knightly; warlike; pertaining to
- Clo sing (klỏ' zíng), *part. a. ending*; shutting; coalescing: *par.* of Close, to end, terminate; to conclude, finish; to enclose; to confine; to join, unite; to shut, make fast; to coalesce: *n.* conclusion; end, termination; pause, cessation; the time of shutting up.
- Cold-heart ed (kỏẻđ' hắrt 'ềđ), *a. wanting feeling or passion*; indifferent.
- Cole (kỏẻle), *n. prop.* the name of an eminent painter or artist. [lesce.
- Com bines (kỏẻm bẻnẻ'), *pres. t.* of Combine, to *unite, join*; to agree; to co-
- Com pli (kỏẻm pẻl'), *v.* to *force*; to constrain; to oblige; to urge irresistibly.
- Com pli ca ted (kỏẻm' plẻ 'kắ tẻđ), *part. a. perplexing, difficult*; intricate: *pre.* of Complicate, to make complex or intricate; to entangle; to infold; to involve. [partner.
- Com rades (kỏẻm' rắẻẻ'), *n. plu.* of Comrade, a *companion, an associate*; a
- Con fed er a tion (kỏẻn' fẻẻẻẻ' ềr' á' shủn), *n.* a *federal compact or union*; a league; an alliance.
- Con ju gal (kỏẻn' jủ 'gắl), *a.* pertaining or belonging to marriage.
- Con tu me ly (kỏẻn' tú 'mẻ lẻ), *n.* *insolence, reproach*; bitter or contemptuous language. [or contract.
- Con ven tion (kỏẻn' vẻn' shủn), *n.* an *assembly*; a temporary agreement, treaty,
- Cos tume (kỏẻs tủẻẻ'), *n.* an *established or national mode or style of dress*.
- Craft (krắt), *n.* small *sailing vessels*; manual art; cunning.
- De lay (ẻẻ lắ'), *v.* to *defer, put off*; to hinder, detain; to linger; to stop: *n.* hinderance; detention; stop; stay; procrastination. [uneasy, dissatisfy.
- Dis con tent ('dẻs kỏẻn' tẻẻẻ'), *n.* want of contentment, *uneasiness*: *v.* to make
- Dis con tents ('dẻs kỏẻn' tẻẻẻẻ'), *n. plu.* and *pres. t.* of Discontent.
- Dis pose (dẻs pỏẻẻ'), *v.* to *arrange, adjust*; to bestow; to give; to place, prepare; to sell; to incline.
- Drủ' íd'like, *a.* like a Druid, a priest among the ancient Celts.
- Dủn' lắp, *n. prop.* the name of an eminent painter or artist.
- En thro ned (ẻẻn' thừẻẻẻ'), *pre.* of Enthroned, to *place on a throne*; to exalt.
- En vi ed (ẻẻn' vẻẻ'), *pre.* of Envy, to *feel uneasy, mortified, or vexed at the happiness, reputation, joy, excellence, or pleasure of another*; to grieve at or repine at the wealth or success of another; to grudge; to hate another for excellence or happiness: *n.* pain, vexation, mortification, or discontent at another's prosperity or good; malignity.
- Fel low-sol diers (ẻẻl' lỏẻ-sẻẻlẻ' jủẻẻ'), *n. plu.* of Fellow-soldier, a soldier belonging to the same army, company, or regiment.
- Fẻẻl' tẻẻẻẻẻ, *a.* the fifth after the tenth.

Glo ri ous ly (glô' rê 'ùs lè), *ad. nobly, illustriously; splendidly.*

Groups (grôôps), *n. plu. and pres. t. of Group, a cluster; assemblage, collection; a crowd, a throng; v. to form into a group or cluster; to unite in an assemblage.*

High-spir it ed (hî-spîr' ít 'èd), *a. bold, daring; full of spirit; insolent.*

I dol a try (î dôl' lâ 'trè), *n. excessive veneration for any thing; the worship of idols and images.*

Ill-di rect ed ('il-dè rëkt' èd), *a. having an ill or wrong direction.* [hasty.

Im pa tient (îm pâ' shënt), *a. uneasy, not able to endure; not quiet; eager;*

Im per fect ly (îm pêr' fëkt 'lè), *ad. not entirely or completely; not fully.*

Im po tence (îm' pô 'tense), *n. weakness, defect; want of power, inability; incapacity.* [existence.

In di vid u al ly ('în dè vîd' jû 'âl lè), *ad. separately; singly; with separate*

In form ing ('în fôrm' ïng), *par. of Inform, to tell; to acquaint; to instruct; to give intelligence; to accuse.*

In man (în' mân), *n. prop. the name of an eminent painter or artist.*

In sub or di na tion ('în súb 'ôr dè ná' shùn), *n. disobedience to lawful author-ity; disorder.* [lence, or abuse.

In sult ing ('în sùlt' ïng), *par. of Insult, to treat with gross contempt, inso-In vi ta tion ('în vè tá' shùn), n. solicitation, request to attend; act of inviting.*

I o ni a (î ô' nè 'â), *n. prop. a fertile province of Asia Minor.* [guide.

Lead er (lèèd' ùr), *n. a chief, a commander; one that leads or conducts; a*

Lo cal (lô' kâl), *a. pertaining, being in or of, or belonging to a place.*

Long-tri ed (lông-trîde'), *a. having been tried or tested fully.*

Loy al ty (lôè' âl 'tè), *n. fidelity or faithful adherence to a ruler, king, prince, emperor, queen, &c., or magistrate.*

Mâr shâll, *n. prop. a man's name.*

[muse; to plan, contrive.

Med i ta ted (mèd' è 'tà téd), *pre. of Meditate, to think on, contemplate; to*

Mis ap pli ed ('mîs âp plîde'), *part. a. wrongly applied: par. of Misapply, to apply to a wrong purpose or person.*

Mo men tous (mò mên' tús), *a. important, of great consequence; weighty.*

Month's (múnths), *n. posses. case of Month, the twelfth part of the year, four weeks.* [sea-horse; a walrus.

Môrse, *n. prop. the name of an eminent painter or artist; a man's name: n. a*

North eas tern (nôrth èès' túrn), *a. being, towards, or belonging to the northeast.*

Of ten-quo ted ('ôf ïn-kwô' téd), *a. being referred to or quoted frequently.*

Or ders (ôr' dûrz), *n. plu. and pres. t. of Order, a command; a rule; method; rank; class; regularity; a society: v. to command; to regulate; to bid; to direct.* [exterior line.

Out lines (ôût' ïlnez), *n. plu. of Outline, contour, first sketch; extremity; an*

Pârt' èd, *pre. of Part, to take farewell or leave of; to separate; to divide, to share; to quit each other: n. a portion, division less than the whole; a share; a number; a member; a side, party.* [country.

Pa tri ot's (pâ' trè 'ùts), *n. posses. case of Patriot, one who loves or defends his*

Per son a ges (pêr' sùn 'îj ïz), *n. plu. of Personage, a person of distinction; character represented.*

Pêr vâ' dèd, *pre. of Pervade, to be all through or over; to pass through.*

Por trait (pôre' tràte), *n. a representation of a person, especially of the face; a painted likeness drawn from life.*

Por traits (pôre' tràtes), *n. plu. of Portrait.*

Pro cras ti nate (prô krâs' tè 'nâte), *v. to defer to a future time; to put off; to delay; to be dilatory.*

Ques tion ing (kwès' tshùn 'ïng), *par. of Question, to doubt; to inquire; to interrogate: n. inquiry; act of asking; interrogatory; doubt; a dispute; a trial.*

- Ral ly ing (rál' lè 'íng), *par.* of Rally, to reunite as things scattered; to come back to order; to treat jocosely or pleasantly; to restore or bring to order disordered troops: *n.* act of restoring or bringing to order; a satire; a banter. [a sickle; to receive as a reward.]
- Reap ed (rèèpt), *pre.* of Reap, to receive, obtain; to gather; to cut grain with
- Re bell ious (ré bèl' yús), *a.* opposing, revolting from, or resisting lawful authority; acting or engaging in rebellion. [respect.]
- Rè vèrè', *v.* to reverence, venerate; to honor; to regard with fear mingled with
- Shaks peare's (shákes' pèèrz), *n. prop.* posses. case of Shakspeare, a celebrated English poet. [a case; to line.]
- Sheath (shèèth), *v.* to put into or enclose in a scabbard or case; to cover with
- Shíp' píng, *n.* vessels for navigation, ships in general; a fleet: *par.* of Ship, to put into or on board of a ship or other vessel: *n.* a large vessel, for navigating the sea, with three masts. [ness.]
- Sòund' nèss, *n.* freedom from error, solidity; entireness; health; truth; firm-
- Stíp' ù 'là téd, *part. a.* agreed upon, covenanted; bargained: *pre.* of Stipulate, to make a covenant or agreement; to contract; to settle terms; to bargain.
- Stà' àrt, *n. prop.* the name of an eminent painter or artist.
- Suf fice (súf fíze'), *v.* to be sufficient or enough; to satisfy; to content.
- Sul ly (súl' lè), *n. prop.* the name of an eminent painter or artist: *v.* to soil; to tarnish; to spot.
- Top ic (tòp' ík), *n.* a subject or matter of discourse; a general head.
- To ries (tò' ríz), *n. plu.* of Tory, one who, during the American revolution, opposed the war, and advocated royal power or the claims of Great Britain; one who, in Great Britain, favors the old constitution and the ecclesiastical hierarchy. [management.]
- Trans ac tion (tráns ák' shún), *n.* an affair, a performance, an act; dealing;
- Trúm' búll, *n. prop.* the name of an eminent painter or artist.
- Un cloth ed (ún klòthd'), *a.* not clothed, wanting clothing: *pre.* of Unclothe, to strip, make naked; to deprive of clothing.
- Un paid (ún páde'), *a.* not paid or discharged; being or remaining due.
- Van der lyn (vân' dúr 'lín), *n. prop.* the name of an eminent painter or artist.
- Ver ging (vèr' jíng), *par.* of Verge, to tend; to bend downward: *n.* the edge, the brink; a border; a rod, a wand.
- Vir gil (vèr' jíll), *n. prop.* an eminent and celebrated Latin poet.
- Whigs (hwígz), *n. plu.* of Whig, one of a political party opposed to the tories, one who is in favor of a free government.
- Wor thi er (wúr' thè 'úr), *a.* more excellent, more meritorious; more deserving.

## READING LESSON CVIII.

### Washington's Headquarters.—Concluded.

1. But the Newburg Headquarters are also memorable as the scene of a far more important transaction. In the autumn of 1783, the war had closed with glory. The national independence had been won. The army, which had fought the battles, which had gone through the hardships and privations, of that long, and doubtful, and bloody war without a murmur, were encamped on the banks of the Hudson, unpaid, almost unclothed, individually loaded with private debt, awaiting to be disbanded, and to return to the pursuits of civil life, without the prospect



of any settlement of their long arrears of pay, and without the means of temporary support, until other prospects might open upon them in their new avocations.

2. It was under these circumstances, while Congress, from the impotence of our frame of government under the old confederation, and the extreme poverty of the country, found themselves utterly unable to advance even a single month's pay, and, as if loath to meet the question, seemed but to delay and procrastinate any decision upon it; the impatient and suffering soldiery, losing, as their military excitement died away with its cause, all feeling of loyalty towards their civil rulers, began to regard them as cold-hearted and ungrateful masters, who sought to avoid the scanty and stipulated payment of those services, the abundant fruits of which they had already reaped.

3. Then it was that the celebrated anonymous Newburg letters were circulated through the camp, touching, with powerful effect, upon every topic that could rouse the feelings of men suffering under the sense of wrong, and sensitive to every stain upon their honor. The glowing language of this address painted their country as trampling upon their rights, disdaining their cries, and insulting their distress.

4. It spoke of farther acquiescence and submission to such injury and contumely, as exposing the high-spirited soldier to "the jest of tories and the scorn of whigs; the ridicule, and, what is worse, the pity of the world." Finally, the writer called upon his fellow-soldiers, never to sheath their swords until they had obtained full and ample justice, and pointed distinctly to their "illustrious leader," as the chief under whose auspices and directions they could most boldly claim, and most successfully compel, the unwilling justice of their country.

5. The power of this appeal did not consist merely in its animated and polished eloquence. It was far more powerful, and, therefore, more dangerous, because it came warm from the heart, and did but give bold utterance to the thoughts over which thousands had long brooded in silence.

6. Precisely that state of feeling pervaded the whole army, that discontent towards their civil rulers, verging every hour more and more towards indignation and hatred, that despair of justice from any other means or quarter than themselves and their own good swords, that rallying of all their hopes and affections to their comrades in arms and their long-tried chief, such as in other times and countries, have again and again enthroned the successful military leader upon the ruins of the republic he had gloriously served.

7. The disinterested patriotism of Washington rejected the lure to his ambition ; his firm and mild prudence repressed the discontents, and preserved the honor of the army, as well as the peace, and, probably, the future liberties of his country. It was the triumph of patriotic wisdom over the sense of injury, over misapplied genius and eloquence, over chivalrous, but ill-directed feeling.

8. The opinions and the arguments of Washington, expressed in his orders, and in the address delivered by him to his officers, calmed the minds of the army, and brought them, at once, to a sense of submissive duty ; not solely from the weight of moral truth and noble sentiment, great as that was, but because they came from a person whom the army had long been accustomed to love, to revere, and to obey ; the purity of whose views, the soundness of whose judgment, and the sincerity of whose friendship, no man could dream of questioning.

9. Shortly after, the army disbanded itself. The veterans laid down their swords in peace, trusting to the faith and gratitude of their country, leaving the honor of the "Continental Army" unstained, and the holy cause of liberty unsullied by any one act of rebellious, or ambitious, or selfish insubordination.

10. They fulfilled the prophetic language of their chief, when, in the closing words of his address on this memorable occasion, he expressed his sure confidence, that their patient virtue, rising superior to the pressure of the most complicated sufferings, would enable "posterity to say, when speaking of the glorious example they had exhibited to mankind ; had this day been wanting, the world had never seen the last stage of perfection to which human nature is capable of attaining."

11. Why should we dilate here on the particulars of this transaction? They form the brightest page in our history, the noblest theme of our orators ; but no eloquence can increase the interest and dignity of the narrative, as told in the plain language of Marshall, and in the orders and addresses of Washington himself.

12. Let it suffice for us to fulfil faithfully the humbler task of the local antiquary, which we have here undertaken to perform. When any of our readers visit this scene, they will feel grateful to us for informing them, that it was in the little north-eastern room of the "old stone house" at Newburg, that Washington meditated on this momentous question, and prepared the general orders to the army, and the address, which he read, with such happy effect, to the military convention that assembled, at his invitation, on the 15th of October, 1783, at a large barrack

or storehouse, then called "the new building," in the immediate neighborhood.

13. It was but a few days after this, that, upon the lawn before the house, Washington finally parted with that portion of his army which did not accompany him to take possession of New York. He parted with his faithful comrades with a deep emotion, that contrasted strongly with the cold and calm serenity of manner which had distinguished him throughout the whole seven years of the war.

14. That parting hour has often suggested itself to the writer, as affording one of the most splendid and abundant subjects that American history can furnish to the painter. It combines the richest materials of landscape, portrait, history, and invention, any of which might predominate, or all be united, as the peculiar talent or taste of the artist might dictate.

15. It offers to the painter, magnificent and varied scenery, shipping, and river craft of the old times, with their white sails and picturesque outlines, arms, military costume, fine horses, beautiful women and children with every expression of conjugal and filial joy, mixed with the soldiers in groups such as art might dispose and contrast at its pleasure, numerous most interesting historical personages, and, above the whole, the lofty person and majestic presence of the chief himself, not the grave and venerable man we are accustomed to see in the fine portraits of Stuart, but still in the pride of manly and military grace and beauty, and melted into tenderness as he parts from the tried and loved companions of seven years of danger, hardship, and toil.

16. Ornaments and pride of American art; Allston, Trumbull, Vanderlyn, Dunlap, Cole, Sully, Morse, Inman, Weir; we commend this subject to your genius, to your patriotism! It is a natural and good tendency of the human mind, and one leading to excellent ends, that prompts the man of taste or the scholar to

"Worship the turf where Virgil trod,  
And think it like no other sod,  
And guard each leaf from Shakspeare's tree,  
With Druid-like idolatry."

17. But how much more elevated the feeling, how much worthier in the motive, and salutary in the influence, are the emotions that throb in the patriot's breast as he treads upon a soil, dignified by recollections of wisdom, of courage, of public virtue, such as those we have now imperfectly described!

18. If, therefore, to use the often-quoted, and deservedly often

quoted language of Johnson, "that man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Ionia ;" what shall we say of the American who feels no glow of patriotism, who kindles not into warmer love for his country, and her glorious institutions, who rises into no grand and fervent aspiration for the virtue and the happiness of this people, when he enters the humble, but venerable walls of the HEADQUARTERS AT NEWBURG.—GULIAN C. VERPLANCK.

QUESTIONS.—The Newburg Headquarters are also memorable for what ? When did the Revolutionary War close ? What had been won ? Who were encamped on the banks of the Hudson ? In what condition was the army ? Without what ? What did the suffering soldiery lose ? And began to do what ? What were then circulated through the camp ? The glowing language of this address painted what ? It spoke of what ? What did the writer call on his fellow-soldiers to do ? Why was this appeal dangerous ? What pervaded the whole army ? What did the DISINTERESTED PATRIOTISM of Washington REJECT ? His *prudence* repressed what ? And preserved what ? It was the triumph of what ? What calmed the minds of the army ? What took place shortly after ? The army fulfilled what ? *Can* the people of this country too much *revere* the PRUDENCE and PATRIOTIC DEVOTEDNESS of WASHINGTON at this trying time ? What do the particulars of this transaction form ? Where did Washington meditate on this momentous question ? When did the Military Convention assemble ? Where ? Where did Washington part with a portion of his army ? How did he part with his faithful comrades ? What does this parting hour suggest ? What does it combine ? What offer ? What is a natural and good tendency ? What is much more elevated, or salutary in its influence ? Who is little to be envied ? Will all my young friends continually bear in mind the great TOIL, PRIVATION, and SUFFERING endured by the HEROES and PATRIOTS of the REVOLUTION to secure the LIBERTIES which they now enjoy, and so conduct themselves as not to *jeopard* those liberties or to become *unworthy* of them ?

## SPELLING LESSON CIX

Bade (bád), *pre.* of Bid, *to command, to order* ; to desire ; to invite ; to offer a price ; to propose.

Com pan ion ship (kôm pân' yún 'shíp), *n.* *fellowship* ; company.

Cor al (kôr' ál), *n.* *a kind of sea-plant or zoophyte, a hard, calcareous substance which partakes both of the nature of animals and vegetables* ; a child's plaything or ornament.

Dwel lers (dwêl' lûrz), *n. plu.* of Dweller, *an inhabitant* ; one who dwells.

Flâsh' ing, *part. a.* *glittering as transient flame* : *par.* of Flash, *to break forth suddenly as light* ; to glitter as transient flame ; to burst out into a flame, light, or wit : *n.* a sudden blaze ; a sudden burst of light or wit.

Fling, *v.* *to send forth, to cast* ; to throw ; to dart ; to flounce ; to cast with violence ; to wince ; to sneer ; to scatter : *n.* a cast, a throw ; a sneer, a jibe ; a sarcasm, a contemptuous remark.



- Flown (flòne), *per. par.* of Fly, *to pass or run away, depart*; to move with wings; to move rapidly; to shun, avoid; to escape: *n.* a small winged insect; a kind of balance or part of a machine or engine.
- Heav ing (hèèv' ìng), *part. a.* *panting or swelling*; lifting; forcing up: *par.* of Heave, to raise, to throw, to lift, or force up; to swell; to pant; to vomit: *n.* a lift; a throw; a rising; an effort to vomit.
- Mys ter y (mís' tûr' rè), *n.* *something secret, not understood, or unexplained*; or, above human intelligence; an enigma; a trade.
- Pre side (prè' zide'), *v.* *to be set over*; to watch over; to direct.
- Reck less (rèk' lès), *a.* *careless*; regardless; heedless.
- Rèv' èl, *n.* *a fast with noisy and loose jollity*: *v.* to carouse; to feast with loose and clamorous merriment.
- Sun light (sûn' lîte), *n.* the light of the sun.
- Thril led (thrl'ld), *pre.* of Thrill, *to tingle*; to penetrate; to pierce; to feel a sharp tingling sensation: *n.* a sharp sound; a tingling sensation; a breathing hole.
- Trem bled (trèm' bld), *pre.* of Tremble, *to shudder*; to quake; to shake.
- Tri um phant ly (trl' ùm' fânt' lè), *ad.* *with triumph*; victoriously.
- Un check ed (ûn' tshèkt'), *a.* unrestrained, not checked.
- Un earth ly (ûn' èrth' lè), *a.* not terrestrial, not earthly.
- Un spa ring (ûn' spá' rîng), *a.* liberal; not sparing.

## READING LESSON CIX.

### *Music of the Ocean.*

"And the people of this place say, that, at certain seasons, beautiful sounds are heard from the ocean."—*Mavor's Voyages.*

1.           Lonely and wild it rose,  
That strain of solemn music from the sea,  
As though the bright air trembled to disclose  
    An ocean mystery.  
            Again a low, sweet tone,  
Fainting in murmurs on the listening day,  
Just bade the excited thought its presence own,  
    Then died away.
2.           Once more the gush of sound,  
Struggling and swelling from the heaving plain,  
Thrilled a rich peal triumphantly around,  
    And fled again.  
            O, boundless deep! we know  
Thou hast strange wonders in thy gloom concealed,  
Gems, flashing gems, from whose unearthly glow  
    Sunlight is sealed.
3.           And an eternal spring  
Showers her rich colors with unsparing hand

Where coral trees their graceful branches fling  
O'er golden sand.

But tell, O, restless main !

Who are the dwellers in thy world beneath,  
That thus the watery realm can not contain  
The joy they breathe ?

4. Emblem of glorious might !  
Are thy wild children like thyself arrayed,  
Strong in immortal and unchecked delight,  
Which can not fade ?  
Or to mankind allied,  
Toiling with wo, and passion's fiery sting,  
Like their own home, where storms or peace preside,  
As the winds bring ?

5. Alas, for human thought !  
How does it flee existence, worn and old,  
To win companionship with beings wrought  
Of finer mould !  
'Tis vain the reckless waves  
Join with loud revel the dim ages flown,  
But keep each secret of their hidden caves  
Dark and unknown.

WALSH'S NATIONAL GAZETTE.

QUESTIONS.—What rose ? How ? What died away ? What thrilled around ? What has strange wonders concealed ? What showers her rich colors ? What flees existence ? To do what ? What is vain ? What *can* be more delightful to a reflecting mind than the music of the ocean ?

### SPELLING LESSON CX.

An gel-bands (âne' jêl'-bândz), *n. plu.* of Angel-band, a company or band of angels.

Chil dren's (tshîl' drînz), *n. plu. posses. case* of Children, *sons or daughters*;

Cor o net (kôr' ô 'nêt), *n.* an inferior or little crown worn by the nobility.

E phem e ron (è fêm' è 'rôn), *n.* a worm that lives one day only.

Foun tains (fôûn' tînz), *n. plu.* of Fountain, *first principle, source*; a spring; a well; a jet; a spout of water; first cause, original; the head of a river.

Frank in cense (frângk' î'n 'sêns), *n.* a dry, odoriferous, resinous substance, used as a perfume.

Gôd' lîke, *a. having superior excellence*; divine, resembling God.

Hon or eth (ôn' nûr 'êth), *pres. t. of the third per. sin. of Honor, to esteem, to regard*; to reverence; to exalt or dignify: *n.* respect; reverence; reputation; dignity; magnanimity; chastity; regard to reputation.

- In flex i ble** (in fléks' è 'bl), *a. firm, not to be changed; not to be bent, stiff; that will not yield; not to be prevailed on.* [the birthplace of Mahomet.
- Mec ca** (mèk' kâ), *n. prop. a city and the capital of Arabia, famous for being*
- Mount Ver non's** (móunt vèr' núnz), *n. prop. posses. case of Mount Vernon, the seat of GEORGE WASHINGTON, on the Potomac, 16 miles below the City of Washington; the name of several towns in the United States.*
- New-born** (nú'-börn), *a. just brought to life or existence.*
- Pa ter Pa tri ae** (pá' tûr pá' trè 'è), *n. prop. "The Father of his Country."*
- Pearl ed** (pêrl'd), *part. a. adorned or set like or with pearls.*
- Reap** (rèèp), *v. to gather; to receive; to obtain; to cut grain with a sickle to receive as a reward.*
- Reap er's** (rèèp' úrz), *n. posses. case of Reaper, one who reaps.*
- Ré prèss' sîng**, *par. of Repress, to restrain; to crush, subdue.*
- Sick le** (sîk' kl), *n. an instrument or tool for reaping.*
- Spâr' tân**, *a. pertaining or belonging to Sparta: n. prop. a native of Sparta, a celebrated city of Peloponnesus, famous for the bravery of its citizens; the name of several towns in the United States.*
- Tis sue** (tîsh' ú), *n. cloth or any thing interwoven with figured colors or with gold or silver: v. to variegate; to interweave.*
- Tro phi ed** (trô' fîd), *a. adorned with trophies.*
- Un no ted** (ún nò' téd), *a. not noted or regarded; not observed.*
- Vèr' nâl**, *a. belonging to or appearing in the spring.*
- Vi o let-gem med** (vî' ð 'lèt-jêm'd), *a. being gemmed with violets.*
- Wor ship ped** (wûr' shîpt), *pre. of Worship, to adore; to honor; to adore, serve, or reverence religiously: n. adoration; religious reverence; dignity; title of honor.*

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### READING LESSON CX.

*On laying the Corner-Stone of the Monument to the Mother of Washington.*

1. Long hast thou slept unnoted. Nature stole  
In her soft ministry around thy bed,  
Spreading her vernal tissue, violet-gemmed,  
And pearled with dews.
2. She bade bright Summer bring  
Gifts of frankincense, with sweet song of birds,  
And Autumn cast his reaper's coronet  
Down at thy feet, and stormy Winter speak  
Sternly of man's neglect.
3. But now we come  
To do thee homage, mother of our chief!  
Fit homage, such as honoreth him who pays.  
Methinks we see thee, as in olden time;  
Simple in garb, majestic and serene,

Unmoved by pomp or circumstance, in truth  
Inflexible, and with a Spartan zeal  
Repressing vice, and making folly grave.

4. Thou didst not deem it woman's part to waste  
Life in inglorious sloth, to sport awhile  
Amidst the flowers, or on the summer wave,  
There fleet, like the ephemeron, away,  
Building no temple in her children's hearts,  
Save to the vanity and pride of life  
Which she had worshipped.
5. For the might that clothed  
The "Pater Patriæ," for the glorious deeds  
That make Mount Vernon's tomb a Mecca shrine  
For all the earth, what thanks to thee are due,  
Who, midst his elements of being, wrought,  
We know not ; Heaven can tell.
6. Rise, sculptured pile !  
And show a race unborn, who rests below,  
And say to mothers what a holy charge  
Is theirs, with what a kingly power their love  
Might rule the fountains of the new-born mind.  
Warn them to wake at early dawn, and sow  
Good seed, before the world hath sown her tares  
Nor in their toil decline, that angel-bands  
May put the sickle in and reap for God,  
And gather to his garner.
7. Ye, who stand,  
With thrilling breast, to view her trophied praise,  
Who nobly reared Virginia's godlike chief ;  
Ye, whose last thought upon your nightly couch,  
Whose first at waking, is your cradled son,  
What though no high ambition prompts to rear  
A second Washington ; or leave your name  
Wrought out in marble with a nation's tears  
Of deathless gratitude ; yet may you raise  
A monument above the stars ; a soul  
Led by your teachings, and your prayers to God.

MRS. SIGOURNEY.

QUESTIONS.—Who has long slept unnoted ? What was violet-gemmed ?  
What spoke sternly of man's neglect ? Who was inflexible ? In what ?



What was not deemed woman's part by the Mother of Washington? Do not the people of this country owe much, very much, to the MOTHER OF WASHINGTON? Is it at all probable that, without the instructions of SUCH A MOTHER, Washington would have possessed all those AMIABLE, NOBLE, and MANLY VIRTUES which so admirably fitted him to achieve the INDEPENDENCE of his country? Can any one be a GREAT and GOOD man who does not RESPECT and REVERE HIS MOTHER? A holy charge is given to whom? What may every mother raise?

### SPELLING LESSON CXI.

- Ac tive ly (ák' tív 'lè), *ad.* in an active manner; busily; briskly, nimbly.  
 Al lay (ál' lá'), *v.* to pacify, make quiet; to abate, mitigate, or subdue.  
 An ni ver sa ry (án' nè vèr' sá' rè), *n.* the day on which some remarkable event is annually celebrated: *a.* annual; returning with the year. [to attend.  
 A wait ed (á wáte' éd), *pre.* of Await, to be in store for; to expect, wait for;  
 Brônze, *n.* a kind of metal compounded of copper and tin, to which zinc is some-times added; a medal: *v.* to imitate bronze; to harden; to color like bronze. [shoot of a plant, &c., a germe.  
 Búd, *v.* to be in bloom; to put forth shoots or buds; to inoculate: *n.* the first  
 Com pen sa tion (kóm' pên sá' shún), *n.* recompense, remuneration; amends.  
 Con sum ma tion (kón' sùm má' shún), *n.* completion, end; perfection.  
 Dè's pòts, *n. plu.* of Despot, an absolute king, emperor, or prince; a tyrant.  
 De vel op ed (dè vèl' úpt), *pre.* of Develop, to lay open, unfold; to unravel; to uncover. [interest; or, from bias or prejudice; impartiality.  
 Dis in ter est ed ness (díz ín' tèt' èst éd 'nès), *n.* freedom from private or self-  
 Em ble mat i cal ly (ém' blé màt' é' kál' lè), *ad.* by means or in the manner of emblems.  
 For tu na te ly (fórr' tshù 'nátè lè), *ad.* happily, luckily; successfully.  
 Fruit less (frúdt' lès), *a.* vain, useless, productive of no advantage; barren, destitute of fruit; unprofitable.  
 Guar an ty (gárr' án' tèt'), *v.* to warrant, make sure; to undertake the perfor-mance of a treaty, agreement, or stipulation; to indemnify.  
 Har mo ni ous (hárr' mò' nè 'ús), *a.* agreeing, concordant; suitable, adapted to each other; musical.  
 Im meas u ra bly (ím' mèzh' ù 'rá blè), *ad.* immensely; beyond all measure.  
 Im mense ly (ím' mènse' lè), *ad.* very greatly, vastly; infinitely, without  
 In cal cu la bly (ín' kál' kù 'lá blè), *ad.* beyond calculation. [measure.  
 In hab it ing (ín' háb' ít 'íng), *par.* of Inhabit, to occupy, live in; to dwell.  
 In ter com mu ni ca tion (ín' tèt' kóm' 'mù nè ká' shún), *n.* mutual or recip-rocal communication. [or apprehension; suspicion in love.  
 Jeal ous ies (jèl' lús 'íz), *n. plu.* of Jealousy, suspicious fear, caution, vigilance,  
 Lan guish ing (láng' gwísh 'íng), *part. a.* dull, inactive, not spirited; droop-ing; growing feeble: *par.* of Languish, to become inactive; to grow fee-ble; to lose vigor; to droop, pine away. [loiter, hesitate; to protract.  
 Lin ger ed (líng' gúrd), *pre.* of Linger, to remain or wait long; to delay; to  
 Mar tyrs (márr' túrz), *n. plu.* and *pres. t.* of Martyr, one who suffers or is put to death for the truth of the gospel or in defence of any cause: *v.* to put to death or destroy for adherence to or defence of what any one believes to be truth. [stance, existing on or in the earth.  
 Mí'n' ér 'ál, *a.* belonging to or consisting of fossil bodies; *n.* a fossil body or sub-  
 Ob li ga tions (ób' lè gá' shúnz), *n. plu.* of Obligation, that favor which binds us to show kindness, gratitude, &c.; the binding power or force of duty, vow, promise, oath, or contract.

- O mit (ô mît'), *v. to pass by, not to mention ; to leave out ; to neglect.*
- Op er a ting (ôp' êr' à tîng), *par. of Operate, to act, to produce or have effect ; to have agency ; to perform.*
- Pà' gân, *a. heathenish ; gentile : n. a heathen ; a gentile ; one who worships idols ; an idolater ; one unacquainted with the true God.*
- Par tial ly (pâr' shâl' lè), *ad. in part ; with partiality or unjust favor or bias.*
- 'Pl ò nèèr', *n. one who goes before to remove obstructions, or to clear or prepare the way for another ; or, for an army.*
- Plight ed (plîte' êd), *part. a. pledged : pre. of Plight, to pledge ; to give as security : n. condition, state ; case ; pledge ; state of being involved.*
- Pro por tion ed (prò pòr' shûnd), *part. a. adjusted with due proportion : pre. of Proportion, to adjust parts to each or to one another ; to form symmetrically : n. comparative relation, ratio ; symmetry ; size ; equal share.*
- Rail-roads (ràl'-ròdez), *n. plu. of Rail-road, a road or way on which iron rails are laid for the wheels of cars and other vehicles to run on for the conveyance or transportation of passengers, goods, &c.*
- Rè dèem', *v. to perform what has been promised ; to ransom ; to rescue, liberate, or repurchase from bondage ; to deliver from ; to save.*
- Rev e nues (rèv' è 'nûze), *n. plu. of Revenue, the annual income or produce of taxes, customs, duties, excise, &c. which a nation or state collects or receives into the treasury for public use ; the annual profits, rents, or income of an individual, or of a king, prince, &c.*
- Sparse ly (spârse' lè), *ad. at a distance from each other.*
- Stocks (stòks), *n. plu. a frame in which the legs of criminals are confined for punishment : n. plu. and pres. t. of Stock, something fixed, solid, and senseless to be worshipped ; a store, a fund ; capital, fund of money ; cattle ; body or stem of a tree or plant ; lineage ; a close neck-cloth ; the frame of a gun : v. to store, furnish ; to fill ; to supply.*
- Ter mi nate (têr' mè 'nâte), *v. to end, to close ; to put an end to, to conclude ; to limit ; to bound ; to be limited.*
- Ter mi na ted (têr' mè 'nâ téd), *pre. of Terminate.*
- Thir teen (thûr' tēen), *a. ten and three.* [bleach.
- Whi tens (hwl' tnz), *pres. t. of Whiten, to make, become, or grow white ; to*
- Whi ten ed (hwl' tnd), *pre. of Whiten.*

## READING LESSON CXI.

### *The Unparalleled Increase and Comparative Greatness of the United States.*

An Extract from an Address delivered on the 4th of July, 1837, by LIEUT. GOV. LUTHER BRADISH.

1. The labors of the Revolution terminated, another almost equally arduous awaited the Confederacy ; indeed, the former would have been almost fruitless without the accomplishment of the latter. Fortunately again for the country, the most distinguished of those who had mingled actively in the revolution, who were familiar with its principles and its objects, and, who knew well its cost and its value, still lingered among us to animate by their patriotism, aid by their counsel, and encourage by their example.

2. To allay the jealousies, arrange the conflicting claims, harmonize the various and discordant views, and form a union of thirteen new and independent states upon a just and permanent basis ; to establish a national government, that, while it contained all the powers requisite for national purposes, should leave to the individual states and the people whatever might be necessary for the advancement and protection of local interests, and thus give organized effect to the principles declared at the commencement of the revolution ; to redeem the plighted faith, establish the public credit, and provide for the future wants of the country ; to accomplish all this required all the wisdom and all the patriotism of the remarkable men of that remarkable period. And yet all this was done, and the new governments went into harmonious and successful operation.

3. Here, fellow-citizens, is the consummation of our revolution. And here we see the commencement of that great experiment of free government, upon which the whole world, with different views, have looked with intense interest. Let us for a moment see what, thus far, have been its operation and its results. To determine these, let us recur to the period of the revolution, and see what was our situation then, and compare it with what it is now.

4. We were then less than three millions of people, sparsely scattered over thirteen states, partially settled, and imperfectly cultivated. We were deeply involved in national debt, without credit or revenues ; our commerce limited and languishing ; our agricultural and manufacturing industry paralyzed ; our means of education few and imperfect ; and, a general gloom and depression everywhere apparent.

5. And what is our situation now ? Thirteen new stars have been added to the field of our country's flag, which we see so emblematically and so beautifully represented here this day. We are now at least sixteen millions of people, inhabiting twenty-six states, generally settled, and well cultivated ; out of debt, in high credit, with surplus revenues ; a commerce whose canvass whitens every sea ; our agriculture prosperous ; our manufactures greatly multiplied, extended, and improved ; our facilities for intercommunication, by means of canals, rail-roads, and a new application of steam power, immeasurably increased ; our means of education ample ; our institutions, civil, religious, literary, and charitable, liberal in their establishment, and prosperous in their condition ; in short, the elements of national power, and the means of every rational enjoyment of civilized life, incalculably multiplied and enlarged.

6. Our condition as a nation has not more improved in these than in many other important particulars. How changed are the face and general appearance of our country! The forest has fallen before the axe of the hardy pioneer, and the wilderness has been made literally to bud and blossom as the rose. Where savage beasts of late pursued their prey, and still more savage man, in Pagan idolatry, bowed down to stocks and stones, there now rise temples dedicated to the worship of the living and the true God.

7. Cultivated fields occupy the places of barren wastes. Cities, villages, and towns have sprung into existence, as if by enchantment, and are now everywhere scattered over a country which was then a wilderness. The mineral, and other resources of the country have been developed; enterprise stimulated and protected; and the wealth and power of the country immensely increased.

8. Such, fellow-citizens, are the magic changes which sixty years of freedom have wrought in our country! Will any one tell me that these, instead of being the legitimate fruits of free government and free institutions, are the result of the native energies of the country? Where else, I would ask, under what other government and institutions, during the same period, have similar results or equal improvements been produced? I answer, and without the fear of contradiction, or of error, *nowhere*. On the contrary, it is not too much to say, that, during this period, more useful and important improvements of almost every kind; greater advances in population, in wealth, and in all that constitutes individual prosperity and national power, have been made in our country than in any, or even all others besides.

9. And these, fellow-citizens, are the legitimate fruits of our government and institutions; the natural results of that perfect freedom of enterprise, and security of person and property which these guaranty. It is this freedom, operating upon the elements of individual happiness, and national power and its results, held up to the contemplation of the reflecting in the old world, that has excited the admiration of her people, and the terror of her despots. And it is this freedom, with all its countless and inestimable blessings, that constitutes the rich inheritance, which we of this generation have received from our fathers of the revolution.

10. And here, I should do equal violence to my own feelings, and injustice to the occasion, were I to omit a more particular expression of my own and the country's obligations to that noble band of patriots and public benefactors. I see around me some



whose venerable locks, whitened by the frosts of many winters, proclaim that they too mingled in those glorious scenes. I thank heaven, venerable patriots, that you have been preserved to witness the return of this anniversary, and to give us the countenance of your presence on this occasion.

11. Although your country may have hitherto failed to reward your services to her, in a manner proportioned to their value and their usefulness, she has not failed to acknowledge them: and when you now look around upon that country, which you helped to make free, and perceive the general happiness of its people, and the present wealth, prosperity, and power of the nation; and reflect that these are, in some measure, the fruits of your efforts, your privations, and your services, you will find in these a compensation for those efforts, privations, and services, which disinterestedness only knows how to appreciate, and patriotism to value. And although your country may raise no monument of marble or bronze to your names, they will live in the annals of her history and in the hearts of your countrymen, while memory shall continue to hold her seat, and national gratitude have a place on earth.

12. It is my humble prayer to heaven, that the evening of your days may be as tranquil and happy as their dawn and meridian have been honorable and useful; and, that when the shades of night shall close around you, and your watch on earth shall terminate, "having fought a good fight, finished your course; and kept the faith," you may go to join the army of saints and martyrs, and "the spirits of just men made perfect in heaven."

QUESTIONS.—What awaited the Confederacy? What was fortunate for the country? What required all the wisdom and all the patriotism of the remarkable men of that remarkable period? What went into successful operation? Upon what has the whole world looked with intense interest? At the period of our Revolution, what was the population of the United States? What was then limited? What paralyzed? What was imperfect? What apparent? What whitens every sea? What multiplied and improved? What is immeasurably increased? Will not the EXTENSIVE RAIL-ROADS and NUMEROUS STEAM-BOATS throughout the length and breadth of our country have a tendency to connect and unite our wide-spread population with all their diversified interests into one INDISSOLUBLE BOND of UNION? Can any thing so effectually BREAK up all SECTIONAL FEELING as the increased and greatly increasing facilities for intercourse between the Eastern, Northern, Western, and Southern portions of our Republic? What are incalculably multiplied? What has been made to blossom as the rose? What have sprung into existence as by enchantment? What has immensely increased? What have been made in our country more than in all others, during the last sixty years? These are the legitimate fruits of what? What has excited the ADMIRATION of the PEOPLE in Europe, and the TERROR of

her DESPOTS? Does not our country owe much to the Patriots of our Revolution? Is it not our duty to render them as happy as the infirmities of age will permit both by *personal and individual acts of kindness* and by PUBLIC PROVISION for them? Their *disinterestedness* and *patriotism* can do what? Their names will live as long as what? Should not their memories be cherished by *every* American FREEMAN?

## SPELLING LESSON CXII.

- A void ed (â vôi'd' êd), *pre. of Avoid, to shun; to escape or keep at a distance from; to retire, withdraw; to become vacant.*
- A wakes (â wâkes'), *pres. t. of Awake, to rouse from sleep; to cease to sleep; to excite, to put into new action.*
- Cha ses (tshâ' siz), *pres. t. and n. plu. of Chase, to pursue; to hunt; to drive: n. pursuit of any thing; that which is hunted; hunt; ground where beasts are hunted; a printer's frame.*
- Curse (kûrse), *n. condemnation, malediction; affliction, torment; wish of evil, execration: v. to wish evil to, execrate; to torment, afflict.*
- Dis eas ed (diz êezd'), *part. a. affected with disease: pre. of Disease, to afflict with sickness, pain, or disease; to pain; to infect: n. sickness; distemper, malady.* [for services.
- Earns (êrnz), *pres. t. of Earn, to obtain; to gain by labor; to merit or deserve*
- En tice ments (ên tise' ments), *n. plu. of Enticement, allure ment; the act, practice, or means of enticing to evil; instigation.*
- Fûl fîl lîng, *par. of Fulfil, to perform, accomplish; to complete; to answer any prophecy or promise.* [light.
- Glis tens (glîs' snz), *pres. t. of Glisten, to shine, to be bright; to sparkle with*
- Hand maid (hând' made), *n. a female attendant; a maid that waits at hand.*
- Har di hood (hâr' dê 'hûd), *n. stoutness; boldness; intrepidity; bravery.*
- Hi lar i ty (hê lâr' ê 'tè), *n. gayety; merriment, mirth.*
- Hôôp, *n. a band of wood or metal, generally used to confine the staves of a cask, &c.; any thing circular: v. to bind, enclose, or fasten with hoops.*
- Im be cile (îm bê's' sîl), *a. weak, feeble of body or mind; languid; impotent.*
- In ces sant (în sês' sânt), *a. continual, constant; unceasing.*
- In du rates (în' jû 'râtes), *pres. t. of Indurate, to harden, grow, or make hard; to make unfeeling, insensible, or obdurate: a. hard; obdurate, impenitent.*
- In ter val (în' têt 'vâl), *n. time or space between; distance; remission of disease; a tract of low, level ground along the banks of a river or between hills.*
- I ras ci ble (î râs' sê 'bl), *a. irritable, disposed to anger; easily provoked.*
- Joc und (jôk' ûnd), *a. lively; gay, airy; merry.* [to delay or be dilatory.
- Loi ters (lôê' tûrz), *pres. t. of Loiter, to linger, to waste on trifles; to be idle;*
- Out speed ed (ôût spêêd' êd), *pre. of Outspeed, to outrun, to exceed in celerity or despatch.*
- Pos i tive (pôz' ê 'tîv), *a. real, certain; absolute; confident; express; direct.*
- Prî' mâl, *a. first in order of time; original.* [continue; to put off.
- Pro longs (prô lôngr'), *pres. t. of Prolong, to lengthen out, extend in time; to*
- Prompt ings (prôm't' îngr'), *n. plu. of Prompting, incitement or movement; a teaching, direction.* [forseeing and providing for wants.
- Prov i dent (prôv' ê 'dênt), *a. forecasting, foreseeing; prudent; cautious;*
- Qui e tude (kwî' ê 'tûde), *n. rest, repose; tranquillity.*
- Rê vër' bêr' à têt, *part. a. resounding, repelled from side to side: pre. of Reverberate, to rebound, to resound; to beat, send, or drive back, as sound*

*Rúst*, *n.* the corroded surface of any metal, the red crust on iron; foul matter; a disease in grain: *v.* to gather or contract rust; to impair by inaction.  
*Sa lu bri ous* (sá lù' bré 'ús), *a.* healthful, promoting health; wholesome.  
*Sick en* (sík' kñ), *v.* to languish; to make or become sick; to fall into dis-ease; to be disgusted.  
*Sports' mán*, *n.* one who loves, pursues, or sports in hunting, fishing, &c.  
*Un con scious ly* (ún kón' shús 'lè), *ad.* without perception or knowledge.  
*Un en vi a ble* (ún ên' vè 'á bl), *a.* not deserving envy or desire.  
*Un gui ded* (ún gl' dèd), *a.* not directed, led, or guided.  
*Un sat is fac tor y* (ún sât' 'ís 'fák túr 'rè), *a.* not giving satisfaction.  
*Un sat is fi ed* (ún sât' 'ís 'fíde), *a.* discontented, not satisfied.  
*Un trim med* (ún trím'd), *a.* not trimmed or put in order; not dressed; plain.  
*Vi va ci ty* (vè vâs' sè 'té), *n.* liveliness, sprightliness; animation; life.  
*Wreck ed* (rèkt), *pre.* of Wreck, to drive or dash against the shore or rocks and break; to strand; to destroy, to ruin; to suffer total loss: *n.* destruction or ruins of a ship; shipwreck; ruin; the remains of any thing ruined.

## READING LESSON CXII.

### *Industry.*

1. It has been wisely ordered by a beneficent Providence, that the necessities of man properly administered to, should become sources of enjoyment; and though, according to the primal curse, the field of existence must be moistened by the sweat of his brow, yet that his very labor should give health to his body, and contentment to his mind.

2. It is universally observed, by such as have looked upon life with thinking eyes, that those whom necessity requires to be constantly employed, are the most cheerful among mankind; while, on the contrary, the disciples of sloth, they who "cling to their couch and sicken years away," are irascible in temper, and diseased or imbecile in body; unsatisfied with themselves, and unsatisfactory to all around them.

3. The salutary influence and the necessity of activity, as regards both the mental and corporeal functions, are not denied, even by those who purchase ease at the expense of health, and for a state of unenviable and bloated quietude, barter the spirit and vivacity which industry only can enjoy.

4. Nature, by her secret and mysterious promptings, teaches all who live, that exercise is requisite: the child chases its hoop or ball, in obedience to her felt commands, until his cheek glows and his brow glistens from the salubrious pastime; the sportsman awakes the morning with the reverberated thunder of his warfare on the feathered tribe, and others pursue dangerous and toilsome modes of recreation, all unconsciously fulfilling her provident decrees.

5. Hilarity of heart and hardihood of frame spirits always joc-

und, and limbs always vigorous, courage to face danger, and strength to bear fatigue, can be enjoyed only by him who indurates his body by frequent exposure, and renders it pliant by incessant motion ; who, by being always employed, gives sadness no time to fasten on his spirits, and earns refreshing slumber by useful toil.

6. A state of ease is at best but a neutral state of being, alike distant from positive happiness and positive misery. But it is the source of misery ; for, as the bark that is suffered to lie unattended to on the ocean, its sails untrimmed, and its helm unguided, may be wrecked by a sudden storm, which vigilance could easily have avoided ; so, in the bark of life, he who loiters with careless indifference on the stream of time, may be overtaken by the tempests that activity had outspeeded, or be dashed against the rocks, that by the exertions of industry had been passed in safety.

7. Industry prolongs life. It can not conquer death, but can defer his hour ; and spreads over the interval a thousand enjoyments that make it pleasure to live. As rust and decay rapidly consume the machine that is not kept in use, so disease wears out the frame of indolence, until existence becomes a burden, and the grave a bed of rest.

8. INDUSTRY is the FRIEND of VIRTUE ; and, INDOLENCE the HANDMAID of VICE. The active are seldom criminal ; but the most of those who yield to guilty enticements, might trace their lapse from rectitude to habits of idleness, which, leaving the heart vacant, gave full opportunity for the evil passions and desires of our nature to exert their power.—WILLIAM LEGGETT.

QUESTIONS.—What has been wisely ordered ? What gives health to man's body and contentment to his mind ? Who are the most cheerful among mankind ? Who are irascible in temper, diseased in body, or unsatisfied with themselves ? What are not denied ? By whom ? What does nature teach ? The child does what ? Until what ? The sportsman does what ? What can be enjoyed ? By whom *only* ? What is a neutral state ? It is the source of what ? He who loiters may be overtaken by what ? Or dashed against what ? INDUSTRY PROLONGS what ? And *spreads* what ? Rust and decay do what ? So disease does what ? INDUSTRY is the FRIEND of what ? INDOLENCE is the HANDMAID of what ? Who are seldom criminal ? What can mostly be traced to HABITS of IDLENESS ? Can any one be HAPPY, or even a GOOD CITIZEN, who does not pursue some USEFUL and RESPECTABLE BUSINESS either to BENEFIT *himself* or *others* ?

### SPELLING LESSON CXIII.

A lac ri ty (à lāk' rè 'tè), *n.* *cheerfulness* ; readiness ; liveliness.  
Bold er (bôld' ūr), *a.* *braver* ; more daring ; stouter ; more impudent.



Calm est (kâm' êst), *a. most quiet, least agitated*; most serene; least disturbed.  
 Con strain (kôn strâne'), *v. to urge, to press*; to compel, to force; to confine.  
 Cour te ous ly (kûr' tẽ' ùs lẽ), *ad. politely, respectfully*; civilly; complaisantly.  
 Crook ed (krôók' êd), *a. perverse, untoward*; bent, not straight; curving; winding; oblique.

Dis char ging (dîs tshâr' jîng), *par. of Discharge, to perform*; to execute; to enit, throw out; to unload, disburden; to dismiss, break up; to release, to free; to pay; to let off a gun; to give vent to: *n. vent*; an unloading; dismission; explosion; ransom; release, liberation; payment; performance, execution. [place; to quibble.

Dodg ing (dôdj' îng), *par. of Dodge, to start suddenly aside*; to evade or shift  
 Drives (drîvez), *pres. t. and n. plu. of Drive, to expel, force out or along*; to urge; to compel; to guide; to send; to chase; to rush or hurry forward or on; to tend; to aim at: *n. a passage in or a course for a carriage.*

En gage ments (ên gâje' ments), *n. plu. of Engagement, obligation by agreement*; occupation; employment; a fight, battle; the act of engaging.

E rect (ê rêkt'), *a. firm, unshaken*; bold; perpendicular, upright, not leaning: *v. to raise, to build, to set up*; to found; to place or set upright; to exalt.

Ex pan sion (êks pân' shùn), *n. act of expanding or spreading out*; extent; dilation; enlargement.

Fal ter (fâl' túr), *v. to hesitate, to be unsteady*; to fail; to stammer; to hesitate in speech or utterance.

Health ful ly (hêlth' fûl' lẽ), *ad. in a healthful manner, wholesomely*; in health.

Health-in spi ring ('hêlth-în spl' rîng), *a. causing or inspiring health.*

Heav en-at test ing (hêv' vn-ât têt' îng), *a. being attested or approved by Heaven.*

Heaves (hêevz), *n. plu. a disease of horses*: *pres. t. and n. plu. of Heave, to throw, raise, lift, or force up*; to swell; to pant; to vomit: *n. a lift*; a throw; a rising; an effort to vomit.

Im ped i ment (îm pêd' ê 'mênt), *n. obstruction*; hinderance.

In i qui tous (în îk' kwẽ' tûs), *a. wicked*; unjust.

In spec tion (în spēk' shùn), *n. view, close survey*; superintendence, oversight; a careful examination.

In ten tions (în tẽn' shúnz), *n. plu. of Intention, aim, design*; purpose; end.  
 Mâd, *a. furious*; enraged, angry; distracted, disordered in mind; infatuated: *v. to make furious or angry.* [nobly; bravely.

Mag nan i mous ly (mâg nân' ê 'mûs lẽ), *ad. with greatness of mind, liberally*;

Pay ing (pâ' îng), *par. of Pay, to discharge as a debt or duty*; to fulfil; to return or give an equivalent; to recompense; to reward; to suffer: *n. wages, compensation for services*; hire; payment; reward. [exact.

Scru pu lous (skrôô' pâ' lûs), *a. nicely doubtful*; cautious; nice; carefully

Shrink ing (shríngk' îng), *par. of Shrink, to retire, fall back as from danger, to recoil*; to decline to act from fear; to contract itself; to shrivel; to become less: *n. a contraction*; a drawing together.

Slan der ed (slân' dûrd), *pre. of Slander, to defame, to belie*; to injure or censure maliciously by false reports: *n. defamation*; reproach; ill name; a false report or statement maliciously uttered or made to injure or defame a person's reputation.

Sport' ing, *par. of Sport, to play*; to frolick; to make merry; to divert; to game: *n. play*; diversion, pastime; mirth, jest; game; frolic.

Stead i ly (stêd' ê 'lẽ), *ad. regularly, constantly*; firmly; without deviating.

Stream lets (strêem' lêts), *n. plu. of Streamlet, a small stream, a rivulet.*

Sub sti tutes (sûb' stẽ' tûtes), *pres. t. and n. plu. of Substitute, to put in the place of another*: *n. one acting for or in the place of another*; that which is used for another thing.

Tòs' sîng, *par.* of Toss, *to keep in play*; to throw with the hand; to agitate; to roll and tumble; to disquiet; to fling: *n.* act of throwing or tossing upward; a jerk; a cast.

Vî cis sî tude (vê stîs' sê 'tûde), *n.* a change; revolution; a regular change or succession.

Wînd, *v.* to turn, to change; to move around; to twist; to sound by blowing

## READING LESSON CXIII.

### *Decisive Integrity.*

Extract from Mr. Wirt's Address to the Students of Rutgers College.

1. The man who is so conscious of the rectitude of his intentions, as to be willing to open his bosom to the inspection of the world, is in possession of one of the strongest pillars of a decided character. The course of such a man will be firm and steady, because he has nothing to fear from the world, and is sure of the approbation and support of Heaven. While he, who is conscious of secret and dark designs which, if known, would blast him, is perpetually shrinking and dodging from public observation, and is afraid of all around, and much more of all above him.

2. Such a man may, indeed, pursue his iniquitous plans, steadily; he may waste himself to a skeleton in the guilty pursuit; but it is impossible that he can pursue them with the same health-inspiring confidence, and exulting alacrity, with him who feels, at every step, that he is in the pursuit of honest ends, by honest means.

3. The clear, unclouded brow, the open countenance, the brilliant eye which can look an honest man steadfastly, yet courteously in the face, the healthfully beating heart, and the firm, elastic step, belong to him whose bosom is free from guile, and who knows that all his motives and purposes are pure and right. Why should such a man falter in his course? He may be slandered; he may be deserted by the world: but he has that within which will keep him erect, and enable him to move onward in his course with his eyes fixed on Heaven, which he knows will not desert him.

4. Let your **FIRST STEP**, then, in that discipline which is to give you decision of character, be the heroic determination **TO BE HONEST MEN**, and to preserve this character through every vicissitude of fortune, and in every relation which connects you with society. I do not use this phrase, "honest men," in the narrow sense, merely, of meeting your pecuniary

engagements, and paying your debts; for this the common pride of gentlemen will constrain you to do.

5. I use it in its larger sense of discharging all your duties, both public and private, both open and secret, with the most scrupulous, Heaven-attesting integrity: in that sense, farther, which drives from the bosom all little, dark, crooked, sordid, debasing considerations of self, and substitutes in their place a bolder, loftier, and nobler spirit: one that will dispose you to consider yourselves as born, not so much for yourselves, as for your country, and your fellow-creatures, and which will lead you to act on every occasion sincerely, justly, generously, magnanimously.

6. There is a morality on a larger scale, perfectly consistent with a just attention to your own affairs, which it would be the height of folly to neglect: a generous expansion, a proud elevation, and conscious greatness of character, which is the best preparation for a decided course, in every situation into which you can be thrown; and, it is to this high and noble tone of character that I would have you to aspire.

7. I would not have you to resemble those weak and meager streamlets, which lose their direction at every petty impediment that presents itself, and stop, and turn back, and creep around, and search out every little channel through which they may wind their feeble and sickly course. Nor yet would I have you to resemble the headlong torrent that carries havock in its mad career.

8. But I would have you like the ocean, that noblest emblem of majestic Decision, which, in the calmest hour, still heaves its resistless might of waters to the shore, filling the heavens, day and night, with the echoes of its sublime Declaration of Independence, and tossing and sporting, on its bed, with an imperial consciousness of strength that laughs at opposition. It is this depth, and weight, and power, and purity of character, that I would have you to resemble; and, I would have you, like the waters of the ocean, to become the purer by your own action.

QUESTIONS.—Who is in possession of one of the strongest pillars of a DECIDED CHARACTER? What will the course of such a man be? Why? Who is perpetually shrinking and dodging? What is impossible? What belong to him who knows that all his motives and purposes are pure and right? Such a man may be what? But he will do what? What, in giving decision to character, should be the FIRST STEP of every young man? How should this term “honest men” be understood? Can any one be a GOOD and RESPECTABLE CITIZEN who is not *honest* in ALL his transactions and intercourse with men? What would it be the height of folly to neglect? To what should every young man aspire? What should he not resemble? He

should be like what? What laughs at opposition? Like the waters of the ocean every young man should become what? Will all my young friends remember this all-important advice, NEVER SACRIFICE PRINCIPLE to PLEASE ANY ONE? And, also remember, that, GOOD PRINCIPLES with FEW or even with NO FRIENDS are far better than MANY FRIENDS without GOOD PRINCIPLES?

### SPELLING LESSON CXIV.

- Ac com pa ni ment (ák kúm' pá 'nè mént), *n.* an addition or the adding of any thing by way of symmetry; or, for ornament or harmony.
- Ach e ron (ák' è 'rôn), *n. prop.* the name of an ancient fabulous person.
- Ad junct (ád' júngkt), *n.* something added or united to another: *a.* added to, or united with. [hold on; to take by legal authority; to gain, win over.
- At tach es (át tátsh' íz), *pres. t.* of Attach, to join, unite; to take, seize, lay.
- A ver nus (á vèr' nús), *n. prop.* the name of an ancient fabulous lake.
- Bee hives (bèè' hìvez), *n. plu.* of Beehive, a kind of box, case, or vessel in which to keep bees.
- Bra cing (brá' síng), *part. a.* strengthening: *par.* of Brace, to bind, to tie close; to tighten; to strengthen; to strain up: *n.* a piece of timber made with bevel joints; a bandage or strap; a pair, a couple.
- Buff-vel vet (búf-vèl' vít), *n.* a kind of velvet having or resembling buff.
- Cap sule (káp' shùle), *n.* the pod or seed-vessel of a plant. [rate.
- Cheap (tsbéep), *a. common*, of little worth; bearing or being at a low price or
- Com plete ly (kóm plète' lè), *ad.* entirely, wholly; fully; perfectly.
- Cot ton-wood (kót' tn-'wúdd), *n.* the name of a tree. [to custom.
- Cus tom a ry (kús' túm' á rè), *a. usual*; habitual; according or conformable
- Cy press (sí' près), *n.* a kind of tree; emblem of mourning.
- Dàle, *n.* a vale, a valley; a place between hills.
- Death-like (dè'h'-like), *a.* resembling death, still. [fine.
- De scribe (dè skríbe'), *v.* to represent by words; to mark out, delineate; to de-
- Dis mal (díz' mál), *a.* gloomy, melancholy; dark; calamitous; unhappy, sorrowful.
- Edge (édje), *n.* the extreme border of any thing; brink; keenness; sharpness; the thin, sharp, cutting part of a blade or side of an instrument: *v.* to sharpen; to give an edge; to border; to move edgewise.
- El lip ti cal (èl líp' tè 'kál), *a.* having the form of, pertaining to, or like an ellipsis; oval; defective. [enclose, surround.
- En vel ops (èn vèl' úps), *pres. t.* of Envelop, to cover, inwrap; to hide; to
- Fes toons (fès tòonz'), *n. plu.* of Festoon, an ornament, wreath, or garland of flowers; or, of carved work. [mal.
- Fì bre (fì' búr), *n.* a small, fine, slender filament or thread of a plant or ani-
- Fù nè rè 'ál, *a.* suiting a funeral, mournful; dark; dismal. [edness.
- Home sick ness (hòme' sík 'nès), *n.* anxiety to see or about home; discontent-
- Horse-hair (hòrse'-hàre), *n.* the hair of horses.
- Hu mid i ty (hú míd' è 'tè), *n.* moisture, dampness; moderate wetness. [play.
- In di ca tion ('ín dè ká' shún), *n.* mark, sign; token; symptom; note; dis-
- In ter la ced ('ín tèt' làste'), *part. a.* intermixed; inserted: *pre.* of Interlace, to intermix; to put one thing with another; to insert.
- In un da ted (ín ún' dá 'tèd), *part. a.* overflowed: *pre.* of Inundate, to overflow with water, &c.; to deluge.
- In vest (ín vèst'), *v.* to clothe, adorn; to dress, array; to surround; to enclose; to confer; to depu'te; to lay siege to; to convert to or vest in some other property.



- Jay (já), *n.* a bird with gaudy feathers. [slow.]  
 La zy (lá' zè), *a.* sluggish, averse to action or labor; indolent; slothful; idle;  
 Lu gu bri ous (lù gù' brè 'ús), *a.* mournful; sorrowful.  
 Mat tress es (mát' trës 'íz), *n. plu.* of Mattress, a kind of bed stuffed with moss, hair, or other soft material, and quilted.  
 Moc ca sin (mòk' ká 'sín), *a.* resembling a moccasin: *n.* the name of the shoe or cover for the foot usually worn by the native Indians; a kind of shoe or cover for the foot made of soft leather, having no sole.  
 Mos che toes (mòs kè' tòze), *n. plu.* of Moscheto, a small, very annoying, and troublesome insect whose sting is very vexatious and painful.  
 Móss, *n.* a kind of vegetable substance growing on trees, &c.; a bog: *v.* to cover with moss. [tree or plant; flattering; fawning for favors.]  
 Par a sit i cal ('pár á sít' è 'kál), *a.* growing on the stem or branch of another  
 Po et ic (pò èt' ík), *a.* sublime, suitable or pertaining to poetry; written in verse.  
 Re ap pears ('rè áp pèèrz'), *pres. t.* of Reappear, to appear the second time.  
 Se pul chral (sè pùl' král), *a.* relating to burial or the grave.  
 Shág' géd, *a.* hairy or like long hair; rough with long hair or wool; rugged.  
 Stág' nánt, *a.* not running or flowing in a current; motionless. still; not active; dull.  
 Styx (stíks), *n. prop.* the name of an ancient fabulous river.  
 Swamp (swômp), *n.* low, wet, soft ground; a marsh; a bog; a fen: *v.* to whelm or sink in a swamp; to plunge into inextricable difficulties.  
 Swamps (swômps), *n. plu.* and *pres. t.* of Swamp.  
 Swain py (swôin' pè), *a.* low, wet, and soft; like a swamp; boggy.  
 Swárm, *v.* to collect in a crowd, to throng; to rise as bees on leaving a hive: *n.* a great number or large body of bees; a multitude; a crowd.

## READING LESSON CXIV.

### *Cypress Swamps of the Mississippi.*

1. Beyond the lakes there are immense swamps of cypress, which swamps constitute a vast proportion of the inundated lands of the Mississippi and its waters. No prospect on earth can be more gloomy. The poetic Styx or Acheron had not a greater union of dismal circumstances. Well may the cypress have been esteemed a funereal and lugubrious tree.

2. When the tree has shed its leaves, for it is a deciduous tree, a cypress swamp, with its countless interlaced branches of a hoary gray, has an aspect of desolation and death, that, often as I have been impressed with it, I can not describe. In summer, its fine, short, and deep green leaves invest these hoary branches with a drapery of crape.

3. The water in which they grow is a vast and dead level, two or three feet deep, still leaving the innumerable cypress "knees," as they are called, or very elliptical trunks, resembling circular beehives, throwing their points above the waters. This

water is covered with a thick coat of green matter, resembling green buff-velvet. The moschetoës swarm above the water in countless millions.

4. A very frequent adjunct to this horrible scenery is the moccasin snake, with his huge scaly body lying in folds upon the side of a cypress knee ; and, if you approach too near, lazy and reckless as he is, he throws the upper jaw of his huge mouth almost back to his neck, giving you ample warning of his ability and will to defend himself.

5. I travelled forty miles along this river swamp, and a considerable part of the way in the edge of it, in which the horse sunk, at every step, half up to his knees. I was enveloped, for the whole distance, with a cloud of moschetoës. Like the ancient Avernus, I do not remember to have seen a single bird, in the whole distance, except the blue jay. Nothing interrupted the death-like silence, but the hum of moschetoës.

6. There can not be well imagined another feature to the gloom of these vast and dismal forests, to finish this kind of landscape, more in keeping with the rest, than the long moss, or Spanish beard ; and this funereal drapery attaches itself to the cypress in preference to any other tree. There is not, that I know, an object in nature, which produces such a number of sepulchral images as the view of the cypress forests, all shagged, dark, and enveloped in hanging festoons of moss.

7. If you would inspire an inhabitant of New England, possessed of the customary portion of feeling, with the degree of homesickness which would strike to the heart, transfer him instantly from the hill and dale, the bracing air and varied scenery of the north, to the cypress swamps of the south, that are covered with the long moss.

8. This curious appendage to the trees is first visible in the cypress swamps at about thirty-three degrees, and is seen thence to the gulf. It is the constant accompaniment of the trees in deep bottoms and swampy lands, and seems to be an indication of the degree of humidity in the atmosphere. I have observed that, in dry and hilly pine woods, far from streams and stagnant waters, it almost wholly disappears ; but in the pine woods it reappears as you approach bottoms, streams, and swamps. I have remarked too, that, where it so completely envelops the cypress as to show nothing but the festoons of the dark gray moss, other trees are wholly free from it. It seems less inclined to attach itself to the cotton-wood trees than to any other.

9. This moss is a plant of the parasitical species, being propagated by seed, which forms in a capsule that is preceded by a

very minute, but beautiful purple flower. Although, when the trees that have cast their leaves are covered with it, they appear as if they were dead, yet the moss will not live long on a dead tree. It is well known that this moss, when managed by a process like that of preparing hemp or flax, separates from its bark, and the black fibre that remains is not unlike horse-hair, elastic, incorruptible, and an admirable and cheap article for mattresses, of which are formed most of the beds of the southern people of this region.—T. FLINT.

QUESTIONS.—What constitute a great proportion of the inundated lands of the Mississippi? What may the cypress be well esteemed? What has an aspect of desolation and death? What are invested with a drapery of crape? What is a vast and dead level? What resemble circular beehives? This water is covered with what? Resembling what? What swarm above the water? What is a frequent adjunct to this dismal scenery? How far did Mr. Flint travel along this river swamp? How? With what was he enveloped? What only, of the bird kind, did he see? By what, only, was the death-like silence interrupted? What can not be well imagined? What does the view of these cypress forests produce? What would affect deeply an inhabitant of New England with homesickness? Where is this curious appendage to the trees first visible? How far thence? It is the constant accompaniment where? Where does it disappear? What may also be remarked? Of what species is this moss? The moss will not live on what? For what can this moss be used, and what, to a great extent, are formed of it?

### SPELLING LESSON CXV.

An ec dotes (án' êk 'dôtes), *n. plu.* of Anecdote, a biographical incident; a short story or fact; secret history.

Bè rêft', *part. a.* deprived of; left or made destitute: *per. par.* of Bereave, to deprive of; to take away from; to strip.

Care-worn (kâre'-wôrn), *a.* fatigued and worn out by care.

Chief tain (tshêêf' tîn), *n.* a leader or head of a tribe, clan, or party; a captain; a commander. [lieve in.

Con fi ded (kôn fl' dèd), *pre.* of Confide, to rely on; to trust in fully; to be-

Con nu bi al (kôn nù' bè 'âl), *a.* conjugal, matrimonial; nuptial, pertaining to marriage. [tered; covered; hid; private; insidious.

Cov ert (kùv' ùrt), *n.* a thicket, a hiding place; a shelter; a defence: *a.* shel-

Crouch ed (krôûtsht'), *pre.* of Crouch, to lie close to the ground; to stoop low; to fawn, bend servilely; to cringe.

De ser tion (dè zèr' shûn), *n.* the act of forsaking or abandoning; dereliction.

De spatch ed (dè spâtsht'), *pre.* of Despatch, to send away hastily; to execute or perform any business speedily or quickly; to put to death; to finish: *n.* hasty execution; speedy performance; an express; haste; speed; hasty messenger.

Des per a tion (dès pèr' à' shûn), *n.* hopelessness; rage; fury; despair.

De spi sed (dè splîzd'), *pre.* of Despise, to disdain, to abhor; to scorn; to condemn.

- Dis hon or ed (diz òn' nârd), *pre.* of Dishonor, *to treat with indignity*; to disgrace; to violate chastity: *n.* disgrace, ignominy; reproach; shame.
- Dis may ed (diz mâd'), *pre.* of Dismay, *to discourage, to dishearten*; to depress the spirits; to affright, terrify: *n.* fall of courage; depression; ter-  
Drea ri ness (drèè' rè 'nès), *n.* *dismalness*; gloomy solitude. [ror; fear.
- E spou sed (è spôúz'd'), *pre.* of Espouse, *to embrace, unite with*; to betroth to another; to promise in marriage; to marry; to maintain; to defend.
- Ex pe di ent (èks pè' dè 'ènt), *n.* *way or means to an end*; device; a shift: *a.* proper, fit; suitable; convenient.
- Fam ish ed (fâm' ish't), *part. a.* *exhausted, destitute*: *pre.* of Famish, *to exhaust the strength of*; to perish by destitution; to starve; to kill with or die of hunger. [an imitator.
- Fol low er (fôl' lò 'âr), *n.* *one who follows, an adherent*; a disciple; a copier,
- Foun der ing (fôûn' dûr 'ing), *par.* of Founder, *to fill and sink*; to fail; to make lame: *n.* one who founds, establishes, or begins; one who casts vessels of metals.
- Fu gi tive (fû' jè 'tív), *n.* *one who flees from danger*; one who runs from his station; a runaway; a deserter: *a.* flying, wandering; fleeting; volatile; not durable, unstable; fleeing.
- Glâ' ring, *par.* of Glare, *to look with fierce, piercing eyes*; to shine so as to dazzle the eyes or sight: *n.* a dazzling, overpowering, or bright light; lustre; splendor.
- Gra ced (grâste), *pre.* of Grace, *to adorn, dignify*; to embellish; to honor: *n.* kindness; virtue; favor of God; pardon, privilege; ornament; beauty; a short prayer; religious affections.
- Hâr' ás 'sîng, *part. a.* *fatiguing, annoying*; teasing: *par.* of Harass, *to fatigue, to weary*; to tease, annoy; to perplex.
- Hu mil i a ted (hû mîl' è 'à téd), *part. a.* *humbled, depressed*; degraded: *pre.* of Humiliate, *to humble*; to depress; to lower in condition.
- In dig nant (în dîg' nânt), *a.* *affected with anger and disdain*; raging; feeling scorn or contempt.
- Lurk ing-place (lûrk' ing-'plâse), *n.* *a hiding place*; a secret place; a den.
- Mo rass er (mò râs' iz), *n. plu.* of Morass, *a marsh, a tract of low, moist ground*; a bog; a fen.
- Phil ip (fîl' îp), *n. prop.* *the name of an Indian chief*; a man's or boy's name.
- Prej u di ced (prèj' û 'dîst), *part. a.* *unduly biased*; filled with prejudice: *pre.* of Prejudice, *to fill with prejudice, to bias the mind unduly*; to hurt, to injure: *n.* previous bias or bent of the mind; prepossession; premature opinion, judgment without examination; injury. [vagabond.
- 'Rèn è gâ' dò, *n.* *one who deserts to an enemy*; an apostate; a deserter; a  
Smôte, *pre.* of Smite, *to strike*; to blast; to destroy, to kill; to afflict.
- Sûr rôûnd', *v.* *to encompass*; to enclose; to environ.
- Trus ti est (trâs' tè 'èst), *a.* *most faithful, most worthy of trust*; truest; most
- Un ta ma ble (ân tá' má 'bl), *a.* *that can not be tamed.* [honest.
- Wan der er (wôn' dûr 'âr), *n.* *one who wanders, rambles, or roves.*
- Wild' nêss, *n.* *state of being wild, rudeness* fierceness, savageness; irregularity; alienation of mind.

## READING LESSON CXV.

### Death of King Philip.

1. It is said that when the Indian chieftain, King Philip, had long borne up against a series of miseries and misfortunes, the



treachery of his followers reduced him to utter despondency. The spring of hope was broken; the ardor of enterprise was extinguished: he looked around, and all was danger and darkness; there was no eye to pity, or any arm that could bring deliverance.

2. With a scanty band of followers, who still remained true to his desperate fortunes, the unhappy Philip wandered back to the vicinity of Mount Hope, the ancient dwelling of his fathers. He wandered, like a spectre, among the scenes of former power and prosperity, bereft of home, of family, and friends.

3. Even at his last refuge of desperation and despair, a sullen grandeur gathers around his memory. We picture him to ourselves seated among his care-worn followers, brooding in silence over his blasted fortunes; and acquiring a savage sublimity from the wildness and dreariness of his lurking-place. Defeated, but not dismayed; crushed to the earth, but not humiliated; he seemed to grow more haughty beneath disaster, and to experience a fierce satisfaction in draining the last dregs of bitterness.

4. Little minds are tamed and subdued by misfortunes; but great minds rise above them. The idea of submission awakened the fury of Philip, and he smote to death a follower who proposed an expedient of peace. The brother of the victim escaped, and in revenge betrayed the retreat of his chieftain.

5. A body of white men and Indians were immediately despatched to the swamp where Philip lay crouched, glaring with fury and despair. Before he was aware of their approach, they had begun to surround him. In a little while he saw five of his trustiest followers laid dead at his feet; all resistance was vain; he rushed forth from his covert, and made a headlong attempt to escape, but was shot through the heart by a renegade Indian of his own nation.

6. Such was the fate of the brave, but unfortunate King Philip; persecuted while living, slandered and dishonored when dead. If, however, we consider even the prejudiced anecdotes furnished us by his enemies, we may perceive in them traces of amiable and lofty character, sufficient to awaken sympathy for his fate, and respect for his memory. We find, that, amidst all the harassing cares and ferocious passions of constant warfare, he was alive to the softer feelings of CONNUBIAL LOVE and PATERNAL TENDERNESS, and to the generous sentiment of FRIENDSHIP.

7. The captivity of his beloved wife and only son is mentioned with exultation, as causing him poignant misery: the death of any near friend is triumphantly recorded as a new blow on his

sensibilities; but the treachery and desertion of many of his followers, in whose affections he had confided, are said to have desolated his heart, and to have bereaved him of all farther comfort.

8. He was a patriot, attached to his native soil; a prince, true to his subjects, and indignant of their wrongs; a soldier, daring in battle, firm in adversity, patient of fatigue, of hunger, of every variety of bodily suffering, and ready to perish in the cause he had espoused. Proud of heart, and with an untamable love of natural liberty, he preferred to enjoy it among the beasts of the forests, or in the dismal and famished recesses of swamps and morasses, rather than bow his haughty spirit to submission, and live dependant and despised in the ease and luxury of the settlements.

9. With heroic qualities and bold achievements that would have graced a civilized warrior, and have rendered him the theme of the poet and the historian, he lived a wanderer and a fugitive in his native land, and went down, like a lonely bark, foundering amidst darkness and tempest; without a pitying eye to weep his fall, or a friendly hand to make a record of his struggles.

IRVING.

QUESTIONS.—Who was reduced to despondency? What was broken? What extinguished? There was no eye to do what? To what place did the unhappy Philip wander? Bereft of what? What gathers around his memory? We picture what? He seemed to do what? What are SUBDUED by MISFORTUNES? What RISE ABOVE THEM? What awakened the fury of Philip? Who betrayed him? Who were immediately despatched? By whom was Philip shot? What was his fate while living? What, when dead? What may we perceive? Sufficient for what? He was alive to what? What caused him poignant misery? What *desolated* his heart? He was attached to what? True to what? Patient of what? Ready to do what? He preferred what? Rather than do what? How did he live? And went down like what? Without what? Is it not a most MELANCHOLY REFLECTION that so many of the *brave* and *noble* race of INDIANS in our country have been *hunted down* as the WILD BEASTS of the forest? And is it not also still *more melancholy*, if possible, that so many of them have been, by that ACCURSED thing called RUM, furnished them by *white* people, DEGRADED and RUINED?

## SPELLING LESSON CXVI.

Ab er crom bie (âb' ér 'krôm bè), *n. prop.* the name of a celebrated English general. [side of a hill.]

Ac cliv i ties (âk kliv' è 'tîz), *n. plu.* of Acclivity, ascent, rising ground; the Am herst (âm' hûrst), *n. prop.* the name of an English general; the name of several towns in the United States.

Am mu ni tion (âm mù nîsh' tîn), *n.* military stores.

A new (â nù'), *ad.* over again, afresh; another time; newly.

- An noy ing (ăn nôi' ing), *part. a. vexing, injurious: par. of Annoy, to incommode, to vex; to injure, disturb, or molest by repeated acts.*
- Ap point ing (áp pôi'nt' ing), *par. of Appoint, to name and commission; to establish, fix on, determine; to settle; to constitute.*
- Ar til ler y (âr tîl' lûr 'rê), *n. cannon, great guns, ordnance; weapons for war; the men who manage cannon, mortars, &c.*
- Bat teaux (bât tôze'), *n. plu. of Batteau, a long, light boat.*
- Brad dock (brâd' dôk), *n. prop. the name of an English general.*
- Bruns wick er (brûnz' wîk 'ûr), *n. prop. the name of one of the nobility which formerly existed in England.*
- Bruns wick ers (brûnz' wîk 'ûrz), *n. prop. plu. of Brunswicker.*
- Cam paign (kâm pâne'), *n. the time that an army keeps the field at any one time or in any one year; a large, open, flat country.*
- Ca na di an (kâ nâ' dè 'ân), *a. pertaining or belonging to Canada: n. prop. a native or inhabitant of Canada.*
- Cath o lic (kâth' ô 'lik), *a. pertaining or belonging to the Roman Catholic Church; universal; general; liberal: n. a papist. [humor, vexation.*
- Cha grin ed (shâ grêend'), *pre. of Chagrin, to mortify; to vex, tease: n. ill*
- Cham plain (shâm plâne'), *n. prop. the name of a considerable lake lying between the States of New York and Vermont.*
- Com mis sion (kôm mîsh' ûn), *n. authority given, charge; a trust; a warrant of office; act of committing or perpetrating; employment; allowance to a factor: v. to empower, authorize; to appoint.*
- Com po sing (kôin pô' zîng), *par. of Compose, to form or constitute; to put in a proper state for any purpose; to settle; to put together; to calm, to quiet; to write; to adjust or arrange letters.*
- Crest (krêst), *n. a lofty peak or point; a tuft on the top of the head; a plume of feathers; a tuft of feathers or comb on the top of the head of some fowls; pride, spirit; loftiness.*
- Crown Point (krôûn pôi'nt'), *n. prop. a town situated on Lake Champlain, famous as a fortress during the French and Revolutionary wars.*
- Crum bling (krûm' blîng), *part. a. decaying, falling to decay: par. of Crumble, to fall or break into pieces; to fall to decay; to perish.*
- East ward ly (êest' wârd 'lê), *ad. towards the east.*
- Em bar ka tion (êm bâr kâ' shûn), *n. the act of going or putting on board a ship or other vessel; the act of embarking.*
- Em prise (êm prîze'), *n. an undertaking, enterprise; attempt of danger.*
- Ev er greens (êv' ûr 'grêenz), *n. plu. of Evergreen, a plant, shrub, or tree that retains its verdure or is green all the year.*
- Ex pe di tions (êks pê dîsh' ûnz), *n. plu. of Expedition, an undertaking, an enterprise; a march or voyage; haste, speed; activity, despatch.*
- Fail ures (fâle' yûrez), *n. plu. of Failure, a failing, non-performance; bankruptcy, a becoming insolvent; deficiency; omission; cessation.*
- Fes ti val (fêz' tê 'vâl), *n. a stated or anniversary day of feasting and joy, civil or religious; a solemn day: a. pertaining or belonging to a feast,*
- Flô tîl' là, *n. a number or fleet of boats or small vessels. [joyous.*
- Fort Du Quesne (fôrt dû kâne'), *n. prop. the name of a fort built by the French on the Ohio river. [built by the English on Lake George.*
- Fort Will iam Hen ry (fôrt wîl' yûm hên' rê), *n. prop. the name of a fort*
- Gal lan try (gâl' lân 'trê), *n. nobleness, bravery; civility; generosity; show, splendor of appearance; polite attention to ladies.*
- Gaul (gâwl), *n. prop. the ancient name of France, or an inhabitant of France.*
- Gen er als (gên' êr 'âlz), *n. plu. of General, the commander of an army; the whole: a. common, usual; public; extensive; relating to a whole class.*
- Howe (hôi'), *n. prop. the name of a celebrated English lord.*

- Im bo som ed (ím bôô' zúmd), *pre.* of Imbosom, *to be enclosed or surrounded*; to hold or embrace in the bosom; to enclose in the midst.
- In de scri ba bly (ín dè skrí' bá 'blé), *ad.* so as not to be described.
- In dis pu ta bly (ín dís' pù 'tá blé), *ad.* beyond dispute or question.
- In vest ed (ín vèst' éd), *pre.* of Invest, *to lay siege to*; to clothe, to dress; to adorn; to array; to surround; to enclose; to confer; to depute; to convert to or vest in some other property.
- Lánd' íng, *n.* the act of coming or settling on shore; a place to land at or on: *par.* of Land, to set, come, or put on shore: *n.* ground, earth; region; country.
- La ved (láv'd), *pre.* of Lave, *to wash*; to bathe; to lade; to throw out.
- Lo ca tion (lò ká' shún), *n.* situation with respect to place; the act of placing.
- Lof ti ness (lòf' tē 'nēs), *n.* height; elevation; pride; haughtiness; sublimity.
- Lou is burg (lòô' è 'búrg), *n. prop.* the capital of the island of Cape Breton.
- Môn tré âl, *n. prop.* the name of the largest city in Lower Canada; and, of an island in the river St. Lawrence and in lake Superior, and of a river in Wisconsin Territory.
- Mul ti tu di nous (múl' tē' tú' dē 'núš), *a. numerous*; manifold.
- New En gland's (nú íng' glándz), *n. prop. posses. case* of New England, the name originally given by Charles I., of England, to the northeast section of the United States, now comprehending the six States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.
- Non-com bat ants (nôn-kúm' bát 'ánts), *n. plu.* of Non-combatant, *one who does not fight or combat*.
- Nun ber ed (núm' búrd), *pre.* of Number, *to count*; to enumerate, reckon; to tell: *n.* an aggregate or assemblage of two or more units; a great many, more than one; multitude; measure, poetry; verse.
- O ver shad ows (ò vúr shád' ôze), *pres. t.* of Overshadow, *to throw a shade over*, to cover, to shelter; to protect; to hide.
- Pa geant (páj' ánt), *n.* a pompous show or exhibition; a spectacle; a statue in a show: *a.* showy, superficial; pompous; ostentatious.
- Par lia ment (pár' lē 'mēt), *n.* the assembly or legislature of Great Britain, which is composed of the house of lords and the house of commons.
- Peak ed (pèék' éd), *a.* pointed, having a point.
- Plen ti ful ly (plén' tē 'fúl lē), *ad.* abundantly; copiously.
- Plu med (plúmd), *part. a.* adorned with feathers: *pre.* of Plume, *to adjust the feathers*; to adorn; to value; to strip: *n.* a feather, an ornament; pride; token of honor.
- Pre ce ding (pré sē' dīng), *part. a.* being or going before in time, rank, or place: *par.* of Precede, *to be or go before in time, rank, or place*.
- Pre cip i tous (pré síp' è 'tús), *a.* rapidly or directly descending; very steep; headlong; hasty; rash.
- Pros e cu tion (pròs è ká' shún), *n.* the act of endeavoring to accomplish something; pursuit; the commencement of a criminal suit; act of prosecuting.
- Pro vin cials (prò vín' shálz), *n. plu.* of Provincial, *a native or citizen of a province*; a spiritual or chief governor: *a.* relating or belonging to a province; rude.
- Que bec (kwè bék'), *n. prop.* a strong city and capital of Lower Canada.
- Ráfts, *n. plu.* of Raft, a frame or float of boards or timber.
- Ranks (rángks), *n. plu.* and *pres. t.* of Rank, *the order of common soldiers*; a line of men; row; class, order; degree of dignity: *v.* to place abreast or in a line; to range or be ranged or placed; to have a degree of dignity: *a.* strong-scented; rancid; gross; luxuriant; strong.
- Rásh, *a.* hastily in action, precipitate; violent: *n.* an eruption or breaking out: *v.* to divide; to cut into pieces. [a revocation.]
- Re cal led (rè káld'), *pre.* of Recall, *to call back*; to revoke: *n.* a calling back;



- Rè môn' strá 'téd, *pre.* of Remonstrate, to *expostulate*, to *urge*, exhibit, show, or present strong reasons against any thing.
- Ren dez vous ('rén dè vòðz'), *n.* a place for the assembling of troops; or, for ships to join company; a place or meeting appointed: *v.* to meet or assemble at a place appointed, as troops.
- Rev eil le ('rév è lè'), *n.* a military beat or call of the drum in the morning.
- St. Sac ra ment (sânt sâk' rá 'mènt), *n. prop.* the name given to Lake George by the French. [difficulty; distress.
- Strait (strâte), *n.* a narrow pass or passage; pressing or distressing necessity; Stur dy (stúr' dè), *a.* stout, hardy; strong; lusty; stiff.
- Ti con de ro ga (tì 'kôn dè rò' gâ), *n. prop.* the name of a town at the confluence of the outlet of Lake George with Lake Champlain.
- Trans por ta tion ('trâns pòr tá' shùn), *n.* conveyance, removal; the act of conveying from one place to another; banishment.
- Un pre ce dent ed (ún prês' sé 'dènt èd), *a.* having no precedent or example.
- Vex ed ly (véks' èd 'lè), *ad.* in a vexed, agitated, or irritated manner.
- Viv' id 'nèss, *n.* brightness; life; sprightliness; vigor; liveliness; strength.
- Wèbb, *n. prop.* the name of an English general.
- Whale-boats (hwâle'-bòtes), *n. plu.* of Whale-boat, a kind of boat used in catching or taking whales.
- With âl', *ad.* likewise, along with the rest, besides; at the same time.
- Wolfe (wûlf), *n. prop.* the name of a very brave and magnanimous English general.

## READING LESSON CXVI.

*General Abercrombie's Expedition against Ticonderoga.—Descent of Lake George.*

1. The campaign against Canada, of 1758, opened with great apparent spirit. Not only did the hostile incursions of the Canadian Indians continue very annoying to the frontier settlements, but the mother country and the colonies alike felt that they had much to accomplish to repair the losses and disappointments of the two preceding years. Indeed, the repeated failures of Braddock, and Webb, and Lord Loudon, had chagrined and exasperated the nation.

2. The elder Pitt even declared in parliament that there appeared to be a determination on the part of the officers in command, against any vigorous execution of the service of the country; and when, during the same year, the king was remonstrated with on appointing so young and rash a madman as Wolfe to conduct the meditated expedition against Quebec, the sturdy Brunswicker vexedly replied, "If he is mad, I hope he will bite some of my generals."

3. It was under these circumstances that England determined to put forth her whole energies in the three formidable expeditions this year projected, viz: against Louisburg, under General

Amherst ; against Fort Du Quesne, on the Ohio ; and the third and principal division against Ticonderoga and Crown Point, with a view of striking a blow upon Montreal. It is this latter campaign with which the progress of our story is connected.

4. For the prosecution of this high emprise, an army of regular troops and provincials was assembled, unprecedented for its numbers in the annals of American warfare. Lord Loudon having been recalled, the command devolved upon General Abercrombie, who determined to lead the expedition in person. The rendezvous of the formidable army destined upon this service, was at the head of Lake George, or Lake St. Sacrament, as it was called by the French, from the remarkable purity and transparency of its waters, which were for a long time conveyed to France for the services of the Catholic altar. After it came indisputably into the possession of the English, it was baptized anew, in honor of the Brunswickers.

5. This lake is thirty-five miles long, with a mean breadth not exceeding two. Its elevation is one hundred and sixty feet above the waters of Champlain, into which it rushes through a rocky strait of two and a half miles at its northeastern extremity. Its location is in the high northern region of New York, imbosomed deep among the mountains. The summer landscape from its head is indescribably grand and beautiful. At the distance of fourteen miles, the lake turns to the right, stretching off eastwardly, and is lost among the mountains.

6. The prospect, therefore, resembles a stupendous amphitheatre, the mountains composing which rise by steep and precipitous acclivities to the height of more than a thousand feet. On the right, the French mountain rears its lofty crest, in sullen grandeur, to an elevation of fourteen hundred feet, sloping off gradually to the west, until its base is laved by the bright waters of St. Sacrament. In some instances the mountain summits are bald, and the rocks stand forth from their sides in bold and naked relief.

7. But for the most part, the heights are covered to their tops with deciduous trees and shrubs, plentifully sprinkled with the darker shades of the evergreens. At the point where the lake takes a more eastern direction, a bay sets up among the hills to the northwest, beyond which, as far as vision extends, hills rise above hills, surprising for their loftiness, till at length their peaked summits are lost in the clouds.

8. The bosom of the lake itself is adorned with multitudinous little islands, the fresh verdure of which, in summer, being, with the surrounding mountains, reflected back with peculiar vivid-

ness from the pure element, adds greatly to the picturesque effect, by thus mingling the beautiful with the rugged and sublime. Wild and desolate as this romantic region then was, and yet continues, its shores have nevertheless been consecrated with more blood than any other spot in America.

9. For a long period it was the Thermopylæ through which alone the French supposed they must pass in their repeated attempts upon the extensive and fertile valley of the Hudson. And fierce and bloody were the conflicts for its possession. Even to this day, in the gloomy solitude of the forest which overshadows the Bloody Pond, or among the crumbling ruins of Fort William Henry, "the spectres of the gallant but forgotten dead; the spirits of the Britain and the Gaul; the hardy American and the plumed Indian, seem to start up and meet the traveller at every step."

10. The embarkation took place early on a clear and beautiful morning of July. The spectacle was full of life and animation, and withal very imposing. The forces collected on the occasion numbered seven thousand British troops of the line, and upwards of ten thousand provincials, exclusive of the many hundreds of non-combatants necessarily in the train of such an army.

11. The flotilla for their transportation to Ticonderoga, at the farther extremity of the lake, consisted of nine hundred batteaux, and one hundred and thirty-five whale-boats, together with a sufficient number of rafts to convey the heavy stores and ammunition, and the artillery to cover the landing of the troops, in the neighborhood of the works first to be invested. The utmost confidence of success inspired both officers and men, and all was activity and gayety in getting in motion, from the instant the reveille started the armed host from their repose at the dawn, until the embarkation was complete.

12. So sure were all of an easy victory, that they went forth as to a grand review, or the pageant of a national festival. A part of England's "chivalry was gathered there," of whom was the accomplished Lord Howe, distinguished alike for his generosity, his gallantry, and his courage. Many other young noblemen, of high bearing and promise, were likewise there; together with a still greater number of nature's noblemen, in the persons of New England's hardy sons, both in commission and in the ranks.—*Continued.*

QUESTIONS.—How was the campaign, of 1758, against Canada, opened? By whom? Who were very annoying? England and the colonies felt what? What had chagrined and exasperated England? About what was the king

of England remonstrated with? What did England then determine to do? What was unprecedented? Upon whom did the command of this expedition devolve? Where was the rendezvous of this formidable army? What was Lake George called by the French? Why? What is its length? Its breadth? Its elevation? Above what other lake? Where is it located? What is indescribably beautiful? The prospect resembles what? What rears its lofty crest? To what height? What are sometimes bald? The heights are generally covered with what? The loftiness of what is surprising? With what is the bosom of the lake adorned? What adds greatly to the picturesque effect? With what have the shores of this lake been consecrated? Is it not a MELANCHOLY REFLECTION that so many *brave* and *heroic* men have been *sacrificed* on this delightful spot by the ABSURD and FOOLISH PRACTICE of WAR? The French supposed what? What seem to start up and meet the traveller on this spot? When did the embarkation take place? What did the forces collected number? Of what did the flotilla for transporting the troops, &c. consist? What inspired both officers and men? How did they go forth?

### SPELLING LESSON CXVII.

Al ba ny (âl' bâ 'nè), *n. prop. a city and capital of the state of New York; the name of several towns in the United States.*

A loft (â lôft'), *ad. above, in the air; on high.*

Am a teur (âm â tûr'), *n. a lover of a science; or, of the fine arts.*

Â quat ic (â kwât' ik), *a. pertaining to, living, or growing in the water; watery.*

Ar ma da (âr mâ' dâ), *n. a fleet of armed vessels of war.* [val force.

Ar ma ment (âr mâ' mënt), *n. a body of men equipped for war; a land or na-*

Ar mor (âr mûr), *n. defensive arms; dress worn in battle to protect the body.*

Ar ray (âr rá'), *n. order of battle; dress; a jury empannelled: v. to dress, to deck; to put in order; to empanel.*

Bâg' pipes, *n. plu. of Bagpipe, a musical wind instrument.*

Bald-ea gles (bâld' èè 'glz), *n. plu. of Bald-eagle, a kind of eagle.*

Bar ges (bâr' jîz), *n. plu. of Barge, a boat for burden, or for pleasure.*

Brace (brâse), *v. to strengthen; to bind, to tie close; to tighten; to strain up: n. a piece of timber made with bevel joints; a bandage or strap; a pair, a couple.*

Braw ny (brâw' nè), *a. musculous, fleshy; strong; firm; hard; bulky.*

Brea can (brè' kân), *n. a kind of garment worn on the legs of the Highlanders.*

Bu gle man (bû' gl' mân), *n. one who plays the bugle.*

Buoy an cy (bûôè' ân 'sé), *n. lightness; the quality of floating.*

Bûr' nish 'ing, *par. of Burnish, to brighten; to polish, make smooth; to grow bright: n. gloss, brightness; lustre.* [sion.

Ca tas tro phe (kâ tâs' trô 'fè), *n. disaster; calamity; a final event; conclu-*

Cen o taph (sên' ô 'tâf), *n. a monument erected to one elsewhere buried.*

Chron i cle (krôn' è 'kl), *v. to record in history; to register: n. an historical account or register of events; a history.*

Col o nists (kôl' ô 'nîsts), *n. plu. of Colonist, an inhabitant of a colony.*

Con ve ni ence (kôn vè' nè 'ense), *n. necessity, accommodation; fitness; propriety; commodiousness; ease.*

Coup d'œil (kôô' dâle'), *n. a slight, rapid, or first view or glance of any thing.*

Courts (kôrts), *n. plu. and pres. t. of Court, those who compose the council of a king or emperor; hall or seat of justice; the residence of a king, prince, &c.; open space before a house; a palace: v. to woo, make love; to seek, flatter; to solicit.*



- Dîn, *n.* a loud noise ; a continued sound : *v.* to stun with noise.
- Dis clo sed (dîs klôz'd'), *pre.* of Disclose, to lay open to the view ; to discover ; to reveal ; to make known, to tell ; to uncover.
- Dîs pûtes', *n. plu.* and *pres. t.* of Dispute, controversy ; contest in words : *v.* to contend for in words ; to debate ; to argue ; to discuss.
- Drums (drûnz), *n. plu.* and *pres. t.* of Drum, an instrument of military music ; part of the ear : *v.* to beat a drum ; to beat.
- E lec tri fy (è lèk' trè 'fl), *v.* to excite suddenly ; to charge with, affect by, or communicate electricity to. [involve ; to confuse ; to abash.
- Em bar ras sed (êm bâr' râst), *pre.* of Embarrass, to perplex ; to entangle ; to
- En li ven ed (ên ll' vnd), *pre.* of Enliven, to animate ; to cheer ; to make quick or alive, active, or gay.
- Es pla nade ('ès plâ nâde'), *n.* an open, void, or sloping space ; or, of a parapet.
- Ex hil a ra ting (êgz hîl' â 'rà tîng), *part. a.* enlivening, cheering : *par.* of Exhilarate, to make cheerful or merry ; to enliven ; to gladden.
- Ey ries (â' rîz), *n. plu.* of Eyry, a place where birds of prey build their nests.
- Fight ing (flîte' îng), *par.* of Fight, to contend in battle ; to make resistance ; to make war ; to strive ; to carry on contention : *n.* a battle ; a combat ; an engagement.
- Flank (flângk), *n.* part of the side of an army ; or, of an animal ; the side ; part of a bastion : *v.* to attack or turn the flank ; to secure on the side.
- Flash ed (flâst), *pre.* of Flash, to break forth suddenly as light ; to glitter as transient flame ; to burst out into a flame, light, or wit : *n.* a sudden blaze ; a sudden burst of light or wit.
- Flut ter ing (flât' tûr 'îng), *par.* of Flutter, to move with quick vibrations ; to fly or move the wings rapidly ; to hover ; to agitate : *n.* hurry ; confusion ; rapid motion.
- Fort Ed ward (fôrt êd' wârd), *n. prop.* the name of a town 47 miles north of Albany which was an important military station in the American Revolution. [a fort ; defence ; safety.
- For tress es (fôr' trêz 'îz), *n. plu.* of Fortress, a fortified place ; a strong hold ;
- Frin ged (frînjd), *part. a.* adorned or bordered with fringe : *pre.* of Fringe, to adorn, border, or trim with fringe or edging : *n.* an ornamental appendage or trimming ; an edging ; a border.
- Gâ' lâ, *n.* a day of show, festivity, and amusement ; a grand entertainment.
- Gaunts (gânts), *n. prop. plu.* of Gaunt, a man's name : *a.* thin, slender ; empty ; lean. [airy ; most jovial.
- Gay est (gâ' êst), *a.* finest, most showy ; most cheerful, most merry ; most
- Gor ges (gôr' jîz), *n. plu.* of Gorge, the most narrow part between ; the throat ; the gullet : *v.* to glut ; to satiate. [mountainous country or region.
- High land (hl' lând), *a.* pertaining to the highlanders of Scotland : *n.* a
- High land ers (hl' lând 'ûrz), *n. prop. plu.* of Highlander, an inhabitant of the highlands of Scotland ; a mountaineer.
- Il lu min ing (îl lâ' mîn 'îng), *par.* of Illumine, to make light or bright ; to enlighten ; to decorate ; to adorn.
- Im bed ded (îm béd' dèd), *pre.* of Imbed, to be enclosed as by surrounding matter ; to sink, cover, or enclose as in a bed.
- In har mo ni ous ('în hâr mò' nè 'ûs), *a.* discordant ; not harmonious.
- In hos pi ta ble (în hôs' pè 'tà bl), *a.* affording no conveniences, subsistence, or shelter to strangers ; not kind or attentive ; not disposed to entertain strangers.
- In ten si ty (în tèn' sè 'tè), *n.* extreme degree ; state of being intense ; excess.
- Jôke, *n.* a jest, something witty ; raillery : *v.* to jest ; to cast jokes at ; to rally.
- Lord John Mur ray (lôrd jôn mùr' rê), *n. prop.* the name of a Scotch lord or nobleman.

- Molt en (mòl' tn), *part. a. melted*; made of melted metal.
- Mus ter ing (mús' túr 'íng), *par. of Muster, to assemble and review troops*; to assemble, meet together: *n. a review, collection, or register of forces.*
- Neigh ing (ná' íng), *par. of Neigh, to cry as or utter the voice of a horse*: *n. the voice of a horse.* [firmness; force: *v. to strengthen or give vigor to.*
- Nerves (nèrvz), *n. plu. of Nerve, an organ of sensation and motion*; strength;
- Oars (òrez), *n. plu. of Oar, an instrument to row a boat with*: *v. to row, impel by rowing.* [ment; a hinderance; an obstruction.
- Ob sta cles (òb' stá 'klz), *n. plu. of Obstacle, that which opposes, an impediment*.
- Odds (òdz), *n. plu. and sin. inequality, superiority*; debate, dispute; advantage; excess.
- On sets (òn' sèts), *n. plu. of Onset, an attack*; an assault; a storm.
- Peer ed (pèèrd), *pre. of Peer, to appear, come just in sight*: *n. a nobleman; an equal*; one of the same rank. [choly.
- Pen sive ness (pèn' sív 'nès), *n. seriousness, thoughtfulness*; sadness; melan-
- Per cep ti bly (pér sèp' tè 'blé), *ad. so as to be perceived.*
- Per cys (pér' siz), *n. prop. plu. of Percy, a man's name.*
- Pha ses (fá' siz), *n. plu. of Phase, any appearance of illumination exhibited to the eye*; appearance of the moon, &c. [Scotch Highlanders.
- Pi broch (pí' brók), *n. a kind of wild, irregular, martial music, peculiar to the*
- Pos i tions (pò zish' únz), *n. plu. of Position, situation*; attitude; state; principle laid down, proposition.
- Pro long ed (prò lóngd'), *part. a. lengthened in time*: *pre. of Prolong, to lengthen out, extend in time*; to continue; to put off.
- Pròúd-spir' ít 'èd, *a. filled with ardor and patriotism*; haughty, arrogant.
- Pur pos ed (púr' púst), *pre. of Purpose, to intend*; to design; to mean; to resolve: *n. intention*; end or aim; design; effect.
- Ran gers (ràné' júr), *n. plu. of Ranger, one who ranges*; a kind of dog.
- Read i ness (rèd' è 'nès), *n. willingness*; promptitude; state of being ready.
- Re gi men tal ('rèj' è mèn' tál), *a. belonging to a regiment.*
- Re gi ments (rèj' è 'mènts), *n. plu. of Regiment, a body of soldiers or troops consisting of several companies under or commanded by a colonel.* [of.
- Re sem bled (rè zém' bld), *pre. of Resemble, to be like or to have the likeness*
- Re sound ed (rè zòúnd' èd), *pre. of Resound, to echo, to sound back or return sounds*; to celebrate. [petition.
- Ri val ry (rí' vál' rè), *n. emulation, strife for superiority or excellence*; com-
- Ròút, *n. confusion of an army defeated*; a defeat; a rabble; a multitude: *v. to defeat*; to put into confusion by defeat.
- Se ques ter ed (sè kwès' túrd), *pre. of Sequester, to be separated from other things*; to set apart or aside; to seize or deprive of possessions.
- Shag gy (shág' gè), *a. rugged*; rough with long hair or wool; hairy or like long hair.
- Shift' ing, *par. of Shift, to alter, to move*; to change; to transfer; to find means; to resort to expedients; to evade; to put off: *n. a change*; an expedient; an evasion; last resource; artifice.
- Sin ew y (sín' nú 'è), *a. consisting of sinews, muscular*; strong; nervous.
- Slain (slàne), *per. par. of Slay, to kill*; to butcher; to destroy.
- Spir' ít 'èd, *part. a. full of spirit, bold*; lively: *pre. of Spirit, to animate, excite*; to encourage: *n. disposition*; temper; ardor; vigor, excitement; breath; immaterial substance; the soul; strong, intoxicating, stimulating, or inflammable liquors, as brandy, rum, &c. [magnificence, pomp.
- Splen dors (splèn' dúrz), *n. plu. of Splendor, brilliancy, great brightness*; lustre;
- State li er (stàte' lè 'úr), *a. more august, more grand*; more majestic; loftier.
- St. Cloud (sànt klòúd'), *n. prop. the name of the French court or council of the king.*

St. James (sánt jàmez'), *n. prop.* the name of the English court or council of the king; the name of one of the Apostles.

Stream ers (strèem' úrz), *n. plu.* of Streamer, a small flag, ensign, or pennant.

Stúd' dīng, *par.* of Stud, to set or adorn with ornaments or studs: *n.* a small post, a stake; a button, a knob; a kind of nail.

Suite (swèet), *n. retinue, company*; a set, a series; a train.

Tal bots (tál' búts), *n. prop. plu.* of Talbot, a man's name.

Târ' tân, *n.* a kind of woollen stuff; a small coasting vessel with one mast.

Thorn dyke (thôrn' dlke), *n. prop.* the name of an English captain.

Tûft' éd, *a. covered, growing, or adorned with tufts.*

Un e qual led (ún é' kwâld), *a. superior, having no equal*; unrivalled.

Un rep re sent ed (ún 'rêp ré zênt' éd), *a. not represented.* [the eye.

Webs (wêbz), *n. plu.* of Web, any thing woven; texture of threads; a film on

West min ster Ab bey (wêst' mín 'stûr âb' bê), *n. prop.* the name of an abbey in London, England, a grand specimen of Gothic architecture, founded by Sebert, king of the East Saxons, in 610. It contains a great number of monuments, erected to the memory of kings, heroes, &c.

Wheel ing (hwèl' īng), *par.* of Wheel, to turn or move around; to turn on an axis; to move or convey on wheels: *n.* any circular body that turns on an axis; an instrument for spinning; a rotation; revolution; a turning about.

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### READING LESSON CXVII.

*General Abercrombie's Expedition against Ticonderoga.—Descent of Lake George.—Concluded.*

1. Nor were the spirited colonists of New York unrepresented. Their sons, both of English and Dutch descent, sustained a generous rivalry in their chivalrous bearing, and evinced an equal readiness to "rush to glory or the grave," for the honor of their country. These proud-spirited Americans, with the blood of freemen ardently running through their veins, neither knew nor cared whether they were descended from the Talbots, the John of Gaunts, or the Percys; but their hearts beat as high, and their souls were as brave, and their sinewy arms could strike as heavy blows, as those who could trace the longest ancestry, or wore the proudest crest.

2. There, also, was the proud Highland regiment of Lord John Murray; with their bagpipes, their tartan breacan, fringed down their brawny legs, and their black plumes in their bonnets. What an array, and what a splendid armament, for a small and quiet lake, sequestered so deep in the interior of what was then a woody continent, and imbedded in a wild and remote chasm, among a hundred mountains!

3. Who would have supposed that this lonely and inhospitable region, "where there were nothing but rocks and solitudes

and bleak mountains to contend for, would have been the theatre on which the disputes between the rival courts of St. James and St. Cloud should be decided; and on which the embattled hosts of Europe, at the distance of a thousand leagues from their respective homes, should have joined in the bloody conflict for empire!"

4. Lord Howe and his suite had not joined the army since the removal of the headquarters to Fort William Henry; but having reached Fort Edward from Albany on the preceding evening, purposed to take horse early, and ride the remaining ten miles on the morning of the embarkation. Emerging from the forest intervening between the two fortresses, and breaking suddenly, and for the first time, in full view of the St. Sacrament, an hour before the sun had peered above the eastern range of the mountains, he involuntarily checked his impatient steed, now rendered more restiff by the din of martial music swelling upon the air in advance, and sat motionless, gazing upon the gorgeous splendors that flashed around, first burnishing the lofty summits of the mountains with gold, and then, by degrees, illumining the whole amphitheatre in a blaze of unequalled beauty and brightness.

5. The morning being perfectly clear, after the light mists which floated gracefully along the sides of the hills had disappeared, the sky glowed brighter and purer than many of them had ever seen it. Before them, at their feet, lay the crystal waters of the lake like a mirror of molten silver; the green islands tufted with trees, floating, as it were, in the clear element. In the camp, on the open esplanade by the shore, was the mustering of troops, the hurrying to and fro of the officers, the rattling of armor, the neighing of steeds, with all the inharmonious confusion which such a scene must necessarily present.

6. Beyond, wide spread upon the lake, were the thousand barges, shifting and changing places as convenience required, the banners of the different regiments streaming gayly in the breeze, while the swell of cheerful voices, the rolling of the drums, the prolonged and exhilarating notes of the trumpet, as they resounded among the mountains, combined to throw over the whole wild region an air of enchantment, which bound the ardent military amateur as with a spell.

7. Indeed, the whole of this memorable passage of Lake St. Sacrament resembled more the pageant of a grand aquatic gala, or a dream of romance, than a chapter of real life. Stretching down the lake, the scenery partook of the same wild and glorious char-



acter, and every mile of their progress disclosed new objects of wonder, or presented fresh sources of delight.

8. The tops and shaggy sides of the mountains afforded new phases with every turn, while the relative positions of the boats were changing continually as they shot forward among the islands studding the whole distance of the lake; and hills, rocks, islands, every thing, were reflected back, fresh and beautiful as nature had made them. It was a day of unmingled pleasure. A fine elastic breeze swept through the gorge of the mountains, serving to brace the nerves, and produce a glow of good feeling, humor, and hilarity, which lasted till the setting sun.

9. The animal spirits were often cheered and enlivened by favorite airs from the well appointed regimental bands. Wheeling aloft, with untiring wing, as if moving with, and watching over the armament, were several noble bald-eagles, whose eyries hung on the beetling crags, affording to the soldiers a happy presage of victory. The bagpipes of the Highlanders would thrill every soul in the armada with the pibroch, or an expert bugleman electrify the multitude by causing the hills and the glens to echo with the stirring notes wound from his instrument.

10. The effect of the varying and shifting movements of the barges among the islands, with their different streamers fluttering in the air, now shooting in this direction, and now running in that, was exceedingly fine, animating, and romantic. Taking these movements in connexion with the nodding of plumes, the dazzling glitter of polished armor, and the flashing of the oars at every stroke as they rose from the sparkling waters, the whole prospect, seen at a *coup d'œil*, was of surpassing magnificence.

11. Gayest among the gay on this occasion was our friend Captain Thorndyke, with his spirited company of rangers, destined to act on the right flank. Nor did the healthy buoyancy of spirits which prevailed during the voyage perceptibly diminish, until the laugh and the song, the light joke and the brisk repartee, had fairly expended themselves, and the giant shadows of the western mountains were thrown far across the lake, softening the intensity of light, and bringing with them that chastened pensiveness which loves to dwell in the shade.

12. The landing of the expedition was effected in good order. But the particulars of the two days' fighting that followed, the formidable obstacles which embarrassed their progress, the unexpected odds they were doomed to encounter, the repeated and furious onsets, the prodigies of valor performed to no purpose

the defeat, the overthrow, and the rout, are matters which we leave with the graver and statelier historians, who chronicle dull facts to be used as webs in weaving the romance of history.

13. Among the higher officers slain was the truly noble Lord Howe, the pride of the army, and a universal favorite, whose remains repose in our soil, and to whose memory a cenotaph was erected in Westminster Abbey by American generosity. And many were the American mothers and daughters who were called to mourn the catastrophe of that day.—WILLIAM L. STONE.

QUESTIONS.—Who sustained a generous rivalry? They neither knew nor cared for what? *Can* any thing be more *contemptible* than to boast of one's ANCESTRY as if THAT should give *honor* or *reputation* without INTELLECT, *personal* EFFORTS, or GOOD CONDUCT? What regiment was also there? Who would suppose what? *Can* any thing be more *melancholy* than these national disputes? Who involuntarily checked his impatient steed, and gazed upon what? What was perfectly clear? What lay at their feet? What was passing in the camp? What were spread upon the lake? What threw an air of enchantment? Over what? This memorable passage resembled what? What presented fresh sources of delight? What were fresh and beautiful? What swept through the gorges of the mountains? What were often cheered? By what? What were a happy presage of victory? What caused the hills and glens to echo? What was exceedingly fine? What was of surpassing magnificence? Who was gayest among the gay? What did not perceptibly diminish? Until what? What was in good order? What are left to the grave or stately historian? Who, the pride of the army, was slain? Where has a cenotaph to his memory been erected? By whom? Who were CALLED TO MOURN the catastrophe of that day? Is it not *lamentably* DEPLORABLE that, age after age, has seen country after country filled with WIDOWS and ORPHANS by the CRUEL practice of WAR?

### SPELLING LESSON CXVIII.

A bra ham (á brá 'hám), *n. prop.* the name of the celebrated plains lying south and west of Quebec; a man's or boy's name. [prive of.

A bridge (á brídje), *v.* to lessen, diminish; to contract; to shorten; to de-  
Ap pre hen sions (áp prè hèn 'shúnz), *n. plu.* of Apprehension, suspicion; fear; conception; act of apprehending.

Ar mi stice (ár mè 'stis), *n.* a cessation of arms for a short time; a truce.

As cen den cy (ás sèn 'dèn 'sè), *n.* superior influence; controlling power.

Au gu ries (áw' gù 'ríz), *n. plu.* of Augury, an omen; act of prognosticating by omens; a divination by birds. [attend.

A waits (á wátes'), *pres. t.* of Await, to be in store for; to expect, wait for; to  
Bar ri er (bár' rè 'úr), *n.* an obstruction, a hinderance; a bar; a stop; a bound-  
dary, a limit; a fortification, a defence.

Bunk er's Hill (búngk' úrz 'híl), *n. prop.* the name of a hill in Charlestown, near Boston, where a celebrated battle was fought, in 1775, between the Americans and English.

Con fed er ate (kón fèd' ér 'àte), *a.* united in a league; allied by treaty: *n.* an ally; an accomplice: *v.* to join or unite in a league or alliance.

- Con tend ing (kôn tэнд' ing), *part. a. striving in opposition or debate; wrangling; par. of Contend, to strive in opposition or debate; to struggle; to wrangle; to dispute; to contest.*
- Cour te sies (kúr' tэ' sız), *n. plu. of Courtesy, civility; kind treatment; politeness; complaisance, elegance of manners.*
- Del i ca cy (dэл' э' ká sэ), *n. nice attention to right or care to avoid wrong or offence, scrupulousness; softness; tenderness; nicety; daintiness; politeness.*
- Dis un ion (dıs yáне' yún), *n. separation, want of concord; disjunction.*
- En gines (эн' jінz), *n. plu. of Engine, means, that by which any effect is produced; an instrument, a kind of machine for throwing water to extinguish fire; an agent.* [ceptible.
- Ev a nes cent ('év á nés' sэnt), *a. fleeting, passing away; vanishing; imper-*
- Fort Or ange (fört ór rінje), *n. prop. the name of a fort built by the English on the Hudson river.*
- Frá tэр' nál, *a. brotherly, becoming brothers; pertaining to a brother.* [time.
- Fu tu ri ty (fú tú' rэ' tэ), *n. time to come; events to come; future state or*
- Great Brit ain (gráte brít' tn), *n. prop. the name generally given to the islands of Britain and Ireland, as a United Kingdom.*
- Han cock (hán' kók), *n. prop. the name of one of the prominent leaders of the American Revolution; the name of several counties and towns in the United States.*
- Hér' áld 'эд, *pre. of Herald, to introduce, as by a herald: n. a harbinger, a forerunner; an officer who registers genealogies, proclaims war or peace, regulates coats of arms, &c.; a proclaimer, a publisher.*
- In di vis i ble ('ін дэ vız' э' bl), *a. not to be divided or broken into parts.*
- In land ('ін' lánd), *a. interior, remote from the sea: n. the interior part of a country.* [mix; to be mixed or incorporated.
- In ter min gled ('ін tэр mінг' gld), *pre. of Intermingle, to mingle together; to*
- Jousts (jústс), *n. plu. and pres. t. of Joust, a mock encounter on horseback; a tilt: v. to run in a tilt; to engage in a mock fight.* [of an Indian chief.
- King Phil ip's (kінг fíl' іps), *n. prop. posses. case of King Philip, the name*
- Lex ing ton (lэks' ing' tún), *n. prop. the name of a town in Worcester county, Massachusetts, where the first regular battle was fought between the English and Americans in 1775; the name of several towns in the United States.*
- Li bra ries (lł' brá 'rız), *n. plu. of Library, a collection of books for public or*
- Márts, *n. plu. of Mart, a place of public sale or traffic; a market.* [private use.
- Mó' hăwk, *n. prop. the name of a beautiful river in the State of New York.*
- Ob so lete (ób' só 'lэte), *a. out of use, disused; neglected; obscure.*
- Ob struc tions (ób strúk' shúnz), *n. plu. of Obstruction, that which impedes progress, a hinderance; an impediment; an obstacle.*
- Of fend ing (óf fэнд' ing), *par. of Offend, to displease, to disgust; to make angry; to transgress; to be criminal; to assail.*
- Op pres ses (óp prэs' sız), *pres. t. of Oppress, to overpower; to burden with impositions; to crush by hardship; to subdue.*
- O ver hang ('ó văr hăng'), *v. to jut or project over.*
- Per pe tu i ty ('pér pэ tú' э' tэ), *n. continued, uninterrupted existence; indefinite or endless duration or duration to all futurity.*
- Pil lar (plł' lúr), *n. that which sustains or upholds; a supporter; a kind of column; a monument.*
- Pledg es (plэдj' ız), *n. plu. and pres. t. of Pledge, that which is given as security for the performance of an act; a pawn; a gage; a surety; a deposit as security: v. to give as security or warrant; to pawn or put in pawn.*
- Plúm, *n. a feather, an ornament; pride; token of honor: v. to adjust the feathers; to adorn; to value; to strip.*

- Pro scri bed (prò skrlbd'), *part. a. denounced, doomed: pre. of Proscribe, to denounce, to doom; to condemn; to censure capitally; to interdict.*
- Re new (rè nù'), *v. to revive, to repeat, confirm; to make anew; to begin again; to renovate.*
- Rev o lu tion i zing (rèv ò lù' shùn 'l zing), *par. of Revolutionize, to effect a complete change in the government or constitution of a country, &c.*
- Sca ling (skà' ling), *par. of Scale, to mount or climb, as on ladders; to strip or take off scales; to weigh: n. gradation, graduated scheme or figure; a part of the crusty covering of some kinds of fish; a balance; means of ascent, a ladder; a line of distances, a gamut.*
- Se vere ly (sè vèr' lè), *ad. distressingly, painfully; with severity; rigorously.*
- Sha ped (shàpt), *pre. of Shape, to form, adjust; to create; to mould; to make; to suit: n. form; make; appearance; idea; figure.*
- Site, *n. situation, place; local position; seat.*
- Sur vey ed (sùr vâd'), *pre. of Survey, to view, inspect; to oversee, overlook.*
- Sus que han nah ('sùs kwè hân' nâ), *n. prop. the name of a river which rises in the State of New York and runs south to the Chesapeake Bay.*
- Sway ed (swâde), *pre. of Sway, to influence; to govern; to wield, to rule; to incline; to bias; to have weight: n. influence, power; rule; dominion; direction.* [fear.]
- Ter rors (tèr' rûrz), *n. plu. of Terror, dread, the cause of fear; great alarm or*
- Tour na ments (tòôr' nâ 'mènts), *n. plu. of Tournament, a military exercise or sport on horseback; a tilt.*
- Truce (trôôsé), *n. a cessation or suspension of hostilities; a temporary peace.*
- Van tage-ground (vân' tje-'grôônd), *n. superiority of place, state, or condition.*
- War ren (wôr' rîn), *n. prop. the name of a brave American general; a man's name: n. an enclosed place or park for rabbits.*
- Womb (wôôm), *n. the place where any thing exists or is produced.*

## READING LESSON CXVIII.

### *The Importance and Influence of Internal Improvements in our Country.*

Extract from an Address delivered before the Legislatures of Massachusetts and New York, at Springfield (Mass.), at the celebration of the completion of the Western Rail-Road, in 1842—by GOV. WILLIAM H. SEWARD.

1. Nor can we forget that it was Massachusetts that encountered first, and suffered most from the tyranny which resulted in our National Independence; that the first blood shed in that sacred cause flowed at Lexington, and that Liberty's earliest rampart was established upon Bunker's Hill. Nevertheless the struggles and sacrifices of Massachusetts have, until now, been known to us through traditions not her own, and seem to have been those of a distant, though an allied people; of a country separated from us by mountain barriers such as divide every continent into states and empires.

2. But what a change is here! This morning's sun was just greeting the site of old Fort Orange as we took our leave,



and now when he has scarcely reached the meridian, we have crossed that hitherto impassable barrier and met you here on the shore of the Connecticut, the battle ground of King Philip's cruel wars; and, before that sun shall set we might ascend the Heights of Charlestown, or rest upon the rock that was wet with the blood that flowed from the weary feet of the Pilgrim Fathers.

3. Sir, you have well set forth the benefits which will result to you, to us, to our country, and to mankind, from the triumph of modern science over the physical obstructions to intercourse between the American communities. I can advert to but one of these results, the increasing strength of the States, and the perpetuity of the Union. New York, Massachusetts, and her sister States of New England, will no longer be merely confederate States. Their interests, their affections, and their sympathies will now be intermingled, and a common and indivisible destiny, whether of good or evil, awaits them all.

4. Had such connexions existed when the British throne attempted to abridge the rights of the Colonies, what power could have wounded Massachusetts when New York could have rushed to her defence? Could Great Britain and her savage allies have scourged so severely our infant settlements upon the Mohawk and the Susquehannah, if New England could have gone to her relief? How vain will be any attempt hereafter to array us against each other! Since Providence has been pleased to permit these States to be thus joined together, who shall put them asunder?

5. Rightly have you assumed that on this occasion we indulge no jealousies of your prosperity, and no apprehensions of harm from your growing power or influence. The Hudson is beautiful in our eyes, for it flows through the land of our birth; and our institutions and marts overhang its waters. But if its shores be not the true and proper seat of commerce and of empire, or if we have not the virtues and the energies necessary to retain our vantage-ground, we shall not try to check the prosperity or the political ascendancy of our sister States.

6. Far from indulging such unworthy thoughts, we regard this and every other improvement as calculated to promote our own prosperity, and what is far more important than the advancement of our State or of yours, **THE UNION AND HARMONY OF THE WHOLE AMERICAN FAMILY.** The bond that brings us into so close connexion is capable of being extended from your coast to the Mississippi, and of being fastened around not only New York and the first thirteen, but all the

twenty-six States. This is the policy of New York, and her ambition. We rejoice in your co-operation, and invite its continuance, UNTIL ALARMS OF DISUNION SHALL BE AMONG THE OBSOLETE DANGERS OF THE REPUBLIC.

7. New York has been addressed here in language of magnanimity. It would not become *me* to speak of her position, her resources, or her influence. And yet I may, without offending the delicacy of her representatives here, and of her people at home, claim that she is not altogether unworthy of admiration. Our mountains, cataracts, and lakes can not be surveyed without lifting the soul on high. Our metropolis and our inland cities, our canals and rail-roads, our colleges and schools, and our twelve thousand libraries, evince emulation and a desire to promote the welfare of our country, the progress of civilization, and the happiness of mankind.

8. While we acknowledge that it was your WARREN that offered up his life at Charlestown, your ADAMS and your HANCOCK who were the proscribed leaders in the revolution, and your FRANKLIN, whose wisdom swayed its councils, we can not forget that Ticonderoga and Saratoga are within our borders, that it was a son of New York that fell in scaling the Heights of Abraham; that another shaped every pillar of the constitution, and twined the evergreen around its capital; that our FULTON sent forth the mighty mechanical agent that is revolutionizing the world, and that but for our CLINTON, his lofty genius and undaunted perseverance, the events of this day and all its joyous anticipations had slept together in the womb of futurity.

9. The grandeur of this occasion oppresses me. It is not as some have supposed, the first time that States have met. On many occasions, in all ages, States, Nations, and Empires have come together; but the trumpet heralded their approach; they met in the shock of war; one or the other sunk to rise no more, and desolation marked for the warning of mankind, the scene of the fearful encounter. And if sometimes chivalry asked an armistice, it was but to light up with evanescent smiles the stern visage of war. How different is this scene! Here are no contending hosts, no destructive engines, nor the terrors, nor even the pomp of war. Not a helmet, sword, or plume is seen in all this vast assemblage.

10. Nor is this a hollow truce between contending States. We are not here upon a cloth of gold and under a silken canopy to practise deceitful courtesies, nor in an amphitheatre, with jousts and tournaments, to make trial of skill in arms preparatory to a fatal conflict. We have come here enlightened and

fraternal States, without pageantry, or even insignia of power, to renew pledges of fidelity, and to cultivate affection and all the arts of peace. Well may our sister States look upon the scene with favor, and the nations of the earth draw from it good auguries of UNIVERSAL AND PERPETUAL PEACE.

QUESTIONS.—Where was the FIRST BLOOD shed in the SACRED CAUSE of our NATIONAL INDEPENDENCE? Where was liberty's earliest rampart established? What was just greeting? When what? What might they have ascended? What will add to the PERPETUITY of the Union? What will no longer be? What will now be intermingled? What awaits them all? What could Great Britain have not done? If what? What will be vain? Who indulge no jealousies? Who will not try to check what? Every improvement is calculated to do what? What is capable of being extended? What will our RAIL-ROADS and CANALS INDISSOLUBLY CONNECT AND UNITE? When will alarms of DISUNION be *obsolete dangers* of our REPUBLIC? What may be claimed for the State of New York? What evince emulation and a desire to promote the welfare and happiness of mankind? Who offered up his life at Charlestown? Who were *proscribed* leaders in the American Revolution? Whose wisdom swayed its councils? What, within the borders of the State of New York? Who fell in scaling the Heights of Abraham? Who sent forth the MIGHTY MECHANICAL AGENT? What did CLINTON'S lofty genius and undaunted perseverance accomplish? Who met in the shock of war? Desolation marked what? What was there not in the vast assemblage at Springfield? They did not meet on what? To practise what? They met to renew what? To cultivate what? What may the nations of the earth draw from it?

### SPELLING LESSON CXIX.

- Ad mits (ád mlts'), *pres. t. of Admit, to permit or suffer to enter; to grant; to allow; to receive.*
- Ar rear (ár rêér'), *n. that which is behind unpaid.*
- Beau ty's (bù' tíz'), *n. posses. case of Beauty, that which pleases the eye; a particular excellence; symmetry, grace; a very handsome person; an assemblage of ornaments; elegance; harmony.*
- Broi der ed (Brôé' dúrd'), *part. a. adorned with or like figures of needlework: pre. of Broider, to adorn with figures of needlework.*
- Dal li ance (dál' lê' ánce), *n. act of fondness; mutual caresses; delay.*
- De lay ed (dè' láde'), *pre. of Delay, to hinder, to stop; to detain; to defer, put off; to linger: n. hindrance; detention; stop, stay; procrastination.*
- Dof fed (dôft'), *pre. of Doff, to put off, to strip; to put away.*
- Fá' dīng, *part. a. losing color; decaying; withering: par. of Fade, to lose color, grow dim; to decay; to perish or die gradually; to wither; to vanish; to languish.*
- Flásh, *n. a glow, a violent or sudden impulse or flow of blood to the face; bloom; growth; abundance; a run of cards: v. to flow suddenly or with violence; to redden suddenly; to glow; to elate; to come in haste; to be gay: a. glowing; fresh; full of vigor; affluent; liberal.*
- Fringe (frínje), *n. an ornamental appendage or trimming; an edging; a border: v. to adorn, border, or trim with fringe or edging. [or blast.*
- Frost-king's (frôst'-kīngz'), *n. posses. case of Frost-king, the autumnal cold*

- Hâst' ing, *part. a. proceeding or moving fast; hurrying: par. of Haste, to move or proceed fast; to hurry; to push forward or on: n. speed, hurry; precipitation; despatch.*
- Hec tic (hék' tîk), *a. denoting a slow, continual fever; troubled with a morbid heat; habitual; constitutional: n. an habitual fever.*
- Mourn ful (mòrn' fûl), *a. sorrowful, expressive of grief; lamentable.*
- Mur mur ed (mûr' mûrd), *pre. of Murmur, to give a low, muttering, shrill sound; to complain; to grumble; to utter discontent: n. a low, buzzing, continued noise; a complaint generally in a low voice.*
- Mu sing (mù' zîng), *part. a. meditating in silence: par. of Muse, to meditate, to think on; to ponder, to study in silence: n. the deity or power of poetry; deep thought, close attention.*
- Sâw' êst, *sec. per. sin. of the pre. of See, to behold; to perceive by the eye; to look; to descry; to discern; to observe.*
- Trêss, *n. a lock; a ringlet; a knot or curl of hair.*
- Tri fle (trl' fl), *v. to treat lightly, to make of no importance; to talk or act with levity or folly, or without seriousness or dignity; to waste away, dissipate: n. a thing of very little or no moment, value, importance, or consequence.*
- Um ber ed (úm' bûrd), *a. shaded; clouded; painted with umber.*
- Var nish ed (vâr' nîsh), *part. a. made or rendered fair in external appearance: pre. of Varnish, to make, give, or render fair in external appearance; to cover; to lay varnish on; to palliate: n. a thick, viscid, glossy or shining liquid; a cover.*

## READING LESSON CXIX.

### Autumn.

1. Tree! why hast thou doffed thy mantle of green  
For the gorgeous garb of an Indian queen?  
With the umbered brown, and the crimson stain,  
And the yellow fringe on its brodered train?  
And the autumn gale through its branches sighed  
Of a long arrear, for the transient pride.
2. Stream! why is thy rushing step delayed?  
Thy tuneful talk to the pebbles staid?  
Hath the Spoiler found thee who wrecks the plains?  
Didst thou trifle with him till he chilled thy veins?  
But it murmured on with a mournful tone,  
Till fetters of ice were around it thrown.
3. Rose! why art thou drooping thy beautiful head?  
Hast thou bowed to the frost-king's kiss of dread?  
When thou sawest his deeds in the withering vale,  
Didst thou, lingering, list to his varnished tale?  
And she answered not, but strove to fold  
In her bosom the blight of his dalliance bold.



4. Yet ye still have a voice to the musing heart,  
Tree, Stream, and Rose, as ye sadly part,  
“We are symbols, ye say, of the hasting doom  
Of youth, and of health, and of beauty's bloom,  
When Disease, with a hectic flush doth glow,  
And Time steal on with his tress of snow.”

5. Is this all? is your painful lesson done?  
And they spoke in their bitterness, every one,  
“The soul that admits in an evil hour,  
THE BREATH OF VICE to its sacred bower,  
Will find its peace with its glory die,  
Like the fading hues of an autumn sky.”

MRS. SIGOURNEY.

QUESTIONS.—What has the tree doffed? For what? What sighed through its branches? What was delayed? What murmured with a mournful tone? What strove to fold? In what? What are symbols of the HASTING DOOM? When disease does what? When time does what? What will be found to DIE? When? Like what? Can any one have PEACE or HAPPINESS who indulges in ANY VICE? Will all my young friends remember this, and never be GUILTY of ANY IMPROPER CONDUCT?

### SPELLING LESSON CXX.

Af ri can (áf' rè 'kân), *n. prop.* a native of Africa: *a.* belonging or pertaining to Africa.

Báp tize', *v.* to administer the sacrament of baptism to; to christen. [pher.

Con fu cius (kôn fû' shûs), *n. prop.* the name of a celebrated ancient philosopher.  
Ef fu sions (éf fû' zhûnz), *n. plu.* of Effusion, the act of pouring out, as words; or, as a liquid; that which is poured out; waste. [fire.

En kin dle (ên kîn' dl), *v.* to rouse into action, excite; to inflame; to set on  
Eu rip i des (yû rîp' è 'déz), *n. prop.* the name of a celebrated tragic writer, a disciple of Socrates.

God head (gôd' hêd), *n. prop.* divine nature; a deity in person.

Grov el ling (grôv' vl 'lîng), *part. a.* having no dignity or elevation; mean; creeping: *par.* of Grovel, to crawl or creep on the ground; to cringe, to be low or mean. [prophet.

Hâ bák' kûk, *n. prop.* one of the books of the Old Testament; the name of a Heart-touch ing (hârt-tûtsh' ing), *a.* affecting or touching the heart, moving.

Ho mer (hò' mûr), *n. prop.* the name of a celebrated ancient Greek poet; the name of several towns in the United States: *n.* a Hebrew measure.

Im press (îm' prês), *n.* a mark, likeness; a stamp; indentation made by pressure; figure; device.

In fi del i ty ('în fê dêl' lè 'tè), *n.* disbelief of the inspiration of the Scriptures, or of the divine original of Christianity; unfaithfulness; unbelief; treachery. [of God.

Je ho vah's (jê hò' vâz), *n. prop.* posses. case of Jehovah, the Hebrew name

Jer e mi ah (jêr è ml' á), *n. prop.* one of the books of the Old Testament; the name of a prophet; a man's or boy's name. [worshipped by the Hindoos.

Jug ger naut (jûg' gûr 'nâwt), *n. prop.* the name of a Hindoo idol or god

Lof ti est (lôf' tè 'èst), *a. most elevated, most sublime ; highest ; proudest ; most haughty ; most stately.*

Má hóm' êt, *n. prop. the name of the founder of the Mahometan religion.*

Mil len ni al (míl lén' nè 'ál), *a. belonging or pertaining to the millennium.*

Mo ses (mó' zéz), *n. prop. the name of the writer of the first five books of the Old Testament ; a man's or boy's name.*

Ot way (ô't wà), *n. prop. a man's name.* [warmth ; vehemence.

Pà' thôs, *n. that which excites emotion, passion, or feeling ; affection of mind ;*

Paul (pàwl), *n. prop. the name of an apostle ; a man's or boy's name.*

Po et's (pò' êts), *n. posses. case of Poet, one who writes poetry or poems.*

Prev a lence (prév' à 'lénse), *n. predominance, most general existence ; superiority ; influence, efficacy ; most efficacious force.*

Prom ul ga tion ('prôm úl gá' shún), *n. publication, a publishing ; open declaration or exhibition ; notice.*

Ran cor (ráng' kûr), *n. virulence, enmity ; inveterate malignity ; spite, malice.*

Rè dèem' ing, *part. a. saving, ransoming ; rescuing : par. of Redeem, to ransom ; to rescue, liberate, or repurchase from bondage ; to deliver from ; to save ; to perform what has been promised.*

Rè it' ér 'àte, *v. to repeat ; to repeat again and again.*

Ruth less (rôðth' lès), *a. cruel, barbarous ; pitiless.*

Sanc ti fy (sàngk' tè 'fl), *v. to make holy, purify ; to set apart for a sacred use.*

Sigh ing (sí' ing), *par. of Sigh, to express sorrow by deep breathing ; to emit the breath audibly : n. a deep and audible breathing ; a violent emission of breath.*

Soul-el e va ting (sòle-èl' è 'và tìng), *a. having a tendency to elevate the soul.*

Un af fect ing ('ùn áf fèkt' ing), *a. not adapted to move the passions ; not pathetic.*

## READING LESSON CXX.

### *The American Bible Society.*

1. I am persuaded that there is no person present, who does not feel the inspiration of this occasion. For myself, I congratulate my country, that we now find on her annals the name of the American Bible Society.

2. This is an occasion to awaken the best feelings of the heart. We are assembled, not to rouse the rancor of political zeal ; not to arrange plans of foreign contest ; not to shout the triumphs of victory : we have a nobler object ; to aid the march of the everlasting gospel through the world, spread abroad a fountain, whose waters are intended for the healing of the nations.

3. The design of this august institution is not merely to relieve the wants of our own country, but to extend the band of charity to the most distant lands ; to break asunder the fetters of Mahometan imposture ; to purify the abominations of Jugger-naut ; to snatch the Hindoo widow from the funeral pile ; to raise the degraded African to the sublime contemplation of God and immortality ; to tame and baptize in the waters of life the American savage ; to pour the light of heaven upon the dark-

ness of the Andes ; and to call back the nations from the altars of Satan to the temple of the living God.

4. These high objects are to be accomplished by the universal promulgation of the Bible ; the Bible, that volume, conceived in the councils of eternal mercy, containing the wondrous story of redeeming love, blazing with the lustre of Jehovah's glory ; that volume, pre-eminently calculated to soften the heart, sanctify the affections, and elevate the soul of man ; to enkindle the poet's fire, and teach the philosopher wisdom ; to consecrate the domestic relations ; to pour the balm of heaven into the wounded heart ; to cheer the dying hour, and shed the light of immortality upon the darkness of the tomb.

5. I reiterate the mighty term, **THE BIBLE** ; **THAT RICHEST OF MAN'S TREASURE, THAT BEST OF HEAVEN'S GIFTS.** Amazing volume ! in every one of thy pages, I see the impress of the Godhead. How divine are thy doctrines, how pure thy precepts, how sublime thy language ! How unassuming is the tenderness of an Otway, or a Euripides, when compared with the heart-touching pathos of thy David or Jeremiah ! How do the loftiest effusions of a Milton or a Homer sink, when contrasted with the sublimer strains of thine Isaiah or Habakkuk !

6. And how do the pure and soul-elevating doctrines of thy Moses or thy Paul look down, as from the height of heaven, upon the grovelling systems of a Mahomet or a Confucius ! Give this Bible an empire in every heart, and the prevalence of crime and misery would yield to the universal diffusion of millennial glory.

7. **DESTROY THIS BIBLE**, let the **RUTHLESS ARM** of **INFIDELITY** tear this sun from the **MORAL HEAVENS**, and all would be **DARKNESS**, and **GUILT**, and **WRETCHEDNESS** ; again would

"Earth feel the wound, and nature from her seat,  
Sighing through all her works, give signs of woe,  
That **ALL WAS LOST.**"

DR. E. D. GRIFFIN.

**QUESTIONS.**—About what did Dr. Griffin congratulate our country ? What did this occasion awaken ? The society was not assembled to rouse what ? Not to arrange what ? Not to shout what ? They had what ? To aid what ? The design of the institution is not merely to do what ? To break what asunder ? To purify what ? To snatch what ? To raise what ? To tame what ? To pour the light of heaven upon what ? To call back what ? By what are these high objects to be accomplished ? The **BIBLE** contains what ? It is pre-eminently calculated to do what ? To enkindle what ? To consecrate what ? To pour the balm of heaven into what ? To cheer what ? What is the **RICHEST** of **MAN'S TREASURE**, that **BEST** of **HEAVEN'S GIFTS** ? How pure are what ? How sublime is what ? How un-

affecting is what ? When ? What sink when contrasted with what ? What look down upon what ? When and to what would the prevalence of crime and misery yield ? When would all be *darkness*, and *GUILT*, and *WRETCHEDNESS* ? Will all my young friends remember, that, all that is *good* or *desirable* comes to us *directly* or *indirectly* through or by the *influence*, *INCULCATIONS*, or *INJUNCTIONS* of the *BIBLE*, and read it attentively and carefully ?

### SPELLING LESSON CXXI.

Ad min is tra tion (ád 'mín ís trà' shùn), *n.* the executive part of government, those having care of public affairs; the act of administering.

Con sol i da ted (kón sòl' è 'dà tèt), *part. a.* made firm, compact; united: *pre.* of Consolidate, to make solid, firm, hard, or compact; to unite or become firm or solid; to harden.

Frèer, *a.* more liable; more open; franker, more candid.

Heal thi er (hèl' thè 'úr), *a.* sounder, more wholesome; more conducive to health; more free from sickness. [by admonitions.

In cul cate (ín kùl' kàte), *v.* to teach, urge, enforce, or impress upon the mind

In vig o ra ted (ín víg' ó 'rà tèt), *pre.* of Invigorate, to strengthen, to give energy and life to; to animate.

Mon ar chies (món' ár 'kíz), *n. plu.* of Monarchy, a government in the hands of a single person; a kingdom; an empire.

Por tu guese (póre' tshù 'gèze), *a.* belonging or pertaining to Portugal: *n. prop. plu.* the people of Portugal; the language of Portugal. [avowal.

Rec og ni tion (rèk' òg nish' ún), *n.* an acknowledgment; a formal or solemn

Re stric tions (rè strík' shùnz), *n. plu.* of Restriction, restraint; limitation; confinement. [fall, sink, tend downward.

Sùb sl' dèd, *pre.* of Subside, to cease to rage, to become tranquil; to abate; to

Swit zer land (swít' zúr 'lánd), *n. prop.* the name of a country in Europe.

### READING LESSON CXXI.

#### *The Influence of our Institutions upon other Countries.*

Extract from an Anniversary Discourse delivered before the New York Historical Society, Dec. 1828—by CHANCELLOR KENT.

1. It was observed at the beginning of this discourse, that we had in this state illustrious annals to appeal to, and I humbly hope that I have made good the assertion. The noble monument erecting on Bunker's Hill to the memory of her early patriots, does honor to the pride and zeal of the sons of New England; but the records of this state, in the hands of some future historian, are capable of elevating a loftier monument, and one of less perishable materials, on which, not the rays of the setting sun, but the rays of a nation's glory, as long as letters shall endure, will continue "to play and linger on its summit."

2. I wish not, however, to cherish or inculcate that patriotism



which is purely local or exclusive. My object is more disinterested and liberal. It is to enkindle that generous zeal and ardent public virtue, with which Scipio, and other citizens of Rome, are said to have been inspired, as often as they beheld the domestic images of their ancestors. The glory of each state is the common property of the nation, and our freedom was established by the united will, and consolidated efforts, of every part of the Union.

3. Our responsibility for the wise and temperate use of civil liberty, is of general obligation ; and it is our example as a nation that has sensibly affected the civilized world. The image of personal freedom, of order, of security, of happiness, and of national prosperity, which our country presents, has had its influence wherever learning and commerce have penetrated. When our revolution began, despotism prevailed everywhere, except in Great Britain and her colonies ; or, if civil liberty existed at all on the continent of Europe, it dwelt in timid retirement, in the romantic valleys of Switzerland, within the shade of the loftiest Alps.

4. But we have lived to witness a visible improvement in the institutions and policy of nations. After the tempest of the French revolution had subsided, and its ravages were repaired, it left the nations upon which it had spent its fury, in a better and healthier condition than it found them. This was some compensation for the injustice and the miseries which it had produced. Limited monarchies, resting on a recognition of popular rights, and constitutional restrictions upon power, and invigorated by the admission of the principle of representation, are now established in the kingdoms of France and the Netherlands.

5. The energy of the press and of popular instruction, and the free and liberal spirit of the age, control or mitigate the evils of a bad administration, or chastise its abuses in every department of government, and they carry their influence to the highest ranks and summits of society. Those mighty causes will gradually enlarge the sphere of their action, and produce freer institutions, and a better administration of justice, in every part of Europe.

6. At any rate, we are assured that in our hemisphere, from the head of the gulf of Mexico, through all the good and bad forms of government in Spanish and Portuguese America down to "the farthest verge of the green earth," the force of our great example is strongly felt, and the eye is turned, with RESPECT and REVERENCE, to the CHARACTER of our POWER, and the SPLENDOR of our RISING GREATNESS.

QUESTIONS.—What does honor to the pride and zeal of the sons of New England? What are capable of elevating a loftier monument? Chancellor Kent did not wish to cherish or inculcate what? He wished to enkindle what? What is the COMMON PROPERTY of the NATION? What has affected the civilized world? What has had its influence wherever learning and commerce have penetrated? When our revolution began where did DESPOTISM prevail? Where only, on the continent of Europe, did civil liberty exist? What are now established in the kingdoms of France and the Netherlands? What *control* or *mitigate* the evils of a BAD ADMINISTRATION? Where is the force of OUR GREAT EXAMPLE felt? Will all my young friends remember that this, our blessed government, seems to have been established by Providence, through the instrumentality of the PATRIOTS and HEROES of our REVOLUTION, especially as a MODEL GOVERNMENT to be admired and copied by the whole world; and, by *noble*, *generous*, *VIRTUOUS*, and PATRIOTIC CONDUCT, aid in PERPETUATING it?

### SPELLING LESSON CXXII.

A be ce da ri an (à bè sè dà' ré 'àn), *n.* one who is learning or who teaches the alphabet. [withdraw the affections; to sell: *a.* withdrawn from.

Al ien ate (àlè' yèn 'àte), *v.* to transfer; to estrange, make indifferent; to Back woods man (bák wúdz' mán), *n.* an inhabitant of a newly settled territory or western country.

Bl' ás, *n.* a direction, bent; inclination; propensity; prepossession, partiality; the weight lodged on one side of any thing: *v.* to incline to one side, act partially. [horn; a shining bead of glass; a plant.

Bu gle (bù' gl), *n.* an instrument of martial or military music; a hunting

Bul warks (bùl' wúrks), *n. plu.* of Bulwark, protection, shelter; means of

Búr' ritt, *n. prop.* a man's name. [safety; a fort; a fortification.

Chan dler's (tshán' dlúrz), *n. posses.* case of Chandler, one who makes or sells candles. [exhausted; to spend; to destroy; to eat, devour; to squander.

Con sumes (kón sùmez'), *pres. t. of* Consume, to waste away, expend; to be

Con trol ling (kón tró' líng), *part. a.* directing, governing: *par. of* Control, to direct, govern; to restrain, to check, overpower; to have under command or authority over: *n.* check, restraint; command, power over; au-

Di' á 'dèm, *n.* a crown; the ensign, badge, or mark of royalty. [thority.

Dim med (dímd), *pre. of* Dim, to obscure; to cloud, darken: *a.* obscure; not having a quick sight; seeing imperfectly, not clearly.

Dims (díms), *pres. t. of* Dim.

Dǒr' mánt, *a.* sleeping; concealed; not made known.

E li hu (è lì' hà), *n. prop.* a man's or boy's name. [any thing.

E mer ged (è mǎj'd'), *pre. of* Emerge, to issue or proceed from; to rise out of

E mer gen cy (è mǎ' jén 'sè), *n.* an unexpected event, exigence; a sudden occasion; pressing necessity; a rising out of or coming into view.

E ner vates (è nǎ' vâtes), *pres. t. of* Enervate, to weaken, deprive of vigor, force, or nerve; to render feeble.

En rich ing (èn rítsh' íng), *par. of* Enrich, to make rich or wealthy; to fertilize; to supply with an abundance. [of liberty.

En slave (èn sláv'), *v.* to reduce or subject to bondage or servitude; to deprive

Fan ned (fánd), *pre. of* Fan, to blow; to cool; to winnow with a fan: *n.* an instrument to blow and cool the face when too warm; an instrument to winnow or clean grain.

Flá' mǐng, *part. a.* burning with a blaze: *par. of* Flame, to burn with a blaze; to shine as fire: *n.* a blaze, light emitted from fire; heat; ardor; rage; violence.

For gets (fôr gêts'), *pres. t. of Forget, to lose remembrance or memory of; to neglect, to slight; to overlook.*

Gem (jêm), *n. a precious stone; a jewel; a bud: v. to adorn as with jewels.*

Gol con da (gôl kôn' dà), *n. prop. the name of a celebrated fort of Hindoostan, a considerable depot for diamonds; the name of a town in the U. States.*

Grad u ate (grád' jù 'àte), *n. one who is honored or dignified with a degree: v. to advance or change by degrees; to mark with, or divide into degrees; to temper; to honor with, or confer a degree on. [large; like Hercules.*

Her cu le an (hêr kù' lè 'àn), *a. very great, difficult, or laborious; very strong;*

High-road (hî-rôde), *n. course, train of action; a public road.*

Im pel led (îm pêld'), *pres. of Impel, to urge or drive forward or on; to press on.*

In du ces (în dũ' siz), *pres. t. of Induce, to produce, to cause; to influence, to prevail on; to persuade.*

In tro duc tion ('în trũ' dũk' shũn), *n. a bringing, conducting, or ushering into notice, practice, or use; a preface; a preliminary discourse or first part of a book.*

Jew el led (jũ' îld), *part. a. adorned with precious stones or ornaments of great value: pres. of Jewel, to adorn with jewels: n. an ornament worn by ladies, any ornament of great value; a precious stone, a gem.*

Law giv er (lãw' giv 'ũr), *n. one who makes laws; a legislator.*

Lôre, *n. learning; instruction; doctrine.*

Mîlle' stône, *n. a stone set on the side of a road to mark the distance of a mile.*

Mould ing (mũld' îng), *par. of Mould, to form, to shape; to model; to gather or contract mould; to rot: n. a cast, a form; fine, soft earth or soil; downy substance; concreted matter; a spot. [which to place a statue.*

Nich es (nîts' h' iz), *n. plu. of Niche, a hollow, recess, or cavity in a wall in*

Ox ford (ũks' fũrd), *n. prop. the name of a place in England where a celebrated and famous university is situated; the name of a county and of several towns in the United States.*

Pearls (pêrlz), *n. plu. and pres. t. of Pearl, a precious substance; a smooth, hard, white, and shining substance or gem, found in a kind of shellfish or oyster; a film: v. to set or adorn with pearls.*

Per cep tions (pêr sêp' shũnz), *n. plu. of Perception, the power, act, or faculty of perceiving; idea; notion. [no value, worthless.*

Price less (prîsê' lês), *a. too valuable to admit of a price, invaluable; having*

Pri va tion (prî vã' shũn), *n. absence or deprivation of any thing necessary for comfort; want; loss, removal, or destruction of any thing.*

Pũf' fîng, *part. a. being inflated or swelled with wind: par. of Puff, to swell, as with wind; to blow, to pant; to inflate; to praise too much: n. a small blast of wind; any thing light and porous; unmerited praise.*

Quench less (kwênsh' lês), *a. that can not be quenched or extinguished.*

Quo ted (kwũ' tẽd), *pres. of Quote, to cite, adduce, or repeat a passage from an author, or the words of another. [on.*

Re ly (rẽ lî'), *v. to depend upon; to put trust or have confidence in; to rest*

Robes (rũbez), *n. plu. and pres. t. of Robe, a dress of state or dignity; a long gown: v. to array; to dress magnificently or pompously; to invest.*

Sear ed (sêêrd), *pres. of Sear, to make callous or insensible; to cauterize; to burn; to wither; to dry: a. dry; withered.*

Self-cul ture (sêlf-kũl' tshũre), *n. culture or instruction of one's self.*

Self-ed u ca ted (sêlf-ẽd' jũ 'ká tẽd), *a. educated or instructed by one's self.*

Self-re li ance ('sêlf-rẽ lî' ânse), *n. reliance or dependance on one's own exer-*

Self-taught (sêlf-tãwt'), *a. taught or instructed by one's self. [tions or efforts.*

Shar pen ed (shãr' pnd), *pres. of Sharpen, to render perception more acute or quick; to make or grow sharp; to give a keen edge or point; to edge, to point; to make more tart or sour.*

- Sledge-ham mer (slédjé'-hâm 'mûr), *n.* a very large, heavy hammer used by blacksmiths in beating or flattening heated iron.
- Spar kle (spâr' kl), *v.* to shine, to glitter; to emit sparks; to twinkle: *n.* a spark; a luminous particle; a small particle of fire.
- Tl á' rá, *n.* a diadem or crown; a kind of head-dress; a kind of turban.
- Tra cing (trá' sîng), *par.* of Trace, to mark out, delineate; to draw; to follow exactly: *n.* a mark drawn; a footstep, a track; a vestige; a chain, strap, or rope of a harness by which the horse draws.
- Un der stand ings (ûn dâr stând' ingz), *n. plu.* of Understanding, the faculties of the mind; the intellectual powers; agreement; knowledge; skill; sense; intelligence.
- Un dim med (ûn dîmd'), *a.* not obscured, darkened, or dimmed.
- U ni ver si ty ('yû nè vër' sê 'tê), *n.* a school in which all branches of learning, and the arts and sciences are taught and studied; an assemblage of colleges established at any place.
- Un tu tor ed (ûn tú' túrd), *a.* uninstructed, untaught; undisciplined.
- Vul can (vúl' kân), *n. prop.* the fabled inventor or author of smith's work; the name of the ancient fabulous god of subterraneous fires.
- Wil low (wîl' lô), *n.* a kind of tree.
- Yan kee (yáng' kèè), *n. prop.* the name given to an inhabitant of New England; a corrupt pronunciation of the word English by native Indians of America.

## READING LESSON CXXII.

### Self-Instruction.

1. Though man is by nature a dependant being, yet he is rendered still more so by art, since false indulgence has taught him to think that he can take but few unaided steps. The "untutored mind," oppressed with a sense of its ignorance, seeks not of its own strength to break the bonds which fetter its dormant energies, but ever looks to some controlling spirit, that may direct its pursuits and give a new bias to its thoughts. There are, however, a few, in this age of improvement, who act upon their own responsibility; a few, who, turning aside from the beaten track, have undertaken the Herculean task of instructing themselves, of moulding their own minds, and enriching them with pearls of thought, to gain which they have fearlessly plunged into the broad ocean of investigation.

2. These self-taught men are generally those whose situation in life renders it difficult for them to gain access to our halls of learning, but who, determined to rise from their humble sphere, have, by arduous toil and persevering research, gradually elevated themselves in the scale of intelligence, and gained honorable niches in the temple of Science. It is to examples so rare that fame points proudly. Theirs are the names most often heard in the blasts of her "silver bugle."

3. Happy it is for them that the doors of a university have been closed against them; by being obliged to depend upon their



own strength they have learned a lesson of self-reliance which they can never forget. Self-culture has called forth the hidden energies of the soul and fitted its votaries to become the pillars and bulwarks of society. It has taught them that man is not a "leaning willow," but a being "noble in reason and infinite in faculties;" that he must not rely wholly on foreign aid, but must task his own powers, and be able fully to measure his own abilities. This resolute spirit, though latent, can, when fanned into a flame, lead him through every trying emergency, and teach him to remove obstacle after obstacle, till the path lies open to the goal of his ambition, the proudest pinnacle of science.

4. In taking a survey of the master-spirits that have at different periods swayed the world, we find the most prominent among them to be those who have risen by their own exertions, and overcome all opposition with their own hands; men who have emerged from obscurity, and by dint of unremitting labor passed every milestone on the high-road to wisdom; men who, deprived of all *outward* aid, have turned *inward* to their own understandings, and found a *teacher* there: a teacher who continually urged them "onward and upward," until the aspirations of that mind which God has made immortal, have impelled them forward to their high and honorable destiny. And *all* have this teacher, this quenchless spirit, and *might have* this same unconquerable resolution.

5. *Poor men* might, did they choose it, become *KINGS*, not of a state or empire, but of the broad dominions of the world of intelligence; they might grasp the sceptre of knowledge and reign in prouder state than does the monarch in his jewelled robes and glittering tiara; for, what diadem so priceless as that of wisdom? They might search the pages of ancient lore, and win many a gem to sparkle in that crown, of which the proudest kings of earth might still be proud.

6. A life of luxury induces sloth, dims the mental perceptions, and enervates a frame naturally vigorous; while the senses, sharpened by privation, are rendered better capable of deep reflection, and the eye of the soul becomes expanded till its piercing vision can gaze undimmed upon the sparkling treasures of intellect. Learning delights to visit the hut of the backwoodsman as well as the lofty mansion of the citizen; all may drink, yet still her unfailing fountain will be ever full: its pleasant waters flow on, and their falling music seems to say

"Come, drink till thou art satisfied;  
Yea, drink, for we are free."

How sweet is the reward of that mind which can say, "I have been my own teacher."

7. How much more enjoyment does it know than he, who, having all the advantages which learning could bestow, has cast them lightly aside and refused instruction. It feels that the knowledge it has gained is its *own*, by a right which none can either question or take away. And it knows that the treasures it may have acquired can never be lost or perverted to ignoble purposes, because being obliged to *toil* for them, it has learned to estimate them at their real value. As no theory can be sustained without illustration, I will point out a few from among the mass of numerous instances in which men have risen, by their own exertions, to fill exalted stations in the world of letters.

8. Among the first on the list comes the self-educated Franklin, the Father of American Science. When a rough, awkward boy, the Governor of New York, having heard of his uncommon abilities, sent for him in order to test his acquirements, thinking, no doubt, with a very short line, to sound the mind of the untutored "Yankee." In the course of conversation the youthful Franklin quoted Locke, at which the astonished lawgiver started back in amazement. "Locke! and pray, sir, where did you study Locke?" "At home, in a tallow chandler's shop," was the answer. The same persevering spirit which led him to search the secrets of philosophy impelled him forward until science gave into his hand the keys of her power, and "the lightning played harmless at his feet."

9. One more example will suffice. Elihu Burritt, the once rude son of Vulcan, while working at his anvil, has managed to hammer into his head a host of ideas brighter than the sparks which follow each stroke of his trusty sledge, besides fifty different languages, and a vast store of information on all subjects which might make a graduate of Oxford blush and hang his head with shame. He works by day at the forge and consumes the midnight oil in searching out the countless treasures of mind, and nobly has he been repaid. As light after light beams upon him he forgets in his rapture all the toil which those rays have cost him; his eagle vision is not dimmed by tracing the courses of the brilliant planets or even the pathway of the "god of day." He leaves the puffing bellows and the flaming forge to seek those gems of thought which have been scattered in rich profusion by those who have lived before him, and whose works survive them.

10. His hands are seared by the heated iron, but his heart is open to the influences of sublime thought; those thoughts which tend to heaven. The more he learns, the more humble he seems to become, and does not cast aside his trusty sledge-hammer be-

cause he is freed from the toils of ignorance. He still views himself as an abecedarian in the intellectual world, but he means to press forward and prove to the world that the *poor man*, the *mechanic* may be a *SCHOLAR*; and that, though scanty his means, "his mind, to him a kingdom is" more priceless than the gems of Golconda. **YOUNG MEN OF AMERICA!** THIS EXAMPLE IS BEFORE YOU; follow it one and all, and you will find that "learning is a companion which no misfortune can depress, no enemy alienate or enslave; at home a friend, abroad an introduction, in solitude a solace, in society an ornament:" and, if you rightly value this inestimable blessing you will find that it is **POWER**.  
—A. K. CLARK.

**QUESTIONS.**—What is man rendered by art? What has false indulgence taught him? The untutored mind seeks not what? What have become the pillars and bulwarks of society? What lesson does **SELF-RELIANCE** teach? What can lead a man through every trying emergency? In taking a survey of the master-spirits what shall we find? What diadem is **PRICELESS**? What **INDUCES SLOTH**? The senses sharpened by **PRIVATION** are better capable of what? **LEARNING** delights to do what? What has the **SELF-TAUGHT** mind learned to do? What did a **PERSEVERING SPIRIT** lead **FRANKLIN** to do? What has **ELIHU BURRITT**, by his **INDUSTRY** and **PERSEVERANCE**, managed to do? He means to prove what to the world? Will all my young friends remember, that, **LEARNING** is **POWER**, if its possessor be **MORALLY** as well as **INTELLECTUALLY EDUCATED**?

### SPELLING LESSON CXXIII.

**Av e nues** (áv' é 'núze), *n. plu.* of *Avenue*, a way or opening for entrance into a place; a passage; a wide street; an alley or walk planted with trees.  
**Bliss' fúl**, *a.* full of joy and felicity, happy in the highest degree, blessed.  
**Cho ral** (kò' rál), *a.* belonging to, sung by, or singing in a choir.  
**Good ly** (gú'd' lè), *a.* beautiful, pleasant; graceful, comely; fine.  
**Grèets**, *pres. t.* of *Greet*, to salute in kindness; to congratulate; to address.  
**In her it ors** (In hër' it 'úr-z), *n. plu.* of *Inheritor*, an heir, one who inherits or may inherit. [sand; an immense number.  
**Myr i ad** (mîr' é 'ád), *a.* numbering ten thousand: *n.* the number of ten thousand.  
**O ceans** (ó' shúnz), *n. plu.* of *Ocean*, the largest body of water, the sea.  
**Pre sump tu ous ly** (prè zúm' tshù 'ús lè), *ad.* with rash or vain confidence; arrogantly; wilfully. [ceives.  
**Re cip i ents** (rè sîp' é 'ènts), *n. plu.* of *Recipient*, one who or that which receives.  
**Re mem bers** (rè mêm' bûrz), *pres. t.* of *Remember*, to bear, have, or keep in mind.  
**Tu ned** (tùnd), *part. a.* uttered harmoniously: *pre.* of *Tune*, to put into a musical state; to sing: *n.* a diversity or series of musical notes; harmony.

### READING LESSON CXXIII.

#### *The Duty of Submission to the Ways of Providence.*

Extract from an Address delivered at the Annual Examination of the Pupils of the Blind Asylum in the City of New York, July, 1844—by S. S. RANDALL.

1. Children of the great and beneficent common parent of the human family! inheritors of the kingdom of heaven! meek

and patient subjects of that moral discipline which best prepares its recipients for the sublime destiny which awaits them beyond the grave! repine not at the dispensation which has fallen to your share in this present evil world! murmur not that the pall of thick darkness is drawn for you over the varied and beautiful scenery of the external world, and that the myriad faces of nature in her grandeur and repose greet not your senses.

2. Rather be thankful, deeply, sincerely, heartily thankful, that the gift of an intelligent existence is yours; that you are secluded from the thousand avenues of temptation, of guilt, and of crime into which others are heedlessly and presumptuously rushing; that you are surrounded by kind friends, by tried benefactors, by sympathetic guides; and that, through their exertions, the keys of knowledge and of virtue have been placed in your possession.

3. Although you may not look abroad into this goodly world of ours, and see the sun in his brightness, the moon and the stars in their glory, the earth clothed with verdure, the mountains, the oceans, the lakes, the rivers, and the innumerable works of man, you can the more adequately appreciate, undisturbed by all extraneous considerations, the solemn harmony and the exceeding beauty of the universe of mind.

4. Pleasantly too, on your attentive ears, falls the "sad, sweet music of humanity," whether coming in the well remembered, familiar voices of home, of fathers, mothers, brothers, sisters, friends, from those your teachers, your benefactors and guides, or from the great and busy world from which you are secluded, but which, amid all its selfishness, its anxieties, and its attractions, kindly remembers and often greets you in your retirement.

5. Cherish then, in your heart of hearts, that true and living faith, which bursts even the darkness of the grave, and soars on the strong wings of infinite love to a blissful immortality. Strive to be useful to those around you, to deal justly, love mercy, and walk humbly before God, whatever may be his dispensations towards you: and, your glad voices shall unite with those of the "just made perfect" in choral strains of heavenly birth "tuned to an angel's lyre."

QUESTIONS.—Is it not wrong to *repine* or *murmur* at any LOSS or DEPRIVATION? Why should those who are BLIND be *thankful*? What can be more *delightful* to a *truly benevolent* mind than to see the anxious and pious care of the PARENTS and TEACHERS of the *unfortunate* BLIND? Or, what more *delightful* than to see the *self-sacrificing* devotedness and DISINTERESTED BENEVOLENCE of those patrons of this noble Institution who spend their time and money, to provide means for their support, and for their *intellectual*, MORAL, and RELIGIOUS education? Is it not one of the very strongest proofs of our highly cultivated and refined state of civilization, that so many BENEVOLENT and CHARITABLE INSTITUTIONS exists in our country?



# APPENDIX,

CONTAINING

## EXERCISES IN ELOCUTION.

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SELECTED AND ARRANGED

BY B. DAVENPORT.

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CINCINNATI:

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## TO 'TEACHERS AND PURCHASERS OF COBB'S BOOKS.

Those wishing to purchase COBB'S BOOKS, for sale or use in the West, should procure the Cincinnati edition, as it is the one which has been introduced, and the only edition which has been improved by an Appendix to the Fifth Reader. The mechanical execution of the books is better than most of the editions published in the East.

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*August, 1847.*

N. B.—For Rules and Observations on Reading and Speaking, see Introduction to Fifth Reader.

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Entered according to Act of Congress, in the year 1847,

BY B. DAVENPORT,

In the Clerk's Office of the District Court for the District of Ohio.

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## EXERCISES IN ELOCUTION.

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1. Many who *possess much, enjoy but little.*
2. Religious *contention* is Satan's *harvest.*
3. If your principles are *false*, no *apology* can make them *right*: if founded in *truth*, no *censure* can make them *wrong.*
4. *Peace* is the *happy, natural* state of man;  
    *War*—his *corruption* and *disgrace.*
5. There 's a *divinity* that shapes our *ends*,  
    *Rough-hew* them as we will.
6. *Haste!*—to his ear the glad report *convey.*
7. Stretch to the *race!*—*Away!*—*Away!*
8. Come, mighty monarch, *haste!* the fortress *gain!*
9. Wherefore, O *warriors!* make your promise *vain?*
10. Conquest *awaits* you.   *Seize the glorious prize!*
11. The cry was—" *Tidings!* from the *host*,  
    "Of weight.   A messenger comes *post.*"
12. "To *arms!* To *arms!*" a thousand voices *cried.*
13. " *Forbear!* The field is *mine,*" he *cries.*

14. "Who *dares* to fly from yonder swords," he cries,  
"Who *dares* to *tremble*, by this weapon *dies*."
15. Here—under leave of Brutus and the rest,—  
And Brutus is an *honorable* man,—  
So are they all, all *honorable* men,—  
Come I to speak in Cesar's funeral.
16. *Stand!* Bayard! *Stand!*—the steed obey'd.
17. *Haste!* Pass the *seas*. Thy flying sails employ!  
Fly hence! *Begone!*
18. 'Tis death I *seek*; but, ere I yield to fate,  
I trust to crush *thee* with my falling weight.
19. Him, by his arms, Rambaldo knows, and cries,  
"What seek'st thou *here*, or whither wouldst thou bend?"
20. "*Speed*, Malise! *speed!*" he loudly cried;  
"The mustering place is Lanrick mead;  
Speed forth the signal, Norman! *Speed!*"
21. *Peace! Peace!*—To other than to me,  
Thy words were *evil* augury.
22. A *warm heart*, in this *cold world*, is like  
A *beacon-light*—wasting its feeble flame  
Upon the wintry deep, that *feels* it not,  
And trembling with each pitiless gust that blows,  
Till its faint fire is spent.
23. Nature, in her productions slow, aspires,  
By just degrees, to reach *perfection's* height.
24. *Warriors*, attend! survey this bloody sword.
25. On Bertram, then, he laid his hand;—  
"Should every fiend to whom thou'rt sold  
Rise in thine aid, I keep my hold!  
*Arouse* there! *Ho!*—take *spear* and *sword!*  
*Attach* the murderer of your lord!"
26. *Rise! Rise*, ye citizens! your gates defend;  
Behold the *foe* at hand.



27. "Return, ye warriors!"—thus aloud he cried.
28. "What bring'st thou *here*?"—she cried.  
"Lo, *war* and *death* I bring," the chief replied.
29. *Hence! home*, you idle creatures! get you *home*.  
You *blocks*,—you *stones*,—you *worse* than senseless things.
30. Fight, gentlemen of England! fight, bold yeomen!  
Draw, archers, draw your arrows to the head:  
Spur your proud horses hard, and ride in blood;  
Amaze the welkin with your broken staves!
31. *Wo* to the wretch who fails to rear,  
At this dread sign, his ready spear.
32. "*Up!* comrades, *up!* in Rokeby's halls,  
Ne'er be it said our courage falls."
33. Boldly she spake, "*Soldiers*, attend!  
My father was the soldier's friend."
34. "*Revenge! Revenge!*" the Saxons cried.
35. "*On! On!*"—was still his stern exclaim;  
"*Confront* the battery's jaws of flame!  
Rush on the level gun!  
My steel-clad cuirassiers! *advance!*  
Each Hulan, *forward*, with his lance!  
My *Guard!*—my chosen,—charge for *France!*—  
*France*, and *Napoleon!*"
36. "*Soldiers!* stand *firm!*" exclaim'd the British chief,  
"England shall tell the fight."
37. *Burst* the storm on Phocis' walls!  
*Rise!*—or Greece forever falls.
38. Yet, though destruction sweep these lovely plains,  
*Rise!* fellow men! our *country* yet remains.
39. Where was thine *arm*, O *vengeance*? and thy rod,  
That smote the foes of *Zion* and of *God*?

40. *Angels ! and ministers of grace ! defend us ;  
Save me,—and hover o'er me with your wings,  
Ye heavenly guards !*

41. *Truth*  
Comes to us with a *slow*, and *doubtful* step ;  
*Measuring* the ground she treads on, and forever  
Turning her curious eye, to see that all  
Is right, *behind* ; and, with *keen survey*,  
Choosing her *onward* path.

Seize upon *truth*, wherever *found*,  
On *Christian*, or on *heathen* ground ;  
Among your *friends*, among your *foes* ;  
The plant's *divine*, *where'er* it grows.

42. “ And do you now put on your best attire ?  
And do you now cull out a holiday ?  
And do you now strew *flowers* in his way  
That comes in triumph over Pompey's *blood* ?  
*Begone !* ”

43. *Off ! off !* you base and hireling pack ;  
Lay not your brutal touch upon the thing  
God made in his own image.

44. *Fail !* In the lexicon of youth,  
Which Fate reserves for an illustrious manhood,  
There's no such word as *fail*.

45. *A horse ! a horse !* my *kingdom* for a horse !  
I have set my life upon a cast,  
And I will stand the hazard of the die.  
I think, there be six Richmonds in the field ;  
Five have I slain to-day, instead of him :—  
*A horse ! a horse !* my *kingdom* for a horse !

46. Preach patience to the *sea*, when jarring winds,  
Throw up the swelling billows to the sky ;  
And if your *reason* mitigate *her* fury,  
My soul will be as *calm*.

47. *What!* shall one of us,  
That struck the *foremost* man of *all this* world,  
But for supporting *robbers*, shall *we—now—*  
Contaminate our fingers with base *bribes*?  
And sell the mighty space of our large *honors*,  
For so much trash as may be grasped thus?  
I'd rather be a *dog*, and bay the *moon*,  
Than *such* a Roman.

48. Silence, ye winds,  
That make outrageous war upon the ocean:  
And thou, old ocean! lull thy boisterous waves;  
Ye wavering elements, be hushed as death,  
While I impose my dread commands.

#### 49. THE AMERICAN EAGLE.

His *throne* is on the *mountain-top*;  
His *fields* the boundless *air*;  
And hoary *peaks*, that proudly prop  
The *skies*, his *dwellings* are.  
He rises, like a thing of *light*,  
Amid the *noontide* blaze:  
The midway sun is *clear* and *bright*;  
It cannot dim *his* gaze.

#### 50. EXERCISE ON P.

Peter Prickle Prandle picked three pecks of prickly *pears*,  
from three prickly prangly pear trees: if then Peter Prickle  
Prandle picked three pecks of prickly pears from three prickly  
prangly pear trees, where *are* the three pecks of prickly pears,  
that Peter Prickle Prandle picked, from the three prickly prangly  
pear trees? Success to the successful prickly prangly pear  
picker.

#### 51. EXERCISE ON TW.

When a twister twisting would twist him a twist, for twisting  
a twist three twists he will twist; but if one of the twists untwist  
from the twist, the twist untwisting untwists the twist.

## 52. EXERCISE ON TH.

*The Thistle Sifter.*—Theophilus Thistle, the *successful* thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb: if then Theophilus Thistle, the *successful* thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of *his* thumb; see that *thou*, in sifting a sieve full of unsifted thistles, dost not thrust three thousand thistles through the thick of *thy* thumb.

## 53. INSTRUCTIONS ON DELIVERY.

*Speak* the speech, I pray you, as *I* pronounced it to you, *trippingly* on the tongue. But if you *mouth* it, as *many* of our players do, I had as lief the town-crier had spoken my lines. And do not saw the *air* too much with your *hands*; but use all *gently*: for in the very *torrent*, *tempest*, and, as I may say, *WHIRLWIND* of your passion, you must acquire and beget a *temperance*, that may give it *smoothness*. *Oh!* it offends me to the *soul*, to hear a *robustious*, *periwig-pated* fellow tear a passion to *tatters*, to very *rags*, to split the ears of the *groundlings*; who, (for the *most* part,) are capable of *nothing*, but inexplicable *dumb-show* and *noise*. I would have such a fellow *whipp'd* for o'erdoing *termagant*; it out-Herods *Herod*. Pray you, *avoid* it. Be not too *tame*, neither; but let your own *discretion* be your tutor. Suit the *action* to the *word*; the *word* to the *action*; with this special *observance*, that you o'erstep not the *modesty* of *nature*: for *anything* so *overdone*, is from the *purpose* of playing; whose *end*, both at the *first* and *now*, *was*, and *is*—to hold, as 'twere, the mirror up to *nature*; to show *virtue* her *own* *feature*; *scorn*, her *own* *image*, and the very *age* and *body* of the time, his *form* and *pressure*. Now, this *overdone*, or come *tardy off*, though it may make the *unskilful* *laugh*, cannot but make the *judicious* *grieve*: the *censure* of one of which, must, in your allowance, o'erweigh a whole *theatre* of others. *Oh!* there *be* players that I have seen play, and heard others *praise*, and that *highly*, that, neither having the *accent* of *Christian*, nor the *gait* of *Christian*, *pagan* nor *man*, have so *strutted* and *bellowed*, that I have thought some of *Nature's* *journeymen* had made men, and not made them *well*; they imitated humanity so *abominably*.—*Shakspeare*.



## 54. LAS CASAS DISSUADING FROM BATTLE.

Is then the dreadful measure of your cruelty not yet complete? Battle! against whom? Against a king, in whose mild bosom your atrocious injuries, even yet, have not excited hate, but who, insulted or victorious, still sues for peace. Against a people, who never wronged the living being their Creator formed; a people! who received you as cherished guests, with eager hospitality and confiding kindness. Generously and freely did they share with you, their comforts, their treasures, and their homes; you repaid them by fraud, oppression, and dishonor. Pizarro, hear me! Hear me, chieftains! And thou, All-powerful! whose thunder can shiver into sand the adamantine rock, whose lightnings can pierce the core of the riven and quaking earth, O let thy power give effect to thy servant's words, as thy spirit gives courage to his will! Do not, I implore you, chieftains,—do not, I *implore* you, renew the foul barbarities your insatiate avarice has inflicted on this wretched, unoffending race. But hush, my sighs!—fall not, ye drops of useless sorrow!—heart-breaking anguish, choke not my utterance.

Oh God! thou hast anointed me thy servant—not to curse, but to bless my countrymen: yet now my blessing on their force, were blasphemy against thy goodness. No! I curse your purposes; I curse the bond of blood, by which you are united. May fell division, infamy, and rout, defeat your projects, and rebuke your hopes!—On you, and on your children, be the peril of the innocent blood, which shall be shed this day! I leave you and for ever! And when at length we meet again, before the blessed tribunal of that Deity whose mild doctrines, and whose mercies, ye have this day renounced, then shall you feel the agony and grief of soul which now tear the bosom of your weak accuser!

*Sheridan.*

## 54. THE MISER AND PLUTUS.

The wind was high—the window shakes;  
With sudden start the miser wakes!  
Along the silent room he stalks;  
Looks back, and trembles as he walks!  
Each lock and every bolt he tries,  
In ev'ry creek and corner pries;

Then opes his chest, with treasure stor'd,  
 And stands in rapture o'er his hoard :  
 But now, with sudden qualms possess'd  
 He wrings his hands; he beats his breast;  
 By conscience stung, he wildly stares,  
 And thus his guilty soul declares:  
 Had the deep earth her stores confin'd,  
 This heart had known sweet peace of mind;  
 But virtue's sold! good gods! what price  
 Can recompense the pangs of vice!  
 O bane of good! seducing cheat!  
 Can man, weak man, thy power defeat?  
 Gold banish'd honor from the mind,  
 And only left the name behind;  
 Gold sow'd the world with ev'ry ill;  
 Gold taught the murd'rer's sword to kill:  
 'Twas gold instructed coward hearts  
 In treach'ry's more pernicious arts.  
 Who can recount the mischiefs o'er?  
 Virtue resides on earth no more!

56. HENRY V. TO HIS TROOPS.

Once more unto the breach, dear friends! once more;  
 Or close the wall up with our English dead.  
 In *peace*, there's nothing so becomes a man  
 As modest stillness and humility;  
 But when the blast of *war* blows in our ears,  
 Then, imitate the action of the tiger;  
*Stiffen the sinews, summon up the blood,*  
 Disguise fair Nature with hard-favor'd Rage:  
 Then, lend the eye a terrible aspect;  
 Let it pry through the portage of the head,  
 Like the brass cannon; let the brow o'erwhelm it,  
 As fearfully as doth a galled rock  
 O'erhang and jutty his confounded base,  
 Swill'd with the wild and wasteful ocean.  
 Now set the *teeth*, and stretch the *nostril* wide;  
*Hold hard the breath, and bend up every spirit*  
 To its full height! *On, on*, you noble English!

Whose blood is fet\* from fathers of war-proof;  
Fathers, that, like so many Alexanders,  
Have, in these parts, from morn till even, fought,  
And sheath'd their swords for lack of argument;  
Be copy now to men of grosser blood,  
And teach them how to war!—*Shakspeare.*

\* *Fet*; fetched, derived.

57. THE RIGHT TO TAX AMERICA.

“But, Mr. Speaker, we have a *right* to tax America.” Oh, inestimable right! Oh, wonderful, transcendent right! the assertion of which has cost this country thirteen provinces, six islands, one hundred thousand lives, and seventy millions of money. Oh, invaluable right! for the sake of which we have sacrificed our rank among nations, our importance abroad, and our happiness at home! Oh, right! more dear to us than our existence! which has already cost us so much, and which seems likely to cost us our all. Infatuated man! miserable and undone country! not to know that the *claim* of right, without the power of enforcing it, is nugatory and idle. We have a *right* to tax America—the noble lord tells us—therefore we *ought* to tax America. This is the profound logic which comprises the whole chain of his reasoning.

Not inferior to this was the wisdom of him who resolved to shear the wolf. What, shear a *wolf*? Have you considered the resistance, the difficulty, the danger of the attempt? No, says the madman, I have considered nothing but the *right*. Man has a right of dominion over the beasts of the forest; and therefore I will shear the wolf. How wonderful that a nation could be thus deluded! But the noble lord *deals* in cheats and delusions. They are the daily traffic of his invention; and he will continue to play off his cheats on this house, so long as he thinks them necessary to his purpose, and so long as he has money enough at command to bribe gentlemen to pretend that they believe him. But a black and bitter day of reckoning will surely come; and whenever that day comes, I trust I shall be able, by a parliamentary impeachment, to bring upon the heads of the authors of our calamities, the punishment they deserve.—*Burke.*

## 58. PITT'S REPLY TO SIR ROBERT WALPOLE.

The atrocious crime of being a *young man*, which the honorable gentleman has, with such *spirit* and *decency*, charged upon me, I shall neither attempt to palliate nor deny; but content myself with hoping, that I may be one of those whose follies *cease* with their youth, and not of that number, who are ignorant in *spite* of experience. Whether *youth* can be imputed to a man as a *reproach*, I will not assume the province of determining; but surely *age* may become *justly contemptible*, if the opportunities which it brings have passed away without improvement, and *vice* appears to prevail when the *passions* have subsided. The wretch, who, after having seen the consequences of a thousand errors, continues *still* to blunder, and whose age has only added obstinacy to stupidity, is surely the object either of abhorrence or contempt, and deserves not that his gray hairs should secure him from insult. Much more is *he* to be abhorred, who, as he has *advanced* in age, has *receded* from *virtue*, and become *more wicked* with *less temptation*; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country.

But *youth* is not my *only* crime; I am accused of acting a *theatrical* part.† A theatrical part may either imply some peculiarity of *gesture*, or a dissimulation of my *real sentiments*, and an adoption of the opinions and language of *another man*. In the first sense, the charge is too trifling to be confuted; and deserves only to be *mentioned*, that it may be *despised*. I am at liberty, like every other man, to use my own language; and though, perhaps, I may have some ambition to please this gentleman, I shall not lay myself under any *restraint*, nor very solicitously copy his diction or his mien, however matured by *age*, or modeled by *experience*.

But, if any man shall, by charging me with theatrical behavior, imply, that I utter any sentiments but *my own*, I shall treat him as a *calumniator* and a *villain*; nor shall *any protection* shelter him from the treatment he deserves. I shall, on such an occasion, without scruple, trample upon all those forms with which wealth and dignity intrench themselves, nor shall any thing but *age* restrain my resentment; *age*, which always brings *one* privilege—that of being insolent and supercilious, without punishment.

But, with regard to those whom I have offended, I am of opinion, that if I *had* acted a borrowed part, I should have avoided their *censure*: the heat that offended them, is the ardor of con-



viction, and that zeal for the service of my country, which neither hope nor fear shall influence me to suppress. I will not sit unconcerned while my liberty is invaded, nor look in silence upon *public robbery*. I will exert my endeavors, at *whatever hazard*, to repel the aggressor, and drag the thief to justice, whoever may protect him in his villainy, and whoever may partake of his plunder.

## 59. MARCO BOZZARIS.

At midnight, in his guarded tent,  
The Turk lay dreaming of the hour,  
When Greece—her knee in suppliance bent—  
Should tremble at his power.

In dreams, through camp and court, he bore  
The trophies of a conqueror;

In dreams, his song of triumph heard :  
Then wore his monarch's signet ring ;  
Then press'd that monarch's throne, a king :  
As wild his thoughts, and gay of wing,  
As Eden's garden-bird.

An hour pass'd on ; the Turk awoke ;—

That bright dream was his last :

He woke, to die midst flame and smoke,  
And shout, and groan, and sabre-stroke,

And death-shots falling thick and fast,  
As lightning from the mountain-cloud ;  
And heard, with voice as trumpet loud,

Bozzaris cheer his band ;

“Strike ! till the last armed foe expires !

Strike ! for your altars and your fires !

Strike ! for the green graves of your sires !

God, and your native land !”

They fought like brave men, long and well ;

They pil'd the ground with Moslem slain ;

They conquer'd—but Bozzaris fell,

Bleeding at every vein.

His few surviving comrades saw

His smile, when rang their proud hurrah,

And the red field was won ;

Then saw in death his eyelids close,  
Calmly as to a night's repose,  
Like flowers at set of sun.

Come to the bridal-chamber, Death;  
Come to the mother, when she feels  
For the first time, her first-born's breath :  
Come, when the blessed seals,  
Which close the pestilence, are broke,  
And crowded cities wail its stroke;  
Come, in consumption's ghastly form,  
The earthquake's shock, the ocean's storm ;—  
Come, when the heart beats high and warm,  
With banquet-song, and dance, and wine,  
And thou art terrible ;—the tear,  
The groan, the knell, the pall, the bier,  
And all we know, or dream, or fear  
Of agony, are thine.  
But to the hero, when his sword  
Has won the battle for the free,  
Thy voice sounds like a prophet's word,  
And in its hollow tones are heard  
The thanks of millions yet to be.

Bozzaris ! with the storied brave,  
Greece nurtured in her glory's prime,  
Rest thee ; there is no prouder grave,  
Even in her own proud clime.  
We tell thy doom without a sigh ;  
For thou art Freedom's now, and Fame's ;  
One of the few, the immortal names,  
That were not born to die.—*Halleck.*

#### 60. KNOWLEDGE.

Pleasure is a shadow, wealth is vanity, and power a pageant ; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred office, it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean ; perforates the earth, wings its flight into the skies, encircles the globe, explores the sea and land, contemplates the distant, examines the minute, comprehends the great, ascends to the sublime : no place too remote for its grasp, no heavens too exalted for its reach.—*De Witt Clinton.*

## 61. TAKING OF WARSAW.

1. When leagu'd Oppression pour'd to northern wars  
Her whisker'd pandours and her fierce hussars,  
Waved her dread standard to the breeze of morn,  
Peal'd her loud drum, and twang'd her trumpet horn,  
Tumultuous horror brooded o'er her van,  
Presaging wrath to Poland, and to man!
2. Warsaw's last champion, from her height, survey'd,  
Wide o'er the fields, a waste of *ruin* laid,—  
"O Heaven!" he cried, "my bleeding country save:  
Is there no hand on high to shield the brave?  
What, though destruction sweep these lovely plains,  
*Rise*, fellow men! our *country* yet remains!  
By that dread name, we wave the sword on high,  
And swear for her to *live*—with her to *die*!"
3. He said, and on the rampart-heights array'd  
His trusty warriors, few, but undismay'd.  
Firm-paced and slow, a horrid front they form,  
Still as the breeze, but dreadful as the storm;  
Low, murmuring sounds along their banners fly,  
*Revenge, or death*,—the watchword and reply.  
Then peal'd the notes, omnipotent to charm,  
And the loud tocsin toll'd their last alarm!
4. In vain, alas! in vain, ye gallant few!  
From rank to rank your volley'd thunder flew:—  
Oh! bloodiest picture in the book of Time!  
Sarmatia fell, unwept, without a crime;  
Found not a generous friend, a pitying foe,  
Strength in her arms, nor mercy in her wo!  
Dropp'd from her nerveless grasp the shatter'd spear,  
Closed her bright eye, and curb'd her high career!—  
Hope, for a season, bade the world farewell,  
And Freedom shriek'd—as *Kosciusko* fell.
5. Departed spirits of the mighty dead!  
Ye that at Marathon and Leuctra bled!  
Friends of the world! restore your swords to man,  
Fight in his sacred cause, and lead the van!

Yet for Sarmatia's tears of blood atone,  
 And make her arm puissant as your own!  
 Oh! once again to Freedom's cause return  
 The patriot *Tell*—the *Bruce of Bannockburn*!

*Campbell.*

## 72. THE VICTIM.

1. "Hand me the bowl, ye jovial band,"  
 He said—"twill rouse my mirth;"  
 But Conscience seiz'd his trembling hand,  
 And dash'd the cup to earth.
2. He look'd around, he blush'd, he laugh'd,  
 He sipp'd the sparkling wave;  
 In it he read—"who drinks this draught,  
 Shall dig a *murderer's* grave!"
3. He started up, like one from sleep,  
 And trembled for his life;  
 He gaz'd,—and saw his children weep—  
 He saw his weeping wife.
4. In his deep dream, he had not felt  
 Their agonies and fears;  
 But now he saw them as they knelt,  
 To plead with prayers and tears.
5. But the foul fiend her hateful spell  
 Threw o'er his wilder'd mind;  
 He saw, in every hope, a hell;  
 He was to reason, blind.
6. He grasp'd the bowl to seek relief;  
 No more his conscience said:  
 His bosom friend was sunk in grief,  
 His children begg'd for bread.
7. Through haunts of horror and of strife,  
 He pass'd down life's dark tide;  
 He curs'd his beggar'd babes and wife;—  
 He curs'd his God—and died!

*Philadelphia Casket.*



## 63. SPEECH OF JAMES OTIS.

England may as well dam up the waters of the Nile with bulrushes, as to fetter the step of Freedom, more proud and firm in this youthful land, than where she treads the sequestered glens of Scotland, or couches herself among the magnificent mountains of Switzerland. Arbitrary principles, like those against which we now contend, have cost one king of England his life, another his crown, and they may yet cost a third his most flourishing colonies.

Some have sneeringly asked, "Are the Americans too poor to pay a few pounds on stamped paper?" No! America, thanks to God and herself, is rich. But the right to take *ten* pounds, implies the right to take a *thousand*; and what must be the wealth, that avarice, aided by power, cannot exhaust! True, the spectre is now small; but the shadow he casts before him is huge enough to darken all this fair land. Others, in sentimental style, talk of the immense *debt of gratitude* which we owe to England. And what is the *amount* of this debt? Why, truly it is the same that the young lion owes to the dam, which has brought it forth on the solitude of the mountain, or left it amid the winds and storms of the desert.

We plunged into the wave, with the great charter of freedom in our teeth, because the fagot and torch were behind us. We have waked the new world from its savage lethargy; forests have been prostrated in our path; towns and cities have grown up suddenly as the flowers of the tropics, and the fires in our autumnal woods are scarcely more rapid than the increase of our wealth and population. And do we owe all this to the *kind succor* of the mother country? No! we owe it to the *tyranny* that drove us *from* her, to the pelting storms which invigorated our helpless infancy.—*Francis.*

## 64. SCIENCE AND RELIGION.

What gives the mind its latent strength to scan,  
And chains brute instinct at the feet of man?  
Bids the wild comet, in its path of flame,  
Compute its periods and declare its name?  
With deathless radiance decks historic page,  
And wakes the treasures of a buried age?  
Majestic Science, from his cloister'd shrine,  
Heard, and replied—"This godlike power is mine."

"O then," said Man, "my troubled spirit lead,  
Which feels its weakness and deplores its need.  
Come and the shadowy vale of death illume,  
Show sin a pardon, and disarm the tomb."  
High o'er his ponderous tomes his hand he rais'd,  
His proud brow kindling as the suppliant gaz'd.  
"With Ignorance I war, and hoary Time,  
Who wreck with vandal rage my works sublime;  
What can I more?—dismiss your idle pain;  
Your search is fruitless and your labor vain."  
But from the cell, where long she dwelt apart,  
Her silent temple in the contrite heart,  
*Religion* came, and where proud *Science* fail'd,  
She bent her knee to earth, and with her sire prevail'd.  
*Sigourney.*

## 65. ON THE DEATH OF O'CONNELL.

Fellow countrymen—O'Connell is no more! The animating spirit of Ireland has passed away! The light of the nation is extinguished! Weep and wail, and let your grief be without limit, O, children of Ireland! for the cup of your affliction is full, and the extent of your suffering without measure. The pride of your hearts has been stricken down. The bright one of Erin is removed. The Liberator of our country has departed! With a season of sorrow it has pleased the Almighty to afflict us to the uttermost. Pestilence and famine blight our people; and in a foreign country, far away from his own loved native land, low lies the veteran Champion of Ireland's liberties! Oh! well may we mourn him! for the whole human race deplore his loss, and the gloom of our bereavement afflicts the world. Fellow-countrymen! how shall we best prove that we love him whilst living, or mourn for him when dead? By reverencing his principles—by obeying his dictates—by pursuing the same noble objects in the peaceful steps he trod. In one sense—in the *true* sense—O'Connell is *not* dead. Men like unto him *never* die. All that was mortal has passed away, but the immortal part remains. His spirit, fellow-countrymen! abides with you. His moral teachings are spread forever through you and through the universe. No time can extinguish the lessons of his wisdom.

For ourselves, associated as we were here by him, our purpose is determined, to stand by his principles, and to abide by his doctrines, and them alone. This is our fixed and unanimous resolve. Throughout the wide world a mighty void is felt. Who shall fill it up? What nation—what people has not lost a benefactor? Our country has lost its guide and leader. Oh! let that country still be directed by his wisdom, and be marshalled beneath his standard. His paths were the paths of peace.—He walked in the ways of the law and of order. Remember, still remember, his motto of the Association—the moral of his wisdom and experience—“The man who commits a crime gives strength to the enemy.”

By his long and faithful services, by the noble example of his life, we beseech, we implore you—fellow-countrymen—swerve not from the principles, desert not the objects, nor abandon the doctrines, of O'Connell!—*Loyal National Repeal Address.*

#### 66. THE PASSING OF THE RUBICON.

A gentleman, Mr. President, speaking of Cesar's benevolent disposition, and of the reluctance with which he entered into the civil war, observes, “How long did he pause upon the brink of the Rubicon!” How *came* he to the brink of that river! How *dared* he cross it! Shall private men respect the boundaries of private property, and shall a man pay no respect to the boundaries of his country's rights? How dared he cross that river! Oh! but he paused upon the *brink*! He should have *perished* upon the brink ere he had crossed it! Why did he pause? Why does a man's heart palpitate when he is on the point of committing an unlawful deed? Why does the very murderer, his victim sleeping before him, and his glaring eye taking the measure of the blow, strike wide of the mortal part? Because of conscience! 'Twas *that* made Cesar pause upon the brink of the Rubicon. Compassion! What compassion? The compassion of an *assassin*, that feels a momentary shudder, as his weapon begins to cut!

Cesar paused upon the brink of the Rubicon! What was the Rubicon? The boundary of Cesar's province. From what did it separate his province? From his country. Was that country a desert? No: it was cultivated and fertile; rich and populous! Its sons were men of genius, spirit, and generosity! Its daughters

ere lovely, susceptible, and chaste! Friendship was its inhabitant! Love was its inhabitant! Domestic affection was its inhabitant! Liberty was its inhabitant! All bounded by the stream the Rubicon! What was Cesar, that stood upon the bank of that stream? A traitor! bringing war and pestilence into the heart of that country! No wonder that he paused—no wonder his imagination wrought upon by his conscience, he had heard blood instead of water, and heard groans, instead of murmurs! No wonder, if some Gorgon horror had turned him into one upon the spot! But, no! he cried, "The die is cast!" He uttered!—he crossed!—and Rome was free no more.—*Knowles.*

## 67. SLANDER.

What is slander?

'Tis an *assassin*—at the midnight hour  
 Urged on by Envy, that, with footstep soft,  
 Steals on the slumber of sweet *innocence*,  
 And with the dark drawn *dagger* of the *mind*,  
 Drinks deep the crimson current of the *heart*.  
 It is a *worm*, that crawls on beauty's cheek,  
 Like the vile viper in a vale of flowers,  
 And riots in ambrosial blossoms there.  
 It is a *coward* in a coat of mail,  
 That wages war against the brave, and wise,  
 And like the *long, lean lizard*, that will mar  
 'The *lion's* sleep, it wounds the noblest breast.  
 Oft have I seen this demon of the soul,  
 This murderer of sleep, with visage smooth,  
 And countenance serene as Heaven's own sky;—  
 But storms were raving in the world of thought:  
 Oft, have I seen a smile upon its brow;  
 But, like the lightning from a stormy cloud,  
 It shock'd the soul and disappear'd in darkness.  
 Oft have I seen it weep at tales of woe,  
 And sigh as if the heart would break with anguish;  
 But, like the drop, that drips from Java's tree,  
 And the fell blast, that sweeps Arabian sands,  
 It wither'd every floweret of the vale.



I saw it tread upon a lily fair;  
 A maid of whom the world could say no harm;  
 And when she sunk beneath the mortal wound,  
 It broke into the sacred sepulchre,  
 And dragged its victim from the hallowed *grave*,  
 For public eyes to gaze on. It hath *wept*,  
 That from the earth its victim passed away,  
 Ere it had taken vengeance on his virtues.  
 Yea, I have seen this cursed child of Envy  
 Breathe mildew on the sacred fame of him,  
 Who once had been his country's benefactor;  
 And, on the sepulchre of his repose,  
 Bedewed with many a tributary tear,  
 Dance in the moonlight of a summer's sky,  
 With savage satisfaction.—*Milford Bard.*

68. WARREN'S ADDRESS AT THE BUNKER HILL BATTLE.

Stand! the ground's your *own*, my braves!  
 Will ye give it up to *slaves*?  
 Will ye look for *greener graves*?  
     Hope ye *mercy still*?  
 What's the mercy *despots* feel!  
*Hear* it—in that *battle* peal!  
*Read* it—on yon bristling *steel*!  
     *Ask* it—ye who *will*.  
 Fear ye foes who kill for *hire*?  
 Will ye to your *homes* retire?  
 Look *behind* you! they're *afire*!  
     And *before* you, see!—  
 Who have *done* it? From the *vale*  
*On* they come! and will ye *quail*?  
 Leaden rain and iron hail  
     Let their *welcome* be!  
 In the God of battles trust!  
 Die we *may*—and die we *must*:  
 But, O! *where* can *dust* to *dust*  
     Be consign'd so well,  
 As where Heaven its dews shall shed  
 On the martyr'd *patriot's* bed,  
 And the rocks shall raise their head,  
     Of his deeds to tell!

*Pierpont.*

## 69. THE STAR OF BETHLEHEM.

When marshall'd on the nightly plain,  
 The glittering host bestud the sky,  
 One star alone, of all the train,  
 Can fix the *sinner's* wandering eye.  
 Hark ! hark ! to God the chorus breaks,  
 From every host, from every gem ;  
 But *one* alone, the *Savior* speaks,  
 It is the star of Bethlehem.

Once, on the raging seas I rode ;  
 The storm was loud, the night was dark,  
 The ocean yawn'd, and rudely blow'd  
 The wind, that toss'd my found'ring bark.  
 Deep horror, then, my vitals froze ;  
 Death-struck, I ceas'd the tide to stem ;  
 When, suddenly, a *star* arose,  
 It was the *star of Bethlehem*.

It was my guide, my light, my all,  
 It bade my dark forebodings cease ;  
 And through the storm, and danger's thrall,  
 It led me to the port of peace.  
 Now, safely moor'd—my perils o'er,  
 I'll sing, first in night's diadem,  
 Forever, and forever more,  
 The *star*, the STAR OF BETHLEHEM.

White.

## 70. VIRTUE THE BEST TREASURE.

*Virtue*, the strength and beauty of the soul,  
 Is the best gift of Heav'n : a *happiness*  
 That, even above the smiles and frowns of fate,  
 Exalts great nature's favorites : a *wealth*  
 That ne'er *encumbers* ; nor to baser hands  
 Can be transferr'd. It is the only good  
 Man justly boasts of, or can call his *own*.  
 Riches are oft by guilt and baseness earn'd.

But for *one* end one much-neglected use,  
 Are *riches* worth our care; (for nature's wants  
 Are *few*, and without *opulence* supplied;)  
 This noble end is to produce the *soul*,  
 To show the virtues in their fairest light,  
 And make *humanity* the minister  
 Of bounteous *Providence*.

I stand as one upon a *rock*,  
 Environ'd with a wilderness of *sea*;  
 Who marks the waxing tide grow wave by wave,  
 Expecting ever, when some envious *surge*  
 Will, in his brinish bowels swallow him.

71. THE APPLE-DUMPLINGS, AND GEORGE THE THIRD.

Once in the chase, this monarch, drooping,  
 From his high consequence and wisdom stooping,  
 Enter'd, through curiosity, a cot,  
 Where an old crone was hanging on the pot;  
 The wrinkled, blear-eyed, good old granny,  
 In this same cot, illum'd by many a cranny,  
 Had apple-dumplings ready for the pot;  
 In tempting row the naked dumplings lay,  
 When lo! the monarch, in his usual way,  
 Like lightning ask'd, "What's here, what's here? what? what?  
 what? what?"  
 Then taking up a dumpling in his hand,  
 His eyes with admiration did expand—  
 And oft did majesty the dumpling grapple;  
 "'Tis monstrous, monstrous, monstrous hard," he cried;  
 "What makes the thing so hard?" The dame replied,  
 Low courtesying, "Please your majesty, the apple."  
 "Very astonishing indeed! strange thing!"  
 (Turning the dumpling round) rejoin'd the king,  
 "'Tis most extraordinary now, all this is—  
 It beats the conjurer's capers all to pieces—  
 Strange I should never of a dumpling dream,—  
 But Goody, tell me, where, where, where's the scam?"  
 "Sire, there's *no* scam," quoth she, "I never knew  
 That folks did apple-dumplings sew!"—  
 "No!" cried the staring monarch with a grin,  
 "Then, where, where, where, pray, got the apple in?"—*Wolcot.*

## 72. THE DESTRUCTION OF SENACHERIB.

The Assyrian came down like a wolf on the fold,  
 And his cohorts were gleaming in purple and gold;  
 And the sheen of his spears was like stars on the sea,  
 When the blue wave rolls nightly, on deep Galilee.

Like the leaves of the forest when summer is green,  
 That host, with their banners, at sunset were seen:  
 Like the leaves of the forest when autumn hath blown,  
 That host, on the morrow, lay wither'd and strown.

For the angel of death spread his wings on the blast,  
 And breath'd in the face of the foe, as he pass'd;  
 And the eyes of the sleepers wax'd deadly, and chill,  
 And their hearts but once heav'd, and forever were still!

And there lay the steed, with his nostrils all wide,  
 But through them there roll'd not the breath of his pride;  
 And the foam of his gasping lay white on the turf,  
 And cold as the spray of the rock-beating surf.

And there lay the rider, distorted and pale,  
 With the dew on his brow, and the rust on his mail;  
 And the tents were all silent, the banners alone,  
 The lances, unlifted, the trumpets, unblown.

And the widows of Ashur are loud in their wail,  
 And the idols are broke in the temple of Baal;  
 And the might of the Gentile, unsmote by the sword,  
 Hath melted, like snow, in the glance of the Lord!—*Byron.*

## 73. THE NEEDLE.

'The gay belles of fashion may boast of excelling  
 In waltz or cotillion, at whist or quadrille;  
 And seek admiration, by vauntingly telling  
 Of drawing, and painting, and musical skill;  
 But give *me* the fair one, in country or city,  
 Whose *home*, and its duties, are dear to her heart;  
 Who cheerfully warbles some rustical ditty,  
 While plying the needle, with exquisite art;  
 The bright little needle, the swift flying needle,  
 The needle—directed by beauty, and art.



If love has a potent, a magical token,  
 A talisman, ever resistless, and true,  
 A charm, that is never evaded or broken,  
 A witchery, certain the heart to subdue,  
 'Tis this, and his armory never has furnish'd,  
 So keen, and unerring, or polish'd a dart,  
 (Let *beauty* direct it,) so pointed, and burnish'd ;—  
 And, oh! it is *certain* of touching the *heart*!  
 The bright little needle, the swift flying needle,  
 The needle, directed by beauty and art.

Be wise, then, ye maidens, nor seek admiration,  
 By dressing for conquest, and flirting with all ;  
 You never, whate'er be your fortune, or station,  
 Appear *half* so lovely, at rout, or at ball,  
 As gaily conven'd at the *work*-covered table,  
 Each cheerfully active, and playing her part,  
 Beguiling the task, with a song, or a fable,  
 And plying the needle with exquisite art ;  
 The swift *knitting* needle, the long *darning* needle,  
 The needle, directed by beauty and art.—*Woodworth.*

#### 74. DUTY OF LITERARY MEN TO THEIR COUNTRY.

1. We cannot honor our country with too deep a reverence ; we cannot love her with an affection too pure and fervent ; we cannot serve her with an energy of purpose or a faithfulness of zeal, too steadfast and ardent. And what *is* our country? It is not the East, with her hills and her valleys, with her countless sails, and the rocky ramparts of her shores ! It is not the North, with her thousand villages, and her harvest-home, with her frontiers of the lake and the ocean ! It is not the West, with her forest-sea and her inland isles : with her luxuriant expanses, clothed in the verdant corn, with her beautiful Ohio, and her majestic Missouri ! Nor is it yet the South, opulent in the mimic snow of the cotton, in the rich plantations of the rustling cane, and in the golden robes of the rice-field ! *What are these but the sister families of one greater, better, holier family, OUR COUNTRY ?*

2. I come not here to speak the dialect, or to give the counsels, of the patriot-statesman. But I come a patriot-scholar, to vindicate

the rights, and to plead for the interests, of American Literature. And be assured that we cannot, as patriot-scholars, think too highly of that country, or sacrifice too much for her. And let us never forget, let us rather remember with a religious awe, that *the union of these States is indispensable to our Literature*, as it is to our national independence and civil liberties, to our prosperity, happiness and improvement.

3. If, indeed, we desire to behold a Literature, like that which has sculptured, with such energy of expression—which has painted so faithfully and vividly, the crimes, the vices, the follies of ancient and modern Europe:—If we desire that our land should furnish for the orator and the novelist, for the painter and the poet, age after age, the wild romantic scenery of war; the glittering march of armies, and the revelry of the camp; the shrieks and blasphemies, and all the horrors of the battle field; the desolation of the harvest, and the burning cottage; the storm, the sack, and the ruin of cities:—If we desire to unchain the furious passions of jealousy and selfishness, of hatred, revenge and ambition, those lions, that now sleep harmless in their den:—If we desire, that the lake, the river, the ocean, should blush with the blood of brothers; that the winds should waft from the land to the sea, from the sea to the land, the roar and the smoke of battle; that the very mountain-tops should become altars for the sacrifice of brothers —if we desire that these, and *such as these* —the elements to an incredible extent, of the Literature of the old world—should be the elements of *our Literature*, then, but then only, let us hurl from its pedestal the majestic statue of our Union, and scatter its fragments over all our land!

4. But, if we covet for our country, the noblest, purest, loveliest Literature, the world has ever seen, —such a Literature as shall honor God, and bless Mankind; a Literature, whose smiles might play upon an Angel's face, whose tears "would not stain an Angel's cheek;" then let us cling to the union of these states, with a patriot's love, with a scholar's enthusiasm, with a Christian's hope! In her heavenly character, as a holocaust self-sacrificed to God; at the height of her glory, as the ornament of a free, educated, peaceful Christian people,—*American Literature will find that THE INTELLECTUAL SPIRIT IS HER VERY TREE OF LIFE, AND THAT UNION, HER GARDEN OF PARADISE.*—*Grimke.*

## 75. BEST CURE FOR TROUBLE.

Ben Brisk a philosopher was,  
 In the genuine sense of the word;  
 And he held, that repining, whatever the cause,  
 Was unmanly, and weak, and absurd.

When Mat Mope was assaulted by trouble,  
 Though in morals as pure as a vestal,  
 He sigh'd, and exclaim'd, "Life 's a bubble,"  
 Then blew it away—with a pistol!

Tom Tipple, when trouble intruded,  
 And his fortune and credit were sunk,  
 By a too common error deluded,  
 Drown'd trouble, and made himself *drunk*!

But Ben had a way of his own,  
 When grievances made him uneasy;  
 He bade the blue devils begone,  
*Brav'd* trouble, and made himself *busy*.

When sorrow embitters our days,  
 And poisons each source of enjoyment;  
 The surest specific he says,  
 For trouble, and grief, is—*employment*.

## 76. OTHELLO'S APOLOGY.

Most potent, grave, and reverend seigniors;  
 My very noble, and approv'd good masters:  
 That I have ta'en away this old man's daughter,  
 It is most true; true, I have married her:  
 The very head and front of my offending  
 Hath this extent; no more.

Rude am I in speech,  
 And little bless'd with the set phrase of peace:  
 For since these arms of mine had seven years' pith,  
 Till now some nine moons wasted, they have us'd  
 Their dearest action in the tented field;

And little of this great world can I speak,  
 More than pertains to feats of broil and battle;  
 And, therefore, little shall I grace my cause,  
 In speaking of myself. Yet, by your patience,  
 I will a round, unvarnish'd tale deliver,  
 Of my whole course of love; what drugs, what charms,  
 What conjuration, and what mighty magic,  
 (For such proceedings I am charg'd withal)  
 I won his daughter with.  
 Her father lov'd me, oft invited me;  
 Still question'd me the story of my life,  
 From year to year: the battles, sieges, fortunes,  
 That I had past.  
 I ran it through, e'en from my boyish days,  
 To the very moment that he bade me tell it:  
 Wherein I spake of most disastrous chances;  
 Of moving accidents by flood and field;  
 Of hairbreadth 'scapes, in the imminent deadly breach;  
 Of being taken by the insolent foe,  
 And sold to slavery; of my redemption thence,  
 And with it all my travel's history.

All these to hear,

Would Desdemona seriously incline;  
 But still the house affairs would draw her thence,  
 Which ever as she could with haste despatch,  
 She'd come again, and, with a greedy ear,  
 Devour up my discourse. Which, I observing,  
 Took once a pliant hour, and found good means  
 To draw from her a prayer of earnest heart,  
 That I would all my pilgrimage dilate,  
 Whereof by parcels she had something heard,  
 But not distinctly.

I did consent;

And often did beguile her of her tears,  
 When I did speak of some distressful stroke,  
 That my youth suffer'd. My story being done,  
 She gave me for my pains, a world of sighs.  
 She swore in faith, 'twas strange, 'twas passing strange;  
 'Twas pitiful, 'twas wondrous pitiful;  
 She wish'd she had not heard it: yet she wish'd  
 That heaven had made her *such* a man.

She thank'd me,

And bade me, if I had a friend that lov'd her,



I should but teach *him* how to tell *my* story,  
And that would woo her. On this hint I spake;  
She lov'd *me*, for the dangers I had pass'd,  
And I lov'd *her*, that she did pity them.  
This is the only witchcraft, which I've used.

## 77. THE WILLING WIFE.

A man had once a vicious wife :  
(A most *uncommon* thing in life);  
His days and nights were spent in strife unceasing.

Her tongue went glibly all day long,  
Sweet contradiction, still her song,  
And all the poor man did, was wrong, and ill-done.

A truce without doors, or within,  
From speeches long as tradesmen spin,  
Or rest from her eternal din, he found not.

He every soothing art displayed;  
Tried of what stuff her skin was made :  
Failing in all, to Heaven he prayed—to take her.

Once, walking by a river's side,  
In mournful terms, "My dear," he cried,  
"No more let feuds our peace divide;—I'll end them.

"Weary of life, and quite resign'd,  
To drown, I have made up my mind;—  
So tie my hands as fast behind, as can be,

"Or nature may assert her reign,  
My arms assist, my will restrain,  
And, swimming, I once more regain, my troubles."

With eager haste the dame complies,  
While joy stands glistening in her eyes;  
Already, in her thoughts, he dies, before her.

"Yet, when I view the rolling tide,  
Nature revolts," he said; "beside,  
I would not be a suicide, and die thus.

"It would be better, far, I think,  
While close I stand upon the brink,  
You push me in,—nay, never shrink: but do it."

To give the blow the more effect,  
Some twenty yards she ran direct,  
And did—what she could least expect, she should do.

He slips aside, himself to save,  
So souse—*she* dashes, in the wave,  
And gave—what ne'er she gave before—much pleasure.

"Dear husband, help! I sink!" she cried;  
"Thou *best* of wives—" the man replied,  
"I would, but you my hands have tied; heaven help you."

78. CASSIUS AGAINST CESAR.

Honor is the subject of my story.—  
I cannot tell what you, and other men,  
Think of this life; but for my single self,  
I had as lief *not* be, as live to be  
In awe of such a thing as I myself.  
*I* was born free as Cesar; so were *you*;  
We both have *fed* as well; and we can both  
Endure the winter's *cold* as well as he.  
For, once upon a raw and gusty day,  
The troubled Tiber chafing with its shores,  
Cesar says to me,—"*Darest thou, Cassius, now,*  
*Leap in with me, into this angry flood,*  
*And swim to yonder point?"*—Upon the word,  
Accoutred as I was, I plunged in,  
And bade him follow; so, indeed, he did.  
The torrent roar'd, and we did buffet it,  
With lusty sinews, throwing it aside,  
And stemming it, with hearts of controversy.

But ere we could arrive the point proposed,  
 Cesar cried,—“ Help me, Cassius, or I sink.”  
*I*, as *Eneas*; our great ancestor,  
 Did from the flames of Troy, upon his shoulders,  
 The old *Anchises* bear,—*so*, from the waves of *Tiber*,  
 Did *I* the tired *Cesar*; and this man  
 Is now become a *god*; and *Cassius* is  
 A wretched creature; and must bend his body,  
 If Cesar carelessly but nod on him.

He had a fever when he was in Spain,  
 And when the *fit* was on him, I did mark  
 How he did shake: 'tis true this god did shake;  
 His coward lips did from their color fly;  
 And that same eye whose bend doth awe the world,  
 Did lose its lustre; I did hear him groan,  
 Aye, and that *tongue* of his, that bade the Romans  
 Mark him and write his speeches in their books,  
 “ Alas!” it cried—“ Give me some drink, Titinius,”  
 As a sick girl.

Ye gods! it doth amaze me,  
 A man of such a feeble temper should  
 So get the start of the majestic world,  
 And bear the palm alone.  
 Why, man, he doth bestride the narrow world,  
 Like a Colossus, and we, petty men,  
 Walk under his huge legs, and peep about,  
 To find ourselves dishonorable graves.  
 Men, at some time, are masters of their fates;  
 The fault, dear Brutus, is not in our *stars*,  
 But in *ourselves*, that we are underlings.  
*Brutus* and *Cesar*! What should be in that *Cesar*?  
 Why should *that* name be sounded more than *yours*?  
*Write* them together: yours is as fair a name;  
*Sound* them: it doth become the mouth as well;  
*Weigh* them: it is as heavy; *conjure* with 'em;  
*Brutus* will start a spirit as soon as *Cesar*.

Now, in the name of all the gods at once,  
 Upon what meats doth this our *Cesar* feed,  
 That he hath grown so great? Age, thou art sham'd;  
 Rome, thou hast *lost* the breed of noble bloods.  
 When went there by an age, since the great flood,  
 But it was famed with more than with *one* man?  
 When could they say, till *now*, that talked of Rome,

That her wide walls encompass'd but one man?  
 Oh! you and I have heard our *fathers* say,  
 There was a Brutus *once*, that would have brooked  
 The infernal *devil*, to keep his state in Rome,  
 As easily as a *king*. *Shakspeare.*

## 79. CATO'S SENATE.

*Cato.* Fathers, we once again are met in council.  
 Cesar's approach has summon'd us together,  
 And Rome attends her fate from our resolves.  
 How shall we treat this bold, aspiring man?  
 Success still follows him, and backs his crimes.  
 Pharsalia gave him Rome: Eygpt has since  
 Received his yoke, and the whole Nile is Cesar's.  
 Why should I mention Juba's overthrow,  
 And Scipio's death? Numidia's burning sands,  
 Still smoke with blood. 'Tis time we should decree  
 What course to take. Our foe advances on us,  
 And envies us even Libya's sultry deserts.  
 Fathers, pronounce your thoughts: are they still fixed  
 To hold it out, and fight it to the last?  
 Or, are your hearts subdued at length and wrought  
 By time and ill success, to a submission?  
*Sempronius*, speak.—

*Sempronius.* *My* voice is *still* for war.  
 Gods! can a Roman senate long debate,  
 Which of the two to choose, *slavery* or *death*?  
*No*; let us rise at once, gird on our swords,  
 And, at the head of our remaining troops,  
 Attack the foe; break through the thick array  
 Of his throng'd legions, and charge *home* upon him.  
 Perhaps some arm, more lucky than the rest,  
 May reach his *heart*, and free the world from bondage.  
 Rise, fathers, *rise*! 'tis *Rome* demands your help;  
*Rise*, and revenge her slaughter'd citizens,  
 Or share their fate! The corpse of half her senate  
 Manure the fields of Thessaly, while we  
 Sit here, deliberating in cold debates,  
 If we should sacrifice our lives to honor,



Or wear them out in servitude and chains.  
 Rouse up, for shame! our brothers of Pharsalia,  
 Point at their wounds, and cry aloud—*To battle!*  
 Great Pompey's shade complains that we are slow,  
 And Scipio's ghost walks unreveng'd amongst us!—

*Cato.* Let not a torrent of impetuous zeal  
 Transport thee, thus, beyond the bounds of reason:  
*True* fortitude is seen in great exploits,  
 That justice warrants, and that wisdom guides:  
 All else is towering phrensy and distraction.  
 Are not the lives of those, who draw the sword,  
 In Rome's defence, intrusted to our care?  
 Should we thus lead them to a field of slaughter,  
 Might not the impartial world, with *reason*, say,  
 We lavished at our deaths, the blood of thousands,  
 To grace our fall, and make our ruin glorious?—  
 Lucius, we next would know what's *your* opinion.

*Lucius.* *My* thoughts, I must confess, are turn'd on *peace*.  
 Already, have our quarrels filled the world  
 With widows and with orphans: Scythia mourns  
 Our guilty wars, and earth's remotest regions  
 Lie half-unpeopled by the feuds of Rome:  
 'Tis time to sheathe the sword, and spare mankind.  
 It is not Cesar, but the *gods*, my fathers;  
 The gods declare against us, and repel  
 Our vain attempts. To urge the foe to battle,  
 (Prompted by blind revenge and wild despair,)  
 Were to refuse the awards of Providence,  
 And not to rest in Heaven's determination.  
 Already have we shown our love to Rome;  
 Now, let us show submission to the gods.  
 We took up arms, not to revenge *ourselves*,  
 But free the *commonwealth*; when this end fails,  
 Arms have no further use: our country's cause,  
 That drew our swords, now wrests them from our hands,  
 And bids us not delight in Roman blood,  
 Unprofitably shed: what *men* could do  
 Is done *already*: *Heaven* and *earth* will witness,  
 If Rome *must* fall, that *we* are innocent.

*Semp.* This smooth discourse, and mild behavior, oft  
 Conceal a traitor; something whispers me  
 All is not right;—Cato beware of Lucius.

*Cato.* Let us appear nor rash, nor diffident;  
 Immoderate valor swells into a fault,  
 And fear, admitted into public councils,  
 Betrays, like *treason*. Let us shun them both.  
 Fathers, I cannot see that our affairs  
 Are grown thus desperate: we have bulwarks round us,  
 Within our walls are troops, inured to toil  
 In Afric's heats, and seasoned to the sun;  
 Numidia's spacious kingdom lies behind us,  
 Ready to rise, at its young prince's call.  
 While there is hope, do not distrust the gods;  
 But wait, at least, till Cesar's near approach  
 Force us to yield. 'Twill never be too late  
 To sue for chains, and own a conqueror.  
 Why should Rome fall a moment ere her time?  
 No, let us draw her term of freedom out,  
 In its full length. and spin it to the last.  
 So, shall we gain still *one* day's liberty;  
 And let me perish, but, in *Cato's* judgment,  
 A *day*, an *hour*, of virtuous liberty,  
 Is worth a whole *ETERNITY* in bondage.—*Addison.*

#### 80. BRUTUS' ORATION ON THE DEATH OF CESAR.

Romans, countrymen, and lovers! hear me for my cause: and be silent that you *may* hear. Believe me for mine honour; and have respect unto mine honour that you *may* believe. Censure me in your wisdom; and awake your senses that you may the better judge.

If there be any in this assembly, any dear friend of Cesar's, to him I say that Brutus' love to Cesar was no less than his. If, then, that friend demand why Brutus rose against Cesar, this is my answer: Not that I loved Cesar less, but that I loved Rome more. Had you rather Cesar were living, and die all slaves, than that Cesar were dead, and live all freemen?

As Cesar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him; but, as he was ambitious, I slew him. There are tears for his love, joy for his fortune, honour for his valor, and *death* for his ambition.

Who is here so base, that would be a bondman? If any,

Speak; for him have I offended. Who is here so rude that would not be a Roman? If any, speak; for him have I offended. Who is here so vile that will not love his country? If any, speak; for *him* have I offended. I pause for a reply.

*None!* 'Then none have I offended. I have done no more to Cesar, than you should do to Brutus. The question of his death is enrolled in the Capitol; his glory not extenuated, wherein he was worthy; nor his offences enforced, for which he suffered death.

Here comes his body, mourned by Mark Antony, who, though he had no hand in his death, shall receive the benefit of his dying; a place in the commonwealth: as which of you shall not? With this, I depart: That, as I slew my best lover for the good of Rome, I have the same dagger for myself, when it shall please my country to need my death. *Shakspeare.*

#### 81. ANTONY'S ORATION OVER THE DEAD BODY OF CESAR.

Friends, Romans, countrymen, lend me your ears;  
I come to *bury* Cesar, not to *praise* him.  
The evil that men do, lives after them;  
The good is oft interred with their bones;  
So let it be with Cesar! The noble Brutus  
Hath told you, Cesar was ambitious:  
If it were so, it were a grievous fault,  
And grievously hath Cesar answered it.  
Here, under leave of Brutus and the rest,  
(For Brutus is an *honorable* man;  
So are they all, all, *honorable* men:)  
Come I to speak in Cesar's funeral.

He was my friend, faithful and just to me;  
But Brutus says he was ambitious;  
And Brutus is an *honorable* man.  
He hath brought many captives home to Rome,  
Whose ransoms did the general coffers fill:  
Did this in Cesar seem ambitious?  
When that the poor have cried, Cesar hath wept;  
Ambition should be made of sterner stuff;  
Yet Brutus says, he was ambitious;  
And Brutus is an *honorable* man.

You all did see, that, on the Lupercal,  
 I thrice presented him a kingly crown,  
 Which he did thrice refuse. Was this ambition?  
 Yet Brutus says, he was ambitious,  
 And sure, he is an honorable man.  
 I speak not to disprove what Brutus spake,  
 But here I am to speak what I do know.  
 You all did love him once, not without cause;  
 What cause withholds you then, to mourn for him?  
 O judgment! thou art fled to brutish beasts,  
 And men have lost their reason! Bear with me:  
 My heart is in the coffin, there, with Cesar,  
 And I must pause till it come back to me.

\* \* \* \* \*

But yesterday, the word of Cesar might  
 Have stood against the world; now lies he there,  
 And none so poor to do him reverence.  
 O masters! if I were disposed to stir  
 Your hearts and minds to mutiny and rage,  
 I should do Brutus wrong, and Cassius wrong,  
 Who, you all know, are *honorable* men:  
 I will *not* do them wrong; I rather choose  
 To wrong the dead, to wrong myself and you,  
 Than I will wrong *such honorable* men.

But here's a parchment, with the seal of Cesar;  
 I found it in his closet; 't is his will;  
 Let but the commons hear this testament,  
 (Which, pardon me, I do not mean to read,)  
 And they would go and kiss dead Cesar's wounds,  
 And dip their napkins in his sacred blood;  
 Yea, beg a *hair* of him for memory,  
 And, dying, mention it within their wills,  
 Bequeathing it as a rich legacy  
 Unto their issue.

Good friends, sweet friends, let me not stir you up  
 To such a sudden flood of mutiny.  
 They that have done this deed are *honorable*;  
 What private griefs they have, alas, I know not,  
 That made them do it; they are wise and honorable,  
 And will, no doubt, with reason answer you.  
 I come not, friends, to steal away your hearts;  
 I am no orator, as Brutus is;  
 But, as you know me all, a plain, blunt man,



'That loves my friend; and that they know full well  
 That gave me public leave to speak of him.  
 For I have neither wit, nor words, nor worth,  
 Action, nor utterance, nor the power of speech,  
 To stir men's blood: I only speak right on:  
 I tell you that which you yourselves do know;  
 Show you sweet Cesar's wounds, poor, poor, dumb mouths,  
 And bid them speak for me. But were I Brutus,  
 And Brutus, Antony, there were an Antony  
 Would ruffle up your spirits, and put a tongue  
 In every wound of Cesar, that should move  
 The stones of Rome to rise and mutiny.—*Shakspeare.*

## 82. HUBERT AND ARTHUR.

*Hub.* [*to the attendants*] Heat me these irons hot, and,  
 look thou stand

Within the arras; when I strike my foot  
 Upon the bosom of the ground, rush forth;  
 And bind the boy, whom you shall find with me,  
 Fast to the chair. Be heedful. Hence, and watch!

*Attendant.* I hope your warrant will bear out the deed.

*Hub.* Uncleanly scruples! Fear not you;—look to't.

[*Attendants retire.*]

Young lad, come forth; I have to say with you.

*Arth.* Good morrow, Hubert.

*Hub.* Good morrow, little prince.

*Arth.* As *little* prince as may be:—You are sad.

*Hub.* Indeed, I have been merrier.

*Arth.*

Mercy on me!

Methinks, nobody should be sad, but I.  
 So I were out of prison, and kept sheep,  
 I should be merry as the day is long;  
 And so I would be, here, but that I doubt  
 My uncle practises more harm to me.  
 He is afraid of me, and I of him.

Is it my fault, that I was Geoffrey's son?

No, it is not, indeed; and would to Heaven

I were your son, so you would love me, Hubert.

*Hub.* (If I talk to him, with his innocent prate

He will awake my mercy, which lies dead.  
Therefore I will be sudden, and despatch.)

*Arth.* Are you sick, Hubert? you look pale, to-day;  
In sooth, I would you were a little sick,  
That I might sit all night, and watch with you.  
I warrant, I love you more than you do me.

*Hub.* His words do take possession of my bosom.—  
Read here, young Arthur. [*Showing a paper.*]  
(How now, foolish rheum?

I must be brief, lest resolution fail!)

Can you not read it? Is it not fair writ?

*Arth.* Too fairly, Hubert, for so foul effect.  
Must you, with hot irons, burn out both mine eyes?

*Hub.* Young boy, I must.

*Arth.* And will you?

*Hub.* And I will.

*Arth.* Have you the heart? When your head did but ache,  
I knit my handkerchief about your brows,  
(The best I had,—a princess gave it me,)  
And I did never ask it you again.  
And with my hand, at midnight, held your head;  
And, like the watchful minutes to the hour,  
Still and anon cheered up the heavy time,  
Saying, What lack you? and, Where lies your grief?  
And will you, will you now put out mine eyes,  
These eyes, that never did, and never shall  
So much as frown on you?

*Hub.* I've sworn to do't;  
And, with hot irons, must I burn them out!

*Arth.* Ah! none, but in this iron age, would do't.  
The iron, of itself, though heat red hot,  
Approaching near these eyes, would drink my tears,  
And quench his fiery indignation,  
E'en in the matter of my innocence.

Are you more stubborn hard, than hammer'd iron?  
And if an angel should have come to me,  
And told me, Hubert should put out mine eyes,  
I would not have believ'd no tongue, but Hubert's.

*Hub.* Come forth. [*Stamps.*]

[*Re-enter attendants with cords, irons, &c.*]

Do as I bid you.

*Arth.* O, save me! Hubert, save! my eyes are out,  
E'en with the fierce looks of these bloody men.

*Hub.* Give me the iron, I say, and bind him here.

*Arth.* Alas! what need you be so boisterous rough?—  
I will not struggle; I will stand stone still.  
I pray thee, Hubert, let me not be bound!  
Nay, hear me, Hubert! drive these men away,  
And I will sit as quiet as a lamb;  
I will not stir, nor wince, nor speak a word,  
Nor look upon the iron angrily;—  
Thrust but these men away, and I'll forgive you  
Whatever torment you do put me to!

*Hub.* [*To attendants.*] Go, stand within;—leave me alone with him.

*Attend.* I am best pleased to be from such a deed.

[*Attendants retire.*]

*Arth.* Alas! I then have chid away my friend;  
He hath a stern look, but a gentle heart.  
Let him come back, that his compassion may  
Give life to yours.

*Hub.* Come, boy, prepare yourself.

*Arth.* Is there no remedy?

*Hub.* None, but to lose your eyes!

*Arth.* O heaven! that there were but a mote in yours,  
A grain, a dust, a gnat, a wandering hair,  
Any annoyance in that precious sense!  
Then, feeling what small things are boisterous there,  
Your vile intent must needs seem horrible.

*Hub.* Is this your promise? Go to, hold your tongue.

*Arth.* Hubert, the utterance of a brace of tongues  
Must needs want pleading for a pair of eyes.  
Let me not hold my tongue! let me not, Hubert!  
Or, Hubert, if you will, cut out my tongue,  
So I may keep mine eyes;—O, spare mine eyes,  
Though to no use, but still to look on you!  
Lo! by my troth, the instrument is cold,  
And would not harm me.

*Hub.* I can heat it, boy.

*Arth.* No, in good sooth; the fire is dead with grief.

*Hub.* But, with my breath, I can revive it, boy.

*Arth.* Nay, if you do, you will but make it blush,  
And glow with shame for your proceedings, Hubert.  
All things, that you would use to do me wrong,  
Deny their office. Only you do lack  
That mercy, which fierce fire, and iron, extend.

*Hub.* Well, see to live;—I will not touch thine eyes,  
For all the treasures that thine uncle owns.  
Yet am I sworn, and I did purpose, boy,  
With this same very iron to burn them out.

*Arth.* O, now you look like Hubert! all this while  
You were disguised.

*Hub.* Peace—no more. Adieu!  
Your uncle must not know you are not dead.  
I'll fill these dogged spies with false reports.  
And, pretty child, sleep doubtless, and secure  
That Hubert, for the wealth of all the world,  
Will not offend thee!

*Arth.* O heaven!—I thank you, Hubert.

*Hub.* Silence—no more! Go closely in with me;  
Much danger do I undergo for thee!

### 83. ROLLA AND ALONZO. }

[*Enter Rolla disguised as a monk.*]

*Rolla.* Inform me, friend, is Alonzo, the Peruvian, confined  
in this dungeon!

*Sentinel.* He is.

*Rolla.* I must speak with him.

*Sent.* You must not.

*Rolla.* He is my friend.

*Sent.* Not if he were your brother.

*Rolla.* What is to be his fate?

*Sent.* He dies at sunrise.

*Rolla.* Ha! then I am come in time—

*Sent.* Just to witness his death.

*Rolla.* [*advancing towards the door.*] Soldier—I must speak  
with him.

*Sent.* [*pushing him back with his gun.*] Back! back! it is  
impossible.

*Rolla.* I do entreat you but for one moment.

*Sent.* You entreat in vain—my orders are most strict.

*Rolla.* Look on this massive wedge of gold! Look on these  
precious gems. In thy land they will be wealth for thee and  
thine, beyond thy hope or wish. Take them, they are thine, let  
me but pass one moment with Alonzo.



*Sent.* Away! Wouldst thou corrupt me? *Me*, an old Castilian!—I know my duty better.

*Rolla.* Soldier! hast thou a wife?

*Sent.* I have.

*Rolla.* Hast thou children?

*Sent.* Four honest, lovely boys.

*Rolla.* Where didst thou leave them?

*Sent.* In my native village,—in the very cot where I was born.

*Rolla.* Dost thou love thy wife and children?

*Sent.* Do I love them? God knows my heart,—I do.

*Rolla.* Soldier! Imagine thou wast doomed to die a cruel death in in a strange land—what would be thy last request?

*Sent.* That some of my comrades should carry my dying blessing to my wife and children.

*Rolla.* What if that comrade was at thy prison door, and should there be told, thy fellow soldier dies at sunrise, yet thou shalt not for a moment see him, nor shalt thou bear his dying blessing to his poor children, or his wretched wife—what wouldst thou think of him, who thus could drive thy comrade from the door?

*Sent.* How!

*Rolla.* Alonzo has a wife and child; and I am come but to receive for her, and for her poor babe, the last blessing of my friend.

*Sent.* Go in. [*sentinel goes out.*]

*Rolla.* [*calls.*] Alonzo! Alonzo!

[*Enter Alonzo speaking as he comes in.*]

*Alon.* How! is my hour elapsed? Well, I am ready.

*Rolla.* Alonzo,—know me!

*Alon.* Rolla! Heavens! how didst thou pass the guard?

*Rolla.* There is not a moment to be lost in words. This disguise I tore from the dead body of a friar, as I passed our field of battle. It has gained me entrance to thy dungeon; now take it thou, and fly.

*Alon.* And Rolla—

*Rolla.* Will remain here in thy place.

*Alon.* And die for me! No! Rather eternal tortures rack me.

*Rolla.* I shall not die, Alonzo. It is *thy* life Pizarro seeks, not Rolla's; and thy arm may soon deliver me from prison. Or, should it be otherwise, I am as a blighted tree in the desert; nothing lives beneath my shelter. Thou art a husband and a

father; the being of a lovely wife and helpless infant, depend upon thy life. Go! go! Alonzo, not to save thyself, but Cora and thy child.

*Alon.* Urge me not thus my friend—I am prepared to die in peace.

*Rolla.* To die in peace! devoting her you have sworn to live for, to madness, misery, and death!

*Alon.* Merciful heavens!

*Rolla.* If thou art yet irresolute, Alonzo—now mark me well. Thou knowest that Rolla never pledged his word and shrunk from its fulfilment. And here I swear, if thou art proudly obstinate, thou shalt have the desperate triumph of seeing Rolla perish by thy side.

*Alon.* O Rolla! you distract me? Wear you the robe, and, though dreadful the necessity, we will strike down the guard, and force our passage.

*Rolla.* What the soldier on duty here?

*Alon.* Yes, else, seeing two, the alarm will be instant death.

*Rolla.* For my nation's safety, I would not harm him. That soldier, mark me, is *a man!* All are not men that wear the human form. He refused my prayers, refused my gold, denying to admit—till his own feelings bribed him. I will not risk a hair of that man's head, to save my heart-strings from consuming fire. But haste! A moment's further pause, and all is lost.

*Alon.* Rolla, I fear thy friendship drives me from honor and from right.

*Rolla.* Did Rolla ever counsel dishonor to his friend? [*throwing the friar's garment over his shoulders.*] There! conceal thy face—Now God be with thee.

#### 84. WEALTH AND FASHION.

*Caroline.* What a pity it is, Horace, that we are born under a republican government.

*Horace.* Upon my word, that is a patriotic observation for an American.

C. O, I know that it is not a popular one; we must all join in the cry of liberty and equality, and bless our stars that we have neither kings nor emperors to rule over us. If we don't join in the shout, and hang our hats on hickory trees, or liberty poles,

we are considered unnatural monsters. For my part, I am tired of it, and I am determined to say what I think. I hate republicanism. I hate liberty and equality; and I don't hesitate to declare, that I am for monarchy. You may laugh, but I would say it at the stake.

*H.* Bravo! why you have almost run yourself out of breath, Cara; you deserve to be prime minister to the king.

*C.* You mistake me, Horace. I have no wish to mingle in political broils, not even if I could be as renowned as Pitt or Fox; but I must say, I think our equality is odious. What do you think? to-day the new chambermaid put her head into the door, and said, Caroline, your *marm* wants you."

*H.* Excellent! I suppose if ours were a monarchical government, she would have bent one knee to the ground, and saluted your little foot, before she spoke.

*C.* No, Horace, you know there are no such forms as those, except in the papal dominions. I believe his Holiness the Pope requires such a ceremony.

*H.* Perhaps you would like to be a Pope.

*C.* No I am no Roman Catholic.

*H.* May I ask your Highness, what you would like to be?

*C.* (*Glancing at the glass.*) I should like to be a countess.

*H.* You are moderate in your ambition. A countess, now-a-days, is the rag end of nobility.

*C.* O! but it sounds so delightfully.—The young Countess Caroline!

*H.* If sound is all, you shall have that pleasure; we will call you the young Countess Caroline!

*C.* That would be mere burlesque, Horace, and would make me ridiculous.

*H.* True; nothing can be more inconsistent than for us to aim at titles.

*C.* For us, I grant you; but if they were hereditary, if we had been born to them, if they came to us through belted knights and high-born dames, then we might be proud to wear them. I never shall cease to regret, that I was not born under a monarchy.

*H.* You seem to forget that all are not lords and ladies in the royal dominions. Suppose you should have drawn your first breath among plebeians; suppose it should have been your lot to crouch and bend, or be trodden under foot by some titled personage, whom in your heart you despised; what then?

*C.* You may easily suppose, that I did not mean to take those chances. No, I meant to be born among the higher ranks.

*H.* Your own reason must tell you, that all cannot be born among the higher ranks, for then the lower ones would be wanting, which constitute the comparison. Now Caroline we come to the very point. Is it not better to be born under a government in which there is neither extreme of high or low; where one man cannot be raised pre-eminently over another; and where our nobility consists of talent and virtue.

*C.* This sounds very patriotic, brother, but I am inclined to think that wealth constitutes our nobility, and the right of abusing each other our liberty.

*H.* You are as fond of aphorisms as ever Lavater was, but they are not always true.

*C.* I will just ask you, if our rich men, who ride in their own carriages, who have fine houses, and who count by millions, are not our great men?

*H.* They have all the greatness money can buy; but this is a very limited one.

*C.* In my opinion, money is power.

*H.* You mistake, Caroline; money may buy a temporary power, but talent is power itself; and when united to virtue, a godlike power, one before which the mere man of millions quails. No; give me talent, health, and unwavering principle, and I will not ask for wealth, but I will carve my own way; and, depend upon it, wealth will be honorably mine.

*C.* Well, Horace, I heartily wish you the possession of all together, talent, principle, and wealth. Really, without flattery, the two first you have; and the last, according to your own idea, will come when you beckon to it. Now I can tell you, that I feel as determined as you do, to "carve my own way." I see you smile, but I have always believed we could accomplish what we steadily will. Depend upon it, the time is not distant, when you shall see me in possession of all the rank that any one can obtain in our plebeian country.

*Author of Three Experiments.*

## 85. WHAT ARE EMBLEMS?

*Cecilia.* Pray, papa, what is an *emblem*? I have met the word in my lesson to-day, and I do not quite understand it.

*Papa.* An emblem, my dear, is a visible image of an invisible thing.



C. An invisible image of,—I can hardly comprehend.

P. Well, I will explain it more at length. There are certain notions that we form in our minds without the help of our eyes or any of our senses. Thus, virtue, vice, honor, disgrace, time, death, and the like, are not sensible objects, but ideas of the understanding.

C. Yes,—we cannot feel them, nor see them, but we can think about them.

P. Now it sometimes happens, that we wish to represent one of these in a visible form,—that is, to offer something to the sight that shall raise a similar notion in the minds of the beholders. For instance, you know the court-house, where trials are held. It would be easy to write over the door, in order to distinguish it, "This is the Court-house;" but it is a more ingenious and elegant way of pointing it out, to place upon the building a figure representing the purpose for which it was erected, namely, to distribute justice. For this end, a human figure is made, distinguished by tokens which bear a relation to the character of that virtue. *Justice* carefully weighs both sides of a cause; she is, therefore, represented as holding a pair of scales. It is her office to punish crimes; she therefore holds a sword. This is then an emblematical figure, and the sword and scales are emblems.

C. I understand this very well. I have a figure of *Death* in my fable-book. I suppose that is emblematical.

P. Certainly, or you would not know it meant death. How is it represented?

C. He is nothing but bones, and he holds a scythe in one hand, and an hour-glass in the other.

P. Well, how do you interpret these emblems?

C. I suppose he is all bones, because nothing but bones are left, after a dead body has lain long in the grave.

P. What does the scythe represent?

C. Is it not because *Death* mows down everything?

P. Yes. No instrument could so properly represent the wide-sweeping sway of death, which sweeps down the race of animals, like flowers falling under the hands of the mower. It is a simile used in the Scriptures.

C. The hour-glass is to show people, I suppose, that their time is come.

P. Right. In the hour-glass that *Death* holds, all the sand has run from the upper to the lower part. Have you ever ob-

served upon a monument, an old figure with wings, and a scythe, and with his head bald, all but a single lock before?

C. O yes, and I have been told it is *Time*.

P. Well, and what do you make of it? Why is he old?

C. O! because he has lasted a long time.

P. And why has he wings?

C. Because time is swift, and flies away.

P. What is his single lock of hair for?

C. I have been thinking, and cannot make it out.


P. I thought that would puzzle you. It relates to time, as giving opportunity for doing anything. It is to be seized as it presents itself, or it will escape, and cannot be recovered. Thus, the proverb says, "Take Time by the forelock." I have here got a few emblematical pictures. Let us see if you can find out their meaning. Here is an old, half-ruined building, supported by props; and the figure of Time is sawing through one of the props.

C. That must be *Old Age*, surely.

P. Yes. Here is a man standing on the summit of a steep cliff, and going to ascend a ladder, which he has placed against a cloud.

C. Let me see,—that must be *Ambition*, I think. He is very high, already, but he wants to be higher still, though his ladder is only supported by a cloud.

P. Very right. Here is a walking-stick, the lower part of which is set in the water, and it appears crooked. What does that denote?

 The stick really crooked?

P. No, but it is the property of the water to give it that appearance.

C. Then it must signify *Deception*.

P. It is. I dare say, you will at once know this fellow, who is running as fast as his legs will carry him, and looking back at his shadow.

C. He must be *Fear or Terror*, I fancy.

P. Yes, you may call him which you please. What do you think of this candle held before a mirror, in which its figure is exactly reflected?

C. I do not know what it means.

P. It represents *Truth*. The object is a luminous one, to show the clearness and brightness of truth. You see here a woman disentangling and reeling off a very perplexed skein of thread.

C. She must have a great deal of patience.

P. True, she is *Patience* herself. What do you think of this pleasing female, who looks with such kindness upon the drooping plants she is watering?

C. That must be *Charity*, I believe.

P. Here is a lady sitting demurely with one finger on her lip, while she holds a bridle in the other hand.

C. The finger on her lip, I suppose, denotes *Silence*. The bridle must mean confinement. I should almost fancy her to be a schoolmistress.

P. Ha! ha! I hope indeed, many schoolmistresses are endued with her spirit, for she is *Prudence* or *Discretion*. Well, we have now got to the end of our pictures, and, upon the whole, you have interpreted them very well.—*Evenings at Home*.

## 86. UTOPIAS.

### *Supposed Dialogue between Hiero and Archimedes.*

*Hiero*. You have come in good time, dreamer. I was beginning to get tired of myself, you come along with your Utopias, and that will restore my gaiety.

*Archimedes*. I have no Utopias, Sire, I predict the future, not after the manner of divines, by inspiration which often deceives, but by calculation which never lies.

*H*. I do not deny your science as to things present, my Prometheus, and I know how to appreciate your worth, but your scientific dreams and distractions are very amusing nevertheless.

*A*. When you were inquiring the quantity of gold which a jeweller had abstracted from your crown, you hardly suspected that the solution of a problem was in the bath.

*H*. (*laughing*.) By Apollo and Mercury! you call to my mind one of your most amusing absences. I seem to see you still running stark naked through the palace, crying *Eureka! Eureka!* It was so droll, a nude philosopher, that I had not strength to forbid the merriment of my slaves, though they are the worst race that lives beneath the sun.

*A*. They are bad because they are slaves. They are lazy because they have no motive to labor. This too is one of those things which will disappear.

*H*. Not so fast. Society without slaves is just as impossible as orators without voice, carts without horses, vessels without cars or sails, and lamps without oil or grease. Before we can get along without slaves, man will come to fly in the air, without getting drowned as Icarus did.

*A*. You are quite right, sire, that all those impossibilities are of the same order. If, twenty centuries hence, your conversation could be recalled, one would laugh at your having set down as impossibilities things so elementary. You speak of orators without voice. I am sure the day will

come when with the simple language of the fingers and gestures a deaf mute will excite as much enthusiasm as Demosthenes did among the Athenians.

*H.* That deaf mutes may come to understand one another I admit; but to believe that they will ever arrive at eloquence is a foolish Utopia. You might as well say that cloth will some day be woven out of stone, or that a limb will be amputated without given its owner any pain.

*A.* You may laugh, but the day will come when, thanks to fire, paving stones will be transformed into silken fabrics; when, thanks to some unknown fluid, surgical operations will be performed to the laughter of the subjects.

*H.* (*laughing*) Ha! ha! you abuse the permission of serving me with stories. You soon will be telling me that from my palace in Syracuse I can hear all that is said in that of the tyrant of Agrigentum, and converse with him.

*A.* I should only speak the truth if I did.—Not only will people be able to converse from Syracuse to Agrigentum, but to Rome, to Athens, to Babylon, to the ends of the world. It will take less time to converse at such distances than to write the same words upon our tablets.

*H.* By Pollux! (*Laughing immoderately.*) Do you reckon then upon the lightning for your messenger?

*A.* Precisely so. The lightning will one day become the carrier of letters. You have heard of Salmoneus, who once imitated the thunder, in contempt of Jupiter? Well, men will do more: they will disarm Jupiter simply by bristling their houses with points. They will confine the thunder in a tube, and launch it at pleasure; the length of this tube will not exceed half that of your sword. To produce this thunder, which will bellow with the voice of Etna, it will only be necessary for the filaments of a plant or an old linen rag to imbibe a certain liquid, or it may be done by combining charcoal, sulphur and saltpetre.

*H.* You are crazy, my poor philosopher, and I am sorry for it, for you have more science in your single head than all the sages who speak our Greek language.

*A.* The day will come, your majesty, when these copyists, who take several days to copy 64 pages of writing, will give place to a machine that will do it in less than one second; the day when a person will only have to sit down before one of our metallic mirrors, to leave his portrait impressed upon it; what do I say, a portrait? Nay, the whole panorama which the eye can embrace at once will remain impressed upon the mirrors. Carriages will pass through space without horses, with the speed of the north wind; vessels of iron or wood, at pleasure, will brave the most tempestuous waves, without either sails or rowers; and people will pass through the air with more ease than they now cross the straits of Sicily.

*H.* I must stop you, my dear Archimedes, for fear some indiscreet person should overhear you, and write down your conversation for the great amusement of the rabble. All these Utopias will be realised when neighbor shall not be jealous of neighbor, nor potter of potter, as Hesiod says.

*A.* And that day, I beg your pardon, will come. A philosopher will be born in Gaul, in the district of the Sequani, who will teach men the laws of social harmony. He, also, will be treated as a Utopiast; but, like me, the future will avenge him.—*Democratie Pacifique.*









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